



HENRY MORE, D.D.

*Obijt Sept. 1. 1687. Aetatis 72. Annorum,
Mensium 10, Dierum 20.*



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R. B. (F) pseud.

DIVINE
DIALOGUES,

Containing fundry
Disquisitions & Instructions

Concerning the
ATTRIBUTES OF GOD

And his
PROVIDENCE
IN THE
WORLD.

Collected and compiled by the Care
and Industry of

Franciscus Palaeopolitanus.

Whereunto is annexed
A brief Discourse of the true Grounds of the
Certainty of Faith in Points of Religion, to-
gether with some few plain Songs or Divine Hymns
on the chief Holy-Days in the Year.

The Second Edition.

WISDOM VIII. 1.

*Thy Wisdom, O Lord, reacheth from one end to
another mightily; and sweetly doth she order
all things.*

L O N D O N,

Printed and Sold by Joseph Downing in Bartholo-
mew-Close near West-Smithfield, MDCCXIII.

Imprimatur.

Sam. Parker, R. Rmo, in Christo
Ex Aedibus Patri ac Domino, Domino Gil-
Lambeth. berto Divina Providentia Archie-
Decemb. 20. piscopo Cantuariensi, a Sacris Do-
1667. mesticis.



THE
PUBLISHER
TO THE
READER.

THOUGH it may well seem needless to preface any thing in particular touching these *Three First Dialogues*, we being in so great a measure prevented by what is already noted in general in the *Palaeopolite's Epistle to his Friend*; yet because the other two went not out of my hands without something a larger Preamble, I have thought it not amiss to preface a little in way of commendation of these. Briefly then, the Subject of the First of these Three Dialogues is the *Attributes of God*; of the Two latter, the *Adjusting of the Phenomena of the World to the Goodness of his Providence*. Arguments that will easily allure the Attention of the Curious, and I think handled with that plainness, that full comprehension and careful circumspection, that they will also satisfy the Ingenuous. But they that have a mind to find flaws will easily phansie they see them even there where they are not. The main Scope of the Author in the handling of the *Attributes of God* seems to be, to cut his way with that Caution and Judgment, as neither to lessen the *Majesty of the Godhead* by a pretence of making his *Nature* so universally in-

Job. 4. 22.

telligible to all Capacities whatsoever, (for it is well known how dull and short-sighted some are) nor yet on the other side to make his *Existence* incredible, by puzzling and confounding even the best Understandings with high-flown Notions and hard Repugnancies, yea perfect Contradictions, upon pretence of magnifying the *Nature of God* the more thereby. As if the more perplex and self-inconsistent the *Nature of God* were, it were the more glorious and adorable; and that were not a Reprehension of our Saviour to the *Samaritans*, but an *Encomium*, where he says, *Ye Worship ye know not what*. Which yet is the condition of all those that dress up the Deity with repugnant Attributes, and an Invitation to the Atheistically given to quit both the Deity and his Worship at once.

Which consideration, I conceive, made the Author of these Dialogues not only with sound Reason to beat down, but also with a due and becoming Contemptuousness to explode that new-fond Opinion of the *Nullubists*, who, forsooth, imagine themselves so superlatively *intellectual* above other Men, in declaring that *God is no-where*, though they cannot deny but that he is. In which lofty adventure though they boast themselves as so safely elevated above the Region of *Imagination*, yet I do not doubt but this high Lift of their thoughts will be found at last to be but as a tumid Bubble on troubled Waters, and that the *Levity* and *Puffiness* of their *Spirits* has carried their conceptions (if they have any of the thing they pronounce of) above the level of common *Sense* and *Reason*.

In his *adjusting of the Phænomena of the Universe to the Divine Goodness*, it is considerable that he has declined no difficulties the wit of Man can imagine or invent, but brought them all into view, or at least the hardest of all, and such *Specimina* of all kinds, that in all likelihood, what-

The Publisher to the Reader.

whatever new Instances may occur to Men, or they may on set purpose excogitate, will be easily satisfied by the Solution of these foregoing Examples.

That also is not to be pretermitted, how he has fitted *Solutions* and *Hypotheses* to the several degrees and capacities of the Minds of Men, that the Argument may not be too big for some, and too little for others. To say nothing how in the representing of the gross Barbarities of the Manners and Religions in the Uncivilized parts of the World, he does by not an unpleasant *Satyricalness* dexterously endeavour the quickening of the Civilized parts into a sense and abhorrence of the least shadow or resemblance of those execrable Barbarities.

And that again, methinks, is very sober and humane, in that in the setting out these *Genius's* of several sorts and sizes, as I even now intimated, there is nothing of reproach cast upon any; but he that has not the Fate to be a *Philotheus* or a *Bathynous*, is notwithstanding allowed to be a *Sophron*. All which Dispensations in their kind are laudable and honourable; and it is certainly want of Judgment or good Nature that makes them condemn one another. For those that are arrived to any due measure of real Piety and Vertue find so great a Perfection in that, that those whom they see arrived to the like degree there with themselves, let their other Capacities be what they will, they will easily give them the right hand of Fellowship, and acknowledge them their equals. But for those whose either *Knowledge* or *Ignorance* is accompanied with so high a pitch of Rudeness and Immorality, as that they condemn and reproach all that are not of their own size in either, it is but just if they find themselves lightly perstringed in the Parable of those two loud-singing Nightingals of *Arcadia* that so rudely awakened *Bathynous* out of his Divine Dream.

Lastly, For the observation of *Decorum* of Persons, though it be not neglected or transgressed in any part of all the Five Dialogues, yet it is more full and articulate in these Three; when as the peculiar Character of *Hylobares* had no occasion distinctly to shew it self in the Two last. But the Characters of all the others are more or less discernible in all Five, but most of all that of *Cuphophon*. In the Character of which Person the *Dramatist* seems to have been judicious even to *Physiognomical* Curiosity, he intimating him to be one of so little a Stature. Which comports excellently well with that gaiety of Manners, that versatility of Wit, and lightfomeness of Humour, that discovers it self all along from the beginning to the end in the Person of *Cuphophon*. For this qualification of Manners is most incident, according to the Rules of *Physiognomie*, to Men of little stature, their Heat and Spirits being something over-proportionated to the bigness of their Body; which makes them quick and chearful, and of a sudden apprehension, obnoxious to Raptures and exalted Resveries, though reaching short, or else shooting over, and not easily hitting the Truth. Which therefore agrees well with the *Platonicalness* of *Cuphophon's* Genius. Besides that it may be the Author may have some regard to the littleness of *Des-Cartes* his Stature, of whose Wisdom *Cuphophon* is introduced such an excessive admirer. As if the lesser-sized Bodies were the fittest Sheath or Case for a *Cartesian* Wit. Not to Note farther, that *Plato* also was of no procere Stature.

Several such like *Prettinesses* accompany the *perverse* prosecution of the main Subject of these Dialogues: wherein to the free and ingenuous I think the Author will not easily seem to have over-shot himself in any thing, unless in his overplain and open opposing that so-much-admired Philosopher *Renatus Des-Cartes*, on whom Per-

sons well versed in Philosophical Speculations have bestowed so high *Encouragements*, especially a Writer of our own, who, besides the many Commendations he up and down in his Writings adorns him with, compares him (in his *Appendix to the Defence of his Philosophical Cabbala*) to *Berzelius* and *Aholiab*, as if he were inspired from above with a Wit so curiously Mechanical, as to frame so consistent a Contexture of Mechanical Philosophy as he did. And the late Learned Author of *Philosophia Scripturae Interpres*, after an opposite, subtle and copious endeavour of evincing that Philosophy is the best Interpreter of Scripture, as if all that pains had been intended in the behalf of *Des. Cartes*, to set him in the infallible Chair, he concludes all at last with a very high and unparallel'd Elogie of the *Cartesian* Philosophy. Wherefore it may very well be questioned whether it was so advisedly done of the Writer of these Dialogues, to adventure the exposing of his own Credit, by so openly opposing and oppugning the great Name and Authority of so very famous and eminent a Philosopher as *Cartesius*.

But for my part, I must confess, the more he may have exposed himself by this freedom, (provided that he be in the right, which the impartial Reader must judge of) the Points that are controverted are of such great consequence, that I think it is in him the more conspicuous Act of Vertue, and that that very ground upon which this Imputation of over-shooting himself is raised, is a Principle to be abhorred by all good and generous Spirits; namely, As if it were a point of Imprudence to be less tender of a Man's own private Credit than of the Glory of God, and the publick Good; or, As if any one ought to lose any esteem by doing what is really worthy and laudable.

Besides, he does but follow the Pattern of that very Author that is observed so highly to have commended *Des-Cartes*, most of the Allegations against his Philosophy being more fully pursued in that *Encomiast's* Writings. And in that very Epistle to V. C. where he makes it his business to apologize for him, and to extol him and magnifie him to the Skies, yet he does plainly and apertly declare, That it is a kind of vile and abject *Idolatry*, or superstitious idolizing of Matter, to pretend that all the Phænomena of the Universe will arise out of it by mere Mechanical Motion. And yet in the same Epistle he seems to acknowledge that there may be some few effects purely Mechanical. Which I believe was from his over-great desire to make *Des-Cartes* seem as considerable as he could with any judgment and conscience. But for my part, upon my more seriously considering what occurs in these Dialogues, I am abundantly assured that there is no purely-Mechanical Phenomenon in the whole Universe.

Nor ought that Author so to be understood in the comparing *Cartesius* with *Bezaliel* and *Aholiab*, as if he did really believe he was supernaturally inspired. For with what face can any one put that sense upon such an high-flown Complement, whenas he does as well up and down in his Works plainly and zealously confute *Des-Cartes*, where he finds him faulty in things of any concern, as praise him and commend him where he deserves it? Which is a plain indication he did not take him to be infallibly inspired. And it may be the right Exegesis of *Bezaliel* and *Aholiab's* being filled with the Spirit of God is but their being filled with wisdom of Heart for those Mechanical Curiosities of Work; as it is signified toward the end of that Chapter, That they had a special and extraordinary Genius that way, which was the gift

Exod. 35, 35.

gift of God in Nature. Besides that every great thing in Nature according to the Hebrew Idiom has its denomination from God. And therefore to be filled with the Spirit of God in wisdom and understanding, &c. is to have a great measure of Wisdom and Understanding in such and such things. As without question *Des-Cartes* had a great deal of Wit and Sagacity to find out the most credible Material Causes of the Phenomena of the World, and to order them into the most specious Contexture that the thing is capable of, to make up a Mechanical Philosophy. But that these things can neither arise nor hold together without an higher Principle that must superintend and guide them, this great *Encomiast* of his does as plainly declare in several Places, as the Contriver of these present Dialogues does.

Exod. 35. 31.

* *Anridor. lib.*

2. cap. 2. sect.

7, 8, 9, 10,

11, 12, 13, 14.

c. 12. sect. 1.

2, 3, &c.

Immortality

of the Soul,

lib 3. c. 12, 13.

But as for the Author of *Philosophia Scripturae Interpres*, I must confess I do much admire, that after he has laboured so much to make good his Argument, he should pitch upon *Des-Cartes* of the Soul, his Philosophy as such a safe Oracle to consult about the meaning of Scripture. It is true, that several strokes of it are very fitly applicable to a Philosophical sense of the Six days Creation: but those are such as are comprehended in the *Pythagorick* frame of the Universe, and correspond with the ancient *Cabbala*; are no new Inventions of the *Cartesian* Wit. And the truth is, that which makes *Des-Cartes* his Philosophy look so angustly on't is, in that he has interwoven into it that noble System of the World according to the Tradition of *Pythagoras* and his Followers, or, if you will, of the most ancient *Cabbala* of *Moses*. But the rest of his Philosophy is rather pretty than great, and in that Sense that he drives at, of pure Mechanism, enormously and ridiculously false.

But

But now for those Principles or Passages in his Philosophy that are more peculiarly his own, there is nothing more estranged from the *Genius* of the Scripture and the service of Theologie than they. For fuller satisfaction, and for the *suavity* of the conceits sake, let us make trial in some few. It is a grand Principle with him, that where-ever we cannot but conceive an Extension or Expansion, we must likewise necessarily conceive there is Matter. And therefore because we cannot but conceive an indefinite Space round about us extended, we cannot but conceive Matter all along extended. Which plainly implies, we cannot but conceive there is Matter, whatever else there is. Whence it follows, that its existence is necessary of its self and independent of God, because in its very Notion or *Idea* it cannot but be conceived to be; we being not able otherwise to conceive but that there is an indefinite Extension round about us. How this will comport with the absolute Perfection of God, or how sound a sense it will render of the first Verse in *Genesis*, I leave to any one to conjecture.

Again, It is as confessed a Principle with him, that Matter alone with such a degree of Motion as is supposed now in the Universe will produce all the *Phænomena* of the World, Sun, Moon, and Stars, Air, Water, Earth, Plants, Animals, and the Bodies of Men, in such order and organization as they are found. Which Principle in his Philosophy certainly must prove a very inept Interpreter of *Rom.* 1. 19, 26. where the eternal Power and Godhead is said clearly to be seen by the things that are made; insomuch that the Gentiles became thereby unexcusable. But if the *Cartesian* Philosophy be true, it was their ignorance they could not excuse themselves. For they might have said, That all these things might come to pass by Matter and mere Mechanical

nical Motion; and that Matter excludes Motion in its own *Idea* no more than it includes Rest: so that it might have Motion of it self as well as its Existence, according to the former Implication. See also how fit a Gloss this Principle will afford upon *Mt.* 14. 17. and how well that Text agrees with the first Section of the first Chapter of *Des-Cartes* his *Meteors*.

A third peculiar property of his Philosophy is, *Princip.*
A seeming Modesty in declining all search into 1. *Artic.*
the final Causes of the *Phenomena* of the World: as if, forsooth, that were too great a presumption of humane Wit, to pry into the Ends of God's Creation; whereas indeed his Philosophy is of that nature, that it prevents all such Researches; things coming to pass, according to it, as if God were not at all the Creator and Contriver of the World, but that mere Matter Mechanically swung about by such a measure of Motion fell necessarily, without any more to do, into this Frame of things we see, and could have been no otherwise than they are; and that therefore all the particular Usefulnesses of the Creation are not the Results of Wisdom or Counsel, but the blind issues of mere Material and Mechanical Necessity. And things being so, it is indeed very consistent to cast the consideration of the Final Cause out of the Mechanical Philosophy. But in the meantime how fit an Interpreter of Scripture this Philosophy will be in such places as that of the Psalmist, *O Lord how manifold are thy works! in wisdom hast thou made them all*; I understand not. For, according to this Philosophy, he has made none of them so. Let the zealous *Cartesian* read the whole 144 Psalm, and tune it in this point, if he can, to his Master's Philosophy. Let him see also what sense he can make of the first to the *Corinthians*, Ch. 1. v. 21.

Fourthly, The Apparitions of Horsemen and Armies encountering one another in the Air, &

Macch.

Macch. 5. let him consider how illustrable that passage is from the last Section of the 7. Chapter of *Des-Cartes* his *Meteors*, and from the conclusion of that whole Treatise.

Isai. 1. 3.

Pro. 12. 10.

Fifthly, That of the Prophet, *The Ox knows his Owner, and the Ass his Master's Crib*; as also that of Solomon, *The righteous Man regardeth the life of his Beast, but the tender Mercies of the Wicked are cruel*: what an excellent Gloss that Conceit of *Des-Cartes* his, of Brutes being senseless *Machina's*, will produce upon these Texts, any one may easily foresee.

And, lastly, *Gal.* 5. 17. where that Enmity and conflict betwixt the Flesh and the Spirit is mentioned, (and is indeed as serious and solemn an Argument as any occurs in all Theologie) what light the *Cartesian* Philosophy will contribute for the more plainly understanding this so important Mystery, may easily be conjectured from the 47th. Article of his Treatise of the Passions, where the combat betwixt the superiour and inferiour part of the Soul, the *Flesh* and the *Spirit*, as they are termed in Scripture and Divinity, is at last resolved into the ridiculous Noddings and Joggings of a small glandulous Butron in the midst of the Brain encountred by the animal Spirits rudely flurting against it. This little sprunt Champion, called the *Conarion*, (or *Nux pinea*) within which the Soul is entirely cooped up, acts the part of the *Spirit*, as the animal Spirits of the *Flesh*. And thus by the Soul thus ingarrison'd in this *Pine-kernel*, and bearing herself against the Arietations or Jurrings of the Spirits in the Ventricles of the Brain, must that solemn Combat be performed, which the holy Apostle calls the *War* betwixt the *Law* of our *Members* and the *Law* of our *Mind*.

Rom. 7. 23.

Spectatum admissi risum teneatis, amici?

Would not so trivial and ludicrous an account of Temptation and Sin occasion *Bodinus* his
Black-

Blacksmith to raise as derisorous a Proverb touching *actual Sin*, as he did touching *original*, and make them say, What ado is there about the *wagging of a Nut*, as well as he did about the *eating of the Apple*? Besides, if this Conflict be not a Combat betwixt two contrary Lives seated in the Soul her self, but this that opposes the Soul be merely the Spirits in such an Organized Body; (as *Cartesius* expressly affirms;) the Souls of the Wicked and of the Godly in the other state are equally freed from the importunities of Sin.

These few Tasts may suffice to satisfy us how savoury an Interpreter the *Cartesian* Philosophy would prove of Holy Scripture and Theological Mysteries. So that Religion can suffer nothing by the lessening of the Repute of *Cartesianism*, the Notions that are peculiar thereto having so little tendency to that service. Indeed if *Cartesius* had as well demonstrated as affirmed that Matter cannot think, he had directly deserved well of Religion it self. But however Providence has so ordered things, that in an oblique way his Philosophy becomes serviceable to Religion, whether he intended it or no, or rather, that of it that was most against his intention, namely the Flaws and Defects so plainly discoverable in it. For the unsuccessfulness of his Wit and Industry in the Mechanical Philosophy has abundantly assured the sagacious, that the *Phænomena* of the Universe must be entitled to an higher and more Divine Principle than mere Matter and Mechanical Motion. Which is the main Reason that his greatest *Encomiast* does so affectionately recommend the reading of the *Cartesian* Philosophy: as you may see in the Preface to his Treatise of the *Immortality of the Soul*.

Sec. 14. 15.

These things, I think, duly considered will easily clear the Author of these Dialogues from all imputation of Imprudence, in opposing the renowned

nowned Philosopher in such things as it is of so great concern thus freely to oppose him, especially he going very little farther than his highest *Encomiasts* have led the way before him.

Nor can I bethink me of any else that may have any colourable Pretence of a just complaint against him, unless the *Platonists*, who haply may judge it an unfit thing that so Divine a Philosophy should be so much flattered by introducing *Cuphophron*, a *Platonist*, uttering such tipsie and temulent Raptures and Rhetorical Apologies, as he does in the Second and Third Dialogues, for the extenuating the hideousness of Sin; besides the ill tendency of such loose and luxurious Oratory. And yet the judicious, I believe, will find those passages as pertinent and useful as those that bear the face of more Severity and Reservedness; and will easily remember that the Character of *Cuphophron* is not simply a *Platonist*, but an *airy-minded one*, (as indeed both the danger and *indecorum* of Light mindedness or over-much Levity of spirit is both represented and perstringed all along in his Person;) which therefore does not redound to the discredit of *Platonism* as such, but to the discovery of the hazard of that Philosophy, if it meet not with a Mind that is sober and well ballasted. And for the ill-Tendency of his rapturous Eloquence, that fear is altogether groundless; since of all the force of Reason and Rhetorick he produces, there is so perfect and convictive a Confutation, that there is not the least colour left to palliate Immorality; forasmuch as it is so clearly evidenced that *Sin* and *Vice* are not, as *Cuphophron's* Sophistry would suggest, only persuanances of a *lesser Good*, but things in themselves *absolutely evil*, and perfectly contrary to the will and nature of God.

But it was a matter of no small moment to bring into view all that could plausibly be said
in

in the behalf of so pleasing a Monster, that it being all enervated and demonstrated to be weak and frivolous, the Mind of Man might be the more firmly radicated and established in what is good: and that *evil-Men* also might take notice, that the more-severely vertuous are not ignorant of the wittiest Pleas and Excuses they can frame for their adherence to Sin, nor at all at a loss how utterly to defeat them. And that therefore those that are cordially good, are not so out of simplicity and ignorance, (as the falsely-deemed Wits foolishly conceit them) but out of a *clear and rational discernment what is best*, and out of an *holy sense and relish of the Divinest things*. To the latter whereof as those conceited Wits lay no claim; so is it as manifest that they have as little right or title to the former, no Man willingly continuing in Wickedness but of a base *Stupidity of Mind and Imbecility of Reason*.

But these things, Reader, thou wilt best understand by perusing the *Dialogues* themselves, from which I have too long detained thee by an over-tedious Preface; which I must entreat thee to impute rather to my desire that thou mightest reap a clear satisfaction without the least Scruple or Disgust, than that I have any suspicion of either thy Candour or Judgment.

Farewel.

G.C.

THE

T H E
E P I S T L E

Of Fr. Eunitor, the Palæopolite, to a Noble Friend of his touching the ensuing Dialogues.

Honoured Sir,

IT is now well-nigh two years ago since I gave you Intelligence touching that notable Meeting I had the good hap to be at in Cuphophron's renowned Arbour: Wherein I signify'd to you the great satisfaction Philopolis received in those Conferences, and how excessively Hylobares was transported with Philotheus his Converse, being made thereby so firm a Convert to the belief of Spiritual Beings, and of the Accuracy of that Divine Providence that has the Government of the World. But though the Hints I gave then of the several Days Discourses made you so passionately desirous of having the whole matter of those Disceptations more fully communicated to you, and all the Five Days Conferences recovered, if it were possible, into so many Dialogues: yet, for all the care and industry I could use, I could not till now bring about what you so earnestly requested.

But now, partly out of my own Records I made to my self there a-nights after every Day's Discourse, and partly by communicating since that time either by Letters or word of Mouth with those that were there present, (especially Sophron, a Man of a very firm Memory as well as of an able judgment) I think

The Epistle of Fr. Euistor.

I have at length recovered all that passed in every Day's Conference, even to the minutest Humours and Circumstances of our Converse: Which I have done with that faithfulness, that I have not omitted such passages as may seem to redound to my own discredit; as being more than once not over-handsomely abused by our young Friend Hylobares, who, you know, is free enough in that kind with his familiar Acquaintances. Which made him fly upon Cuphophron so frequently as he did, even to the admiration, and offence sometimes, of my worthy Patron Philopolis.

These two, I mean Hylobares and Cuphophron, are, as it were, the small Mean and Treble in this Heptachordon or Instrument of seven Strings. And indeed they are all along (especially in the Three first Dialogues) as acute and sanorous as two strident Swallows on the top of a Chimney. The rest you will find grave enough, and my self some degrees below Gravity, that is to say, pretty solemnly and authentickly dull. However, I served to supply the place of an Historian to them; as I do to you in the rehearsal of the whole matter. Wherein I recording the Humours and Passions of Men as well as their Reasonings, if any thing be faulty in any Phrase of Speech or Comportment of the Young Men, yet you are to consider, that it had been a Fault in me to have omitted it; especially the Blemishes of the less perfect being so discernible in the company of those more-accomplished Persons, and therefore the more likely to beget a dislike and aversion in the Reader to such Mis-carriages. Which is the main Scope of all Moral Writings, whether Poetry or History.

But what may seem more harsh in those youthful Persons, compared with the discreet and unexceptionable demeanour of those of more mature Age, will yet be found very sutable and harmonious

The Epistle of Fr. Euistor.

III

nious to the Persons themselves, if you have but recourse to the particular Characters in the Page before the Book; which briefly represents the Genius of every Actor. Which if you firmly fix in your Mind, and carry with you all along as you read, you will at least be assured, that I am not altogether an unskilful Dramatist, however you may doubt whether I be so exact an Historian.

Farewell.

From Palaeopolis;

Novemb. 29.

1666.

Yours to command,

Fr. Euistor.

THE

THE
PUBLISHER
TO THE
READER.

Reader,

I Believe thou wilt wonder at the preposterous Order of my publishing these Two *Dialogues* before the Three first have seen the Light; and indeed, it may be, most of all, why I publish them at all. If it were a matter of ordinary intelligible *Political Interest*, or the Solution of some *Algebraical Problem*, or the Discovery of some quaint Experiment towards the perfecting of *Natural Philosophy*, or the Decision of some notable Point in *Polemical Divinity*, Reason would that we should accept of your Performance, and have the patience to peruse it. But to draw out a long tiresome Story of the Kingdom of God and Fate of the Church, through I know not how many dark Types and obscure *Enigmatical Prophecies*, where we can fix no sure footing in any thing, *Quis leget hac?* — The *Gallio's* of this Age care for no such things.

Well, admit the case to stand so, Reader, as thou suggestest; yet this could be no impediment to either the Writing or Publishing these

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Dialogues. For every genuine Minister of the Kingdom of God has a commission to Preach ^{2 Tim. 4. 2.} *in Season and out of Season.* He that observes ^{Eccles. 11. 4.} *the Wind shall not sow, and he that regardeth the Clouds shall not reap.* If St. John's *Apocalypse* had not been writ nor published before it would have been readily read and understood, the date of those Visions had been at least fifteen hundred years later than it was, and the Event of things had anticipated their Prediction. And for the pretended *Anigmatical Obscurity* of the Types and Prophecies, the endeavour of this Author has been that they should cease to be so any longer; which I believe they do to them that look upon them with an impartial Eye, and are duly prepared to receive the Sense of them. For some Pollutions may hinder them from seeing any thing; as they say it is in the looking into the *Magick Crystal* or *Shew-stone*; Two looking into the same *Crystal*, but differently prepared or predisposed, the one sees clearly a Scene of things to come, the other nothing. Which though it be strange in that case, yet it seems far stranger in this of the Prophecies, the main things aimed at being of as clear Solution, the *Postulata* admitted, (that is to say, the truth of History and the Sense of the Prophetick style, tho' no farther than the Scripture it self interprets it) as any Problem in *Algebra*. As will certainly appear to the intelligent from Mr. *Mede's Synchronisms*, and the eight last Chapters of *Synopsis Prophetica*. And admit but that *Joint-Exposition* of these two Chapters of the *Apocalypse*, the thirteenth and seventeenth, there will be little Controversie of the Solution of the rest, And still the less upon the Perusal of these *Dialogues*, which give light into the whole *Apocalypse*, and so take away that Excuse from some that pretend they cannot safely promise

promise themselves they understand any part, unless they understand all.

This, Reader, is in return to thy false Summize, as if the whole *Dialogues* were stuffed with nothing but the recital of *dark Prophecies*: Whereas, besides plain *History*, there are many useful *moral Passages*. As that Method of regaining a due *Divine temper of Body*, which consists in a more æthereal Purity of the Spirits, that we may possess our Vessel in a right measure of Sanctity and Holiness, that it may be more meet to receive and retain Divine Truths. As also the means of arriving to that state which is the *Kingdom of God within us*. Which though it be not a matter of *Political* or *Secular* Interest, yet it is so palpable an Interest of every Man, as, methinks, there should no Man be such a *Gallio* as to slight it, unless he think it an indifferent thing whether he be damned or saved. But believe it, if any one have really attained to the *Kingdom of God within him*, it is impossible that he should be unconcerned for the *Kingdom of God without him*, he being so certainly united with that Spirit, the Eternal Mind that superintends the Affairs of the Universe, and of his own peculiar Kingdom and People in a more special manner. He that has lost the Sense of his own carnal and personal Concerns is naturally, as I may so speak, seized upon and actuated by the Spirit of God, and all his Affections of Love and Care and solicitous Foresight are taken up with the Interest of that Communialty of which he is a living Member under one Head *Christ Jesus*.

And therefore as it is supposed by the Poet that it was a great satisfaction to *Aeneas* to be instructed by *Anchises* concerning the Fate and Success of his Family and Posterity, their

their glorious Atchievements and the Largeness of their Empire, that they should

Virgil. *Æ-*
neid, lib. 6.

— *Super Garamantas & Indos*

Proferre Imperium: —

so likewise they that once have got into a real Cognation and Spiritual Consanguinity with the true Apostolick Church, as having derived upon them or transfused into them from their Head that Divine Spirit that actuates the whole Body of *Christ*, it cannot but be a transcendent Pleasure to them to understand the overspreading Glory and Success which the Family of God, of which they are part, I mean the true Apostolick Church, will have in the World before the Consummation of all things. Which illustrious Scene of Futurities, though they neither descend with *Aeneas* to get a view of them amongst the Shades below, nor with *St. John* have the Heavens open upon them from above to exhibit those Cælestial Visions, yet they, casting the pure Eyes of their Mind upon the *Scripture*, see all those glorious Futurities, writ in Heaven, plainly reflected to them from the Books of the Prophets, (as we see the Sky and Clouds, the Moon and Stars, by looking on some River or Pool) to their ineffable pleasure and satisfaction. Which may excuse this Author's so laborious Ramble (as it may seem to some) through so many dark Types and Prophecies, to find out this future Glory of the Church of *Christ* upon Earth. For these are the proper Joys and Entertainments of those Souls, who, being dead to all Self-interests, find it the solace of their Heart to behold the flourishing Interest and growing Prosperity of the People of God.

I must

I must confess that the Author of these *Dialogues* interprets Prophecies at an high rate of Confidence in the behalf of Reformed Christendom against their professed Adversaries: Which may seem to some the more wild and Ecstatical, the Discourse having been drawn up in such Circumstance of Affairs as every one conceived to bode ill to the Reformed Party. And how busie and successful the *Romanists* have been this present Age in proselyting People to their Church, there is none but must take notice of from either Experience or common Fame. But this could not discourage the Author from receiving those important Truths which were so clearly reflected to him from the pure and infallible Word of Prophecy. Which he steddily fixing his Eyes on, did not at all regard the ill-boding aspect of the Affairs of the World. For he that has not a due measure of Faith in God and Fortitude of Spirit can neither be Prophet, as *Maimonides* well observes, nor any good Interpreter of the Prophecies. More Nevoch. Part. 2. cap. 38.

I know the good News will not be alike acceptable to all nor alike credible, but that very wellmeaning People may be prone to imitate that of *Abraham*, [O that *Ishmael* may live before thee!] desponding in a manner of all such attainments as they find not a palpable Pledge of in the present Causality of things. If *Abraham* be an hundred years old and *Sarah* ninety, he that Prophecies of an *Isaac* to be born will hardly escape being laugh'd at for his news by an over-aged *Sarah*. But most of all, if he predict so sprightly and so illustrious an Issue to spring out from a Stock so dead and withered. But they that receive the Message cannot forbear to

Ezek. 43. 10.

to do the Errand they are sent upon, whatever may be their Reception. *Thou Son of Man, shew the House to the House of Israel, that they may be ashamed of their Iniquities, and let them measure the Pattern.* To this end is the Glory and Perfection of the future state of the Church set out unto us, that we may know what to be at, and make as near and quick approaches thereto as we can. It is not therefore to reproach the present condition of Reformed Christendom, but to animate them and encourage them by these good Tidings to use such means and to countenance such ways as lead the most directly to that glorious state of the Church, which both the Holy Oracles of God do so plainly set before our Eyes, and our selves so expressly pray for in our publick Devotions. It is no more a Reproach, than to tell a young Child that he is yet but a Child, but that he will live to come to the stature of a lusty proper Man, only let him use a regular Diet and due Exercises of his growing strength, which will conduce thereto. So harmless in the general and so useful is the Design of these present *Dialogues*.

Nor can I divine what Particulars may any ways disgust any one that is Christianly affected, unless the *Behmenists*, *Cartesians*, and *Platonists* may fanſie themselves not so civilly dealt withal. *The first*, because their great Author, *Jacob Behmen*, though acknowledged a pious and well-meaning Writer, and not unuseful for the exciting of the Sentiments of sincere Piety in others, is not allowed to be such an inspired Man, as that all that he dictates should go for infallible Oracles. But it being so discernible to the Intelligent that he is an *Enthusiast*, there is no faithful Minister

nister of the Kingdom of God will ever stick to declare it, for fear of that great Dis-interest that would be done to Religion, if those that are the most zealous Well-willers thereto should not discover themselves to be of so sound a Mind, as not to be imposed upon by the highest Heats and strongest Surmises or Confidences of any Man's Melancholy, whereas the Prophane Wits are so prone to suspect that there is no Religion but is such.

The other two may haply be offended at the Writer of these *Dialogues* for introducing *Cynosphoron*, who sustains the Person of both a *Cartesian* and *Platonist* at once, so unsettled and fickle and unconcerned in the great Points of Christian Religion, as if *Cartesianism* and *Platonism* did necessarily incline Men to that unsound temper of Mind. Which I am confident is not the opinion of the Author of the *Dialogues*: But being aware how some Theorems in those Philosophies may easily fill up and swell those Souls that are more airy-minded, and how this Anticipatory Self-fulness, join'd, forsooth, with the affectation of a strict Mathematical Evidence for every thing, (such as *Cartesius* pretends to, but falls infinitely short of almost every-where in his Philosophy) he being aware, I say, that this may raise a *Genius* (in this Philosophical Age) over-wanton and coy, and such as will keep aloof off from being so heartily concerned in the Apostolick Truths of Christianity as they ought, his foresightful Solitude in the behalf of the Kingdom of God, and for the preventing the growth or appearance of any such mischievous Monster, stirred him up thus timely to set out the Contemptibleness and Ridiculousness of that Dispensation, that it
may

may never have the Confidence to appear upon the Stage to the destruction of Souls and detriment of the Church of *Christ*. So that however harsh this may seem to some, yet it is excellent preventive Physick, and the sound and judicious must acknowledge the purpose of him that administers it to be sober and laudable. Thus well fitted every way are these *Dialogues* to serve the *Spiritual Interest* of the Church of God.

And lastly, for that *Interest*, Reader, which thou callest *Political*, they have their Serviceableness in that regard also. As to instance in some few Passages for many. One of the Principles whereby Reformed Christendom is represented as reducible to this excellent State we speak of is a *sincere and unspotted Loyalty in the Protestants to their Lawful Sovereigns*. Another, the Countenancing or Allowing of that chearful and effectual Doctrine for promoting a good Life, I mean that of *A Faith in the Power and Spirit of Christ for a signal vanquishing and subduing all manner of Sin in us*, such as Pride, Covetousness, Revengefulness and the like. For there is nothing that can tend more to the publick Peace than this. The conscience of Religion in its crude and raw estate is a thing very harsh and bitter (especially in an hot Complexion) both to its self and others, like the state of *Dentition* in Children, which makes them wrangling and froward and vexatious both to themselves and the whole House. And for want of this Doctrine I speak of, few or none of the seriously Religious can well emerge out of this childish condition. Whence the World is full of wrangling and vexation even about the pettiest Points of Religion that are. Whereby Mens Minds must needs
be

be exulcerated, and the Government disturbed, and the Safety of the Church hazarded. Which would not at all be if this wholesome searching Doctrine had but Place in the Hearts of Men. For it would so ripen their growth in Christianity, that all their Harshness and Sourness would soon mellow into Christian Love and Sweetness. For believe it, there is nothing more civil, nothing more humane, nothing more gentle, and governable, than a mature and well-grown Christian. Again, in the Description of the Character of the *Elias* to come, a main Note of him is, that he is a *Reconciler of the Magistrate to the People, and of the People to the Magistrate*; that he is for Peace and Union in the Church of God, and a declarer against Rents and Schisms. And lastly, that great Point of all, *That the Pope with his Clergy is that Antichrist, and the Roman Church that City out of which God's People are bid to depart*, as it is most certainly true in its self, and of huge Consequence to be known upon the account of a Spiritual Interest, so does it most manifestly also consolidate the Secular Interest of all Protestant Princes and People against the Pretensions of the Pope, and is a safe *Cynosura* to steer their Counsels by. For I dare appeal even to the Pontificians themselves, upon suspicion that the Pope and his Clergy be Antichrist, and the Church of *Rome* that *Babylon* out of which God's People are bid to depart, whether any thing in counsel that makes towards the reduction of God's People nearer to that City, and the ensnaring them again in their former Captivity, can be adviseable for any Protestant Magistrate either upon point of Piety or Policy, or (supposing a God in Heaven) can pro-

promise any prosperous Success. Wherefore for any Protestant Subject so persuaded to conceal so important a Truth, would be the greatest Perfidiousness, even to his Terrestrial Sovereign, as any Man can stand guilty of.

These, I think, were sufficient Motives for the publishing these *Dialogues*. But for the preposterous Order in Publishing them, the plainest account is the Will of the Author. Of which, no worse Construction ought to be made, than that, as it seems, he has a greater Concern for the Curiosities of Philosophy. For such is the Subject of the three first Dialogues: Which, had he had as great a propension to gratifie the Curious as to edifie the Church of *Christ*, he would not have failed to have published at least as soon as these; the matter of them being both Philosophical, as I said, and that concerning the most enticing Points in Philosophy, and also intermixt with much Pleasantry and Humour; which, by reason of the extraordinary Gravity of this present Subject, it was thought fit, I suppose, the more strictly to abstain from.

But though I have no commission to publish the three first Dialogues themselves, yet I thought fit, for the more punctually understanding these two last, to publish the Arguments of those, they being sufficient for the Understanding any References or Reflexions on them occurring in these.

And lastly, Reader, I have added, for thy farther Entertainment, by way of Appendage, (though not altogether so necessary, I confess, yet sutable enough to some Points in these *Dialogues*, if not to the whole Design) *A brief Discourse of the true Grounds of the Certainty of Faith in Points of Religion*; as also some few plain Songs or Divine Hymns on the chiefest

Holy-

Holy-Days in the Christian Kalendar, agreeable enough with these *Divine Dialogues* both in Purpose and Title. Wherein the Writer of them has observed always this Method, to add to the *Historical Narration* an *Application to the Emprovement of Life*. Which, whether in Verse or Prose, if it were diligently observed in the handling of the *Historical Articles* of our Christian Faith, would be of so great force for the making Men good, that I doubt not but *Philothheus*, had he thought of it, would have added this as a ninth Instruction tending to the Acceleration of those happy Times of the Church which he presages.

These, Reader, if thou pleasest candidly to accept for the present, it will be the greater Obligation to the Author to let what still remains in his hands in due time to see the Light, and be as willing to condescend to gratify the Philosophical *Genius* in those three first *Dialogues*, as he has been in these ambitious to edifie the Religious.

G. C.

But though I have no commission to publish the three *Dialogues* themselves, yet I thought fit for the more punctually determining these two last to publish the Arguments of each, they being sufficient for the Understanding any References or Reflections on them occurring in the

lastest Entertainment by way of Appendix (though not altogether necessary, I confess yet feasible enough to some Points in these *Dialogues* is not to the whole Design) A brief *Table* of the true Grounds of the Certainty of the Points of Religion; as also some few plain Reasons of the same, drawn on the other

The proper Characters of the Persons in the ensuing Dialogues, with some Allusion to their Names.

P*Hilotheus*, A zealous and sincere Lover of God and *Christ*, and of the whole Creation.

Bathynous, The Deeply-thoughtful or profoundly-thinking Man.

Sophron, The Sober and wary Man.

Philopolis, The Pious and Loyal Politician.

Euistor, A Man of Criticism, Philologie and History.

Hylobares, A young, witty, and well-moralized *Materialist*.

Cuphophron, A zealous, but Aiery-minded, *Platonist* and *Cartesian*, or *Mechanist*,

Ocymo, *Cuphophron's* Boy, so called from his Nimbleness.

The general Character.

All free Spirits, mutually permitting one another the liberty of Philosophizing without any breach of Friendship.

DIVINE

DIVINE DIALOGUES,
Containing several Disquisitions and
Instructions touching the
ATTRIBUTES of GOD
AND HIS
Providence in the WORLD.

THE FIRST DIALOGUE.

*Philotheus, Bathynous, Sophron, Philopolis,
Euistor, Hylobares, Cuphophon.*

THREE welcome, O *Philotheus*, who have brought along with you two such desirable Associates as *Bathynous* and *Sophon*. Will you please to make a step up into the Garden? 1.
The Prefe-
rence of Vir-
tue and assu-
rance of an
happy Immor-
tality before
the Pleasures
and Grandeur
of this present
World.

Philoth. With all our hearts. There is nothing more pleasant these Summer-Evenings than the cool open Air. And I'll assure you it is very fresh here, and the Prospect very delightful.

Cuph. Methinks I envy Greatness for nothing so much as their magnificent Houses, and their large Gardens and Walks, their Quarters contrived into elegant Knots adorned with the most beautiful Flowers, their Fountains, Cascades and Statues; that I might be in a more splendid capacity of entertaining my Friends. This would be to me no small prelibation of the Joys of Paradise here upon Earth.

B

Phi-

Philoth. For my part, *Cuphophon*, I think he need envy no body who has his Heart full fraught with the Love of God, and his Mind established in a firm belief of that unspeakable Happiness that the vertuous and pious Soul enjoys in the other State amongst *the Spirits of just Men made perfect*. The firm belief of this in an innocent Soul is so high a prelibation of those eternal Joys, that it equalizes such an one's Happiness, if he have but the ordinary Conveniences of life,, to that of the greatest Potentates. Their difference in external Fortune is as little considerable as a Semidiameter of the Earth in two measures of the highest Heaven, the one taken from the Surface of the Earth, the other from its Centre: The disproportion you know is just nothing.

Cuph. It is so.

Philoth. And for gratifying your Friends; They that are in a capacity of being truly such, are as fully well satisfy'd with your ordinary Entertainment, as if you were Master of the Fortues of Princes. Besides that it would be hazardous to your self to live in that affected Splendour you speak of, as it is not altogether safe to affect it. For both the desire and enjoyment of external Pomp does naturally blind the eyes of the Mind, and attempts the stifling of her higher and more heavenly Operations, engages the Thoughts here below, and hinders those Meditations that carry the Soul to an anticipatory view of those eternal Glories above.

Cuph. What you say *Philothens*, may be, and may not be: These things are as they are used. But I must confess I think worldly Fortunes are most frequently abused, and that there is a danger in them: which makes me the more contented with the state I am in.

Philoth. And so you well may be, *Cuphophon*: for tho' you will not admit you live splendidly, yet

DIVINE DIALOGUES.

yet it cannot be deny'd but that you live neatly and elegantly. For such are the Beds and Alleys of this little Spot of Ground: And such also that Arbour, if the Inside be as neat as the Outside.

Cuph. That you may quickly see, *Philothous*.

Philoth. All very handsome, Table, Cushions, Seats and all.

Cuph. Here I love to entertain my Friends with a frugal Collation, a Cup of Wine, a Dish of Fruit and a Manchet: The rest they make up with free Discourses in Philosophy. And this will prove your greatest Entertainment now, *Philothous*, if *Philopolis*, *Euistor* and *Hylobares* were come.

Sophr. No Entertainment better any-where than a frugal Table, and free and ingenuous Discourse. But I pray you *Cuphophron*, who is that *Hylobares*? Is it he who is so much famed for holding That there is *nothing* but *Body* or *Matter* in the World; That there is *nothing* *Just* or *Unjust* in its own nature; That all Pleasures are alike honest; though it be never so unaccountable a satisfaction of either a Man's Cruelty or his Lust?

Cuph. O no, it is not he. For I verily believe I know who you mean, though it never was yet my fortune to be in his Company, and I least of all desire it now. For he is a Person very inconversable, and, as they say, an imperious Dictatour of the Principles of Vice, and impatient of all dispute and contradiction. But this *Hylobares* is quite of another Genius and extraction; one that is as great a *Moralist* on this side rigour and severity of Life, as he is a *Materialist*, and of a kind and friendly Nature.

Bath. That is not incredible: For I see no reason why a Soul that is unfortunately immersed into this material or corporeal Dispensation may not in the main be as solid a *Moralist* as a *Mathematician*. For the chief Points of *Morality* are no less demonstrable than *Mathematicks*; nor is

II.
The Description of *Hylobares* his Genius and of *Cuphophron's* Entertainments in his Philosophical Bowre.

the Subtilty greater in *Moral* Theorems than in *Mathematical*.

Sophr. In my Mind it is a sign of a great deal of natural Integrity and inbred nobleness of Spirit, that mangre the heaviness of his Complexion that thus strongly bears him down from apprehending so concerning *Metaphysical* Truths, yet he retains so vivid resentments of the more solid *Morality*.

Philoth. That will redound to his greater Joy and Happiness, whenever it shall please God to recover his Soul into a clearer knowledge of himself. For even *Moral Honesty* it self is part of the Law of God, and an adumbration of the *Divine Life*. So that when Regeneration has more thoroughly illuminated his Understanding, I doubt not but that he will fall into that pious admiration and speech of the ancient Patriarch, *Verily God was in this place, and I knew not of it.* Wherefore those that are the true lovers of God must be friendly and lovingly disposed towards all his Appearances, and bid a kind welcome to the first Dawnings of that Diviner Light.

Gen.
XXVIII.16.

Cuph. But besides the goodness of his Disposition, he has a very smart Wit, and is a very shrewd disputant in those Points himself seems most puzzled in, and is therein very dexterous in puzzling others, if they be not thorough-paced Speculators in those great Theories.

Sophr. If he have so much Wit added to his Sincerity, his case is the more hopeful.

Cuph. What he has of either you will now suddenly have the opportunity to experience yourselves: for I see *Philopolis* and the rest coming up into the Garden. I will meet them and bring them to you. Gentlemen, you are all three welcome at once, but most of all *Philopolis*, as being the greatest Stranger.

Philop. I pray you, *Cuphophron*, is *Philotheus* and the rest of his Company come?

Cuph. That you shall straightways see, when you come to the Arbour.

Philop.

Philop. Gentlemen, we are very well met. I am afraid we have made you stay for us.

Philoth. It was more fitting that we should stay for *Philopolis*, than he for us. But we have been here but a little while.

Cuph. A very little while indeed; but now our Company is doubled, so little will be twice as little again. I am very much transported to see my little Arbour stored with such choice Guests. But that mine own Worthlessness spoils the conceit, I could think our Company parallel to the Seven wise Men of Greece.

Hyl. I warrant the *Septenary* will be henceforth much more sacred to *Cuphophron* for this day's Meeting.

Cuph. The *Senary* at least.

Hyl. You are so transported with the pleasure of the presence of your Friends, O *Cuphophron*, that you forget to tell them how welcome they are.

Cuph. That is soon recounted. I sent into my Arbour just before *Philothens* came this dish of Fruit, and this Wine, the best, I hope, in all *Athens*; and I begin to *Philopolis*, and bid you now all welcome at once.

Hyl. You was very early in your provision, *Cuphophron*.

Cuph. I did early provide for our privacy, that there might be no need of any body's coming here but our selves.

Hyl. A large Entertainment.

Cuph. I keep touch both with my Promise to *Philopolis* and with my own usual Frugality in these kinds of Collations. And yet, *Hylobares*, you have no cause to complain; you have to gratifie all your five Senses. Here is another Glass, tast this Wine.

Hyl. It is very good, *Cuphophron*, and has an excellent flavour.

Cuph. There's to gratifie your Taste then, *Hylobares*, besides the delicacy of these ripe Fruits

which recreate also the Nostrils with their Aromatick scent; as also does the sweet smell of the Eglantines and Honey-suckles that cover my Arbour.

Hyl. But what is there to gratifie the Touch, *Cuphophron?*

Cuph. Is there any thing more delicious to the Touch than the soft cool Evening-Air, that fans it self through the leaves of the Arbour; and cools our blood, which youth and the season of the year have overmuch heated?

Hyl. Nothing that I know of, nor any thing more pleasant to the Sight than the Faces of so many ingenuous Friends met together, whose Candour and Faithfulness is conspicuous in their very Eyes and Countenances.

Cuph. Shame take you, *Hylobares*, you have prevented me: It is the very Conceit and due Complement I was ready to utter and bestow upon this excellent Company.

Hyl. It seems, good wits jump; and mine the nimbler of the two. But what have you to gratifie the Ear, *Cuphophron?*

Cuph. Do you not hear the pleasant Notes of the Birds both in the Garden and on the Bowre? And if you think meanly of this Musick, I pray you give us a taste of your skill, and play us a Lesson on your Flagellet.

Hyl. Upon condition you will dance to it.

Sophr. I dare say *Philopatin* thinks us *Athenians* very merry Souls.

Philop. Mirth and Chearfulness, *O Sophron*, are but the due reward of Innocency of life; which, if any where, I believe is to be found in your manner of living; who do not quit the World out of any Hypocrisie, Sullenness, or Superstition, but out of a sincere love of true Knowledge and Vertue. But as for the pretty warbling of the Birds, or that greater skill of *Hylobares* on the Flagellet, I must take the liberty to profess, that

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7

it is not that kind of Musick that will gain my Attention at this time, when I see so many able and knowing Persons met together; but the pursuance of some instructive Argument freely and indifferently managed for the finding out of the Truth. Nothing so musical to my Ears as this.

Cuph. Nor, I dare say, to any of this Company, *Philopolis*.

Philop. But I am the more eager, because I would not lose so excellent an opportunity of improving my Knowledge. For I never met with the like advantage before, nor am likely again to meet with it unless I meet with the same Company.

Cuph. We are much obliged to you for your good Opinion of us, *Philopolis*. But you full little think that you must be the Beginner of the Discourse your self.

Philop. Why so, *Cuphophron*?

Cuph. For it is an ancient and unalterable Custom of this Place, that in our Philosophical Meetings he that is the greatest Stranger must propound the Argument. Whether this Custom was begun by our Ancestors out of an Ambition of shewing their extemporary ability of speaking upon any Subject, or whether out of mere Civility to the Stranger, I know not.

Philop. I believe it was the latter, I am so sensible of the advantage thereof, and do not only embrace, but if need were, should claim the privilege, now I know it; but shall use it with that modesty, as to excuse the choice of my Argument, if it shall appear rather a Point of Religion than Philosophy. For Religion is the Interest of all, but Philosophy of those only that are at leisure, and vacant from the Affairs of the World.

Philoth. Let not that trouble you, *Philopolis*: For, for my part, I look upon the Christian Religion rightly understood to be the deepest and the choicest Piece of Philosophy that is.

Philop. I am glad to hear you say so, *Philothous*;

III.

Philopolis has
Query's
touching the
Kingdom of
God, together
with his sincere
purpose
of proposing
them.

for then I hope the Argument I shall pitch upon will not appear over-unsuitable. It is touching the Kingdom of God.

Cuph. *Philopolis* hath both gratify'd *Pylotheus*, and most exquisitely fitted himself in the choice of his Argument, his Genius and Affairs being so notedly Political. It must be a very comprehensive Argument, in which *Religion*, *Philosophy* and *Policy* do so plainly conspire.

Philoth. It must indeed. But what are the *Query's* you would propose touching the Kingdom of God, O *Philopolis*?

Philop. They are chiefly these. First, *What the Kingdom of God is.* Secondly, *When it began, and where it has been or is now to be found.* Thirdly, *What Progress it hath made hitherto in the World.* Lastly, *What Success it is likely to have to the End of all things.*

Philoth. These are grand Questions indeed, *Philopolis*, insomuch that I am mightily surpris'd that so weighty and profound *Query's* should come from a Person that is so continually taken up with Affairs of the World.

Cuph. I dare pawn my life that the noise of the *fifth Monarchy*, or the late plausible sound of *setting Jesus Christ in his Throne*, did first excite *Philopolis* to search after these Mysteries.

Philoth. I am not so curious to enquire into the first occasions of *Philopolis*'s search after these things, as solicitous for what end he now so eagerly enquires after them. For it is a great and general error in Mankind, that they think all their Acquisitions are of right for themselves, whether it be Power, or Riches, or Wisdom, and conceit they are no farther obliged than to fortifie or adorn themselves with them, when as they are in truth mere *Depositum's*, put into their hands by *Providence* for the common good; so that it were better they had them not, then not to use them faithfully and conscientiously to that end:

for

for they bring the greater Snare upon their own Heads by such acquired Abilities, and make themselves obnoxious to the greater Condemnation, unless they use them, as I said, as the *Depositum*'s of God, not to their own Pride or Lust, but to the common good of the Church, of their Prince, and of their Country.

Philop. I acknowledge that to be exceeding true, *Philothous*. And next to those that are obnoxious they craftily decline the acquisition of any Power or Knowledge, that they may not run the risks of Fortune in witnessing to the Truth, or assisting the publick Concern: which Hypocrisie I being aware of, am so far from being discouraged, that my Zeal is the more enkindled after important Truths, that I may the more faithfully and effectually serve God and my Prince in my Generation, though with the hazard of all that I have.

Eust. Which he has once already more then hazarded in the Cause of his Sovereign, besides the hazard of his life in five or six bloody Battles. But I hope he will never have the occasion of running that hazard again.

Philoth. O admired *Philopolis*, you are of a right faithful and upright Spirit; verily I have not discovered more true Vertue and Nobleness, no not in the most famous Philosophical Societies.

Philop. I love to feel my self of an express and settled Judgment and Affection in things of the greatest Moment; and nothing, I think, can be of greater, than the Affairs of the Kingdom of God, to know who are more properly and peculiarly his People, that my heart may be joined with them, wherever they are discoverable in the World, and my Hand may relieve them to the utmost extent of the activity of my narrow sphere. For it seems to me both a very ignoble and tedious condition, to be blown about with every wind of Doctrine or transitory Interest,

Interest, and not to stick to that wherein a man's loss proveth his greatest gain, and Death it self a translation into eternal Life and Glory.

IV

*Hylobares
interposal of
his Query's:
first, touching
the Existence
of God, and
Divine Pro-
vidence.*

Hyl. This were an excellent Temper in *Philopolis* indeed, to be thus resolved, if he were sure not to fall short in his Account.

Sophr. But suppose he was not sure, seeing he ventures so little for so great a stake, I think his Temper is still very singularly excellent and commendable.

Philoth. But what needs any such supposition, O *Sophron*? for as sure as there is a God and a Providence, such a single-minded Soul as *Philopolis* will after this life prove a glorious Citizen of Heaven.

Hyl. I am fully of your Opinion, O *Philothous*, that *Philopolis* his future Happiness is as sure as the Existence of God and Divine Providence. But the assurance of these has hitherto seemed to me very uncertain and obscure: whence, according to right Method, we should clear that Point first. For there can be no Kingdom of God, if God himself be not, or if his Providence reach not to the Government of the Universe, but things be left to blind Chance or Fate.

Philop. For my part, Gentlemen, I could never yet call such Truths into doubt, though *Hylobares* has divers times attempted to disettle me at my House near the other *Athens*, where sometimes he gives me the honour of a Visit. But all his Reasonings have seemed to me sophistical Knots or Tricks of Legerdemain, which though they might a little amuse me, yet they could not move me at all from my settled Faith in God and his Providence.

Philoth. So great a firmitude is there in Life against all the subtle attaques of shifting Reason, This farther confirms me in an Observation I have made a long time ago, *That there is a kind of Sanctity of Soul and Body that is of more efficacy*
for

for the receiving or retaining of Divine Truths, than the greatest pretence to Discursive Demonstration.

Philop. But though I want nothing to confirm me in these Points, yet if *Philolaus* could convince *Hylobares* of the Truth of them, and beat him at his own Weapon, it would be to me a pleasant Spectacle; provided he come to my proposed Theme at the last.

Philolaus. It is a great wonder to me that a Person so ingenious as *Hylobares*, and so much conversant in Philosophy, should at all doubt of the Existence of the Deity, any more than he does of *Philopolis* his Existence or my own; for we cannot so audibly or intelligibly converse with him as God doth with a Philosopher in the ordinary Phenomena of Nature. For tell me, O *Hylobares*, whether if so brief a Treatise as that of *Archimedes de Sphaera & Cylindro* had been found by chance, with the Delineations of all the Figures suitable for the Design, and short Characters (such as they now use in specious Arithmetic and Algebra) for the setting down of the Demonstrations of the orderly-disposed Propositions, could you or any else imagine that the delineating and fitting these things together was by Chance, and not from a knowing and designing Principle, I mean from a Power Intellectual?

Hylob. I must confess, I think it in a manner impossible that any one that understood the purpose of those Figures and the annexed Demonstrations should doubt, but that the Description of them was by some intelligent Being.

Philolaus. But why do you think so *Hylobares*?

Hylob. Because it is the Property of that which is Intelligent to lay several things together orderly and advantageously for a proposed Design. Which is done so constantly and repeatedly in that Treatise, and so methodically, that it is impossible to doubt but that it is the effect of some Intellectual Agent.

Philolaus.

V.

The Existence of God argued from the orderly Designs discoverable in the Phenomena of Nature.

IV

Archimedes de Sphaera & Cylindro
- 23 tads 70 100
- 237. 1000
1000

Philoth. Wherefore wherever we find frequent and repeated Indications of pursuing skillfully a Design, we must acknowledge some Intelligent Being the Cause thereof.

Hyl. We must so.

Philoth. But what a small Scroll and how few Instances of pursuing a Design is there in that Treatise of *Archimedes*, in comparison of the whole Volume of Nature, wherein, as in *Archimedes*, every leading Demonstration to the main upshot of all (which is the Proportion betwixt the Sphere and Cylinder) is a Pledge of the Wit and Reason of that Mathematician, so the several subordinate Natures in the World (which are in a manner infinite) bear conspicuously in them a Design for the best, and therefore are a Cloud of Witnesses that there is a Divine and Intellectual Principle under all?

VI.

Several Instances of that general Argument.

Hyl. This is better understood by Instances,

Philoth.

Philoth. It is. And I will instance in the meanest first, I mean in the most loose and general strokes of the Skill of that great Geometrician, as *Plutarch* some-where calls the Deity. As in the nature of *Gravity*, which precipitates thick terrestrial parts downward through both Air and Water, without which Power no Beasts nor Fowls could live upon the Earth or in the Air, dirt and filth would so flow into their Mouths and stop their breath; nor could Fishes subsist in the Water. 2. In that strong tug against overmuch bearing the subtilest Matter in these lower Regions, that thinner Element being disproportionated to the Lungs of either Birds or Beasts; as is to be more fully understood in those excellent Experiments of the Air-Pump. 3. In the Parallelism and the due-proportionated Inclination of the Axis of the Earth, and the Latitude of the Moon from the Æquator.

Hyl. I cannot deny but that these Laws are better than if things had been otherwise. *Phi-*

Philoth. 4. The Contrivance of the Earth into Hills and Springs and Rivers, into Quarries of Stone and Metal: is not all this for the best?

Hyl. I conceive it is.

Philoth. And what think you of Land and Sea, when as all might have been a Quagmire?

Hyl. That also is for the best. For on it depend the pleasure and profit of Navigation. Besides that the Sea is the fountain of Moisture that administers to the Springs underneath, as the Springs supply the Rivers above-ground, and so imitate the Circulation of the Blood in Man's Body.

Philoth. Cast your Eye also upon the variety of Herbs and Trees, their Beauty, their Virtue and manifold Usefulness, the Contrivance of their Seed for Propagation; and consider if all be not for the best.

Hyl. It would require an Age to pursue these things.

Philoth. Well then, let us for brevity sake consider only the several kinds of Animals: which, beside the Usefulness of some of them especially and more appropriately to Mankind, as (the Dog and the Horse for Services, and Oxen and Sheep for his Food) their external Shapes are notoriously accommodated to that law or guise of Life that Nature has designed them; as in general the Birds for flying, the Fish for swimming, and the Beasts for running on the ground; the external frame and covering of their Bodies are exquisitely fitted for these purposes. Besides what also is very general, that contrivance of Male and Female for Propagation, and that notable difference of Fishes and Birds being oviparous, that there might be the more full supply for that great Havock that would be necessarily made upon those kind of Creatures by their devouring Enemies. To these you may add the instinct of Birds in building their Nests and sitting on their Eggs; the due number and position of the Organs of Sense

Sense and peculiar Armatures of Creatures, with the instinct of using them: That those Fowls that frequent the Waters, and only wade, have as well long Legs as long Necks; and those that are made for swimming have Feet like Oars: and that no Birds have Paps, as Beasts have. All which things, and infinite more, do plainly argue the accuracy of Design in their framing.

Hyl. Things are, I must confess, as if they were plainly designed to be so.

Philoth. But to put an end to these Instances, which, as you said, a whole Age would not suffice to enumerate; the inward Anatomy and use of Parts in many thousand Kinds of Animals are as sure a Demonstration of a very-curiously-contrived Design in each of these Animals Bodies, as the several Figures and Demonstrations in the above-named Book of *Archimedes* are of the Writer's purpose of concluding the Truth of each Proposition to which they appertain. That in Man's Body is notorious. The fabrick of the Eye, its safe and useful situation, the superaddition of Muscles, and the admirable contrivance of the Flesh of the whole Body in a manner into that useful Organization; those of the Larynx for Speech and Singing; the industrious perforation of the Tendons of the second Joints both of Fingers and Toes, and the drawing of the Tendons of the third Joints through them; the Ventricles of the Heart and their *Valvula*, as also the *Valvula* of the Veins; the fabrick of these, and the apparently-designed Use of them, and of a Thousand more, not only in Man, but analogically in the rest of Animals, are as certain a Pledge of the Existence of a God, as any Voice or Writing that contains such Specimens of Reason as are in *Archimedes* his Treatise are an Argument of the Existence of some Man or Angel that must be the Author of them.

Hyl. The weight of Reason and the vehemence
of

of *Philothous* his Zeal does for the present bear me down into this belief whether I will or no. For I easily feel the force of his arguing from these few Hints, having perused the latest Treatises of this Subject, and being sufficiently versed in Anatomical History; which, I must confess, urges upon me, more effectually than any thing, the Existence of God.

Philoth. Which belief, methinks, you should never be able to stagger in, if you consider that in these infinite kinds of living Creatures, none of them are made foolishly or ineptly, no not so much as those that are gendered of Putrefaction. So that you have infinite Examples of a steady and peremptory acting according to Skill and Design, and abundant assurance that these things cannot come to pass by the fortuitous Jumbling of the Parts of the Matter.

Hyl. No, *Philothous*, they cannot. But though they be not the results of such fortuitous Causes, why may they not be the effects of necessary ones, I mean, of the necessary Mechanical Law of the Motion of Matter? As a Line proportionally cut, if the greater Segment subtends an *Isoceles* whose *Crura* each of them are equal to the whole Line, each Angle at the *Basis* will necessarily be double to that of the *Ventex*. And this will be the necessary Property of this Triangle.

Philoth. But what does this prove, when as there is no necessity in the Matter that any Line should be so cut, or, if it were, that any two Lines of equal length with the whole should clap in with the greater Segment to make such a Triangle, much less to inscribe a Quinquangle into a Circle, or that the Motion of the Matter should frame an exact *Icosaedrum* or *Dodecaedrum*, whose fabrick much depends on this proportional section of a Line, as you may see in *Euclide*? And yet there is a more multifarious Artifice in the structure of the meanest Animal. I tell thee, *Hyl.*

VII.

That necessary Causality in the blind Matter can do as little toward the orderly effects in Nature as the fortuitous Jumbles thereof.

III

of the blind Matter can do as little toward the orderly effects in Nature as the fortuitous Jumbles thereof.

Philoth. But what does this prove, when as there is no necessity in the Matter that any Line should be so cut, or, if it were, that any two Lines of equal length with the whole should clap in with the greater Segment to make such a Triangle, much less to inscribe a Quinquangle into a Circle, or that the Motion of the Matter should frame an exact *Icosaedrum* or *Dodecaedrum*, whose fabrick much depends on this proportional section of a Line, as you may see in *Euclide*? And yet there is a more multifarious Artifice in the structure of the meanest Animal. I tell thee, *Hyl.*

lobares, there is nothing necessarily in Matter that looks like an Intellectual Contrivance. For why should blind Necessity do more in this kind than fluctuating Chance? or what can be the motion of blind Necessity but peremptory and perpetual Fluctuation? No, the necessary and immutable property of such a Triangle as thou hast described, with such a *Basis* and such *Crura*, is in thy own Mind or Intellect, which cannot but conceive every Triangle so made to have such a propriety of Angles, because thy Mind is the Image of the eternal and immutable Intellect of God. But the Matter is lubricous and fluid, and has no such intellectual and immutable Laws in it at all, but is to be guided and governed by that which is Intellectual.

Hyl. I mean as *Cartesius* means and professes, that the Mechanical Deduction of Causes in the explication of the *Phænomena* of the World is as close and necessary as Mathematical Sequels.

Philoth. Nay, I add farther, that he conceives his own Mechanical Deductions to be such. And I must confess I think they are as much such as any will be; and so excellent a Wit failing so palpably, makes me abundantly confident that the pretence of salving the *Phænomena* by mere Mechanical Principles is a Design that will never prove successful.

VIII.

That there is no lotheus?

Phænomenon in Nature purely mechanical.

Hyl. Why? where does *Cartesius* fail, O *Phi-*

Philoth. Nay rather tell me, O *Hylobares*, where he does not; or rather instance in any one *Phænomenon* that is purely Mechanical.

Hyl. The Earth's being carried about in this our *Vortex* round the Sun.

Philoth. That is very judiciously pitched upon, if the *Deferent* of the Earth, I mean the *Vortex*, were the result of mere Mechanical Principles.

Hyl. Why? Is it not? What can Mechanical motion do, if not produce that simple *Phænomenon* of Liquidity?

Phi-

Philoth. The Matter of the *Vortex* is not simple enough, not to need the assistance of an higher Principle to keep it in that consistence it is.

Hyl. Why so, *Philothens*?

Philoth. Because *Disunity* is the natural Property of Matter, which of its self is nothing else but an infinite Congeries of *Physical Monads*.

Hyl. I understand you *Philothens*. And indeed there is nothing so unconceivable to me as the holding together of the Parts of Matter; which has so confounded me when I have more seriously thought upon it, that I have been prone to conclude with my self, that the Gimmers of the World hold together not so much by *Geometry* as some natural *Magick*, if I knew what it was.

Philoth. You may do in due time. But in the mean while it is worth our noting, that there is another great flaw in this most hopeful Instance you produce of pure Mechanism. For the Earth never got into this Orbit it is now moved in, by virtue of those Mechanical Laws *Cartesius* describes, nor is still detained here by them.

Hyl. Why not?

Philoth. For if the Earth had been handied out of one *Vortex* into another, as is supposed, all that looser and lighter matter that hung about it had been stript from it long before it came hither: (as if a Man should sling out of his Hand Feathers, Chasse, and a Bullet together, the solidity of the Bullet will carry it from the Chasse and Feathers, and leave them behind) and so the Matter of the third Region of the Earth had been lost, whereby it had become utterly uninhabitable.

Hyl. I never thought of this before.

Philoth. And then the descending of the Earth to this Orbit is not upon that Mechanical account *Cartesius* pretends, namely the strong swing of the more solid *Globuli* that overflow it. For if there were such an actual tug of the *Globuli* of the *Vortex* from the the Centre toward the Cir-

IX.

That there is no Levitation or Gravitation of the Aether or of the vulgar Elements in their

proper places.
Whence 'tis
plain that
Matter's mo-
tion is mode-
rated from
some diviner
Principle.

cumference, the Pressure would be intolerable, and they would even mash themselves and all things else a-pieces.

Hyl. I am again surpris'd, *Philothens*, but I must ingenuously confess, I think so.

Philoth. But there being no such hard Pressure, no *Levitation* or *Gravitation* (as is also manifest in the Elements vulgarly so called) *in locis propriis*, is it not a manifest Argument that all is not carried according to Mechanical Necessity, but that there is a Principle that has a Prospection for the best, that rules all?

Hyl. It is very manifest, in that neither the Celestial matter of the *Vortices* nor the Air nor Water are pressitant in their proper places, that it is for the best. Else how could any Creatures live in the Air or Water? the weight of these Elements would press them to death.

Philoth. Must not then some diviner Principle be at the bottom, that thus cancels the Mechanical Laws for the common good?

Hyl. It should seem so; and that the motion of Matter is not guided by Matter, but by something else.

Philoth. That seems very evident from light things that rise up in Water. As for example in a deep Bucket of Water, where we will suppose a thin round Board forced to the bottom, of almost the same wideness that the Bucket is: the Water of the Bucket we will suppose so heavy, scarce two Men shall be able to bear it. Now tell me *Hylobares*, how this thin Board does get to the top, so massy a Weight lying on it. The whole Water that lies upon it does actually press downward, and therefore rather presses it down, then helps it up.

Hyl. It may be the Weight of the Water gets by the sides under it, and so bears it up by its own sinking.

Philoth. That is ingeniously attempted, *Hylobares*.

bures. But you must consider that the Water that lies upon the Board to press it down is, it may be, forty times more than that which you conceive to press betwixt the rim of the round Board and the Vessel.

Hyl. I am convinced that the rising of the round Board is not Mechanical. But I pray you deal freely with me, *Philothous*, for I perceive you are cunninger than I in that Philosophy; has *Des-Cartes* truly solved no *Phenomenon* in Nature mechanically? X.
That the Primordials of the World are not mechanical, but vital.

Philoth. He thinks he has solved all mechanically he treats of. But, to deal freely, I find none of his Solutions hold by mere Mechanicks: not his formation of Suns, Stars nor Planets; not the Generation nor Motion of the Magnetick particles; not his Hypothesis of the Flux and Reflux of the Sea; not the figure and colours of the Rainbow; not the Winds, nor Clouds, nor Rain, nor Thunder: neither of these, nor of any other *Phenomena*, has he given sufficient mechanical Causes. Nay, I will add at once, That that simplest and first Hypothesis of his, That all the Matter of the Universe was first cast into small parts equal in Motion and Magnitude, and that hence the Suns or Stars and *Vortices* arose in the distinction of the Matter (by the mutual fridging of those Particles one against another) into the first and second Element, I will add, I say That this first Original of Things is most grossly repugnant to the actual proportion of these Elements one to another. For from this Mechanical way, so stated as he has declared, it will follow that the Sun overflows the Orbit of *Saturn* no less than Ten Millions four hundred eighty four thousand Semidiameters of the Earth: which one would think were intimation sufficient to give us to understand, that the *Primordials* of the World are not Mechanical, but *Spermatical* or *Vital*; not made by rubbing and filing and turning and shaving, Princip. Phil.
lib. part. 3.
sect. 46, 47.

ving, as in a Turner's and Blacksmith's Shop, but from some universal Principle of inward Life and Motion containing in it the seminal Forms of all Things, which therefore the *Platonists* and *Pythagoreans* call the great λόγος σπερματικός of the World.

Hyl. This is admirable: and it would be a great pleasure to me to see these things made out by Reason, that I might the more clearly understand how much that great Wit has fallen short in his account.

Philop. I prithee, dear *Hylobares*, deny thy self that pleasure at this time: for I fear all the time of my abode here in the Town will not suffice for such a Task.

Philoth. It would, I must confess, be something too copious a Digression.

Cuph. And the more needless, forasmuch as it cannot be deny'd but that *Des-Cartes's* Deductions are not always mathematically or mechanically certain as he took them to be. But however, though he fails in his attempt, yet the *Mechanical Philosophy* may stand firm still. It is not the Error of the *Art*, but of the *Artist*.

Philoth. But it is a shrewd Presumption, O *Cuphophron*, that when so transcendent a Wit as *Des-Cartes*, and so peculiarly Mechanical, fails so palpably even in the general strokes of Nature, of giving any such necessary mechanical Reasons of her *Phænomena*, it is too palpable a Presumption, I say, that the Pretence it self is rash and frivolous, and that it is not the true genuine mode of Philosophizing.

Philop. What *Philotheus* says seems to me infinitely credible, though I be no pretender to Philosophy.

XI.
Instances of
some simple
Phænomena
quite contrary
to the Laws of
Mechanicks.

Philoth. But if we produce even among the more general *Phænomena* of Nature such Instances as plainly thwart the acknowledged Laws of Mechanicks, let *Cuphophron* tell me then what will become

of

of his pure and universal Mechanism he pretends to run through the whole frame of the World.

Cuph. I will tell you, when you have produced them.

Philoth. But tell me first whether you do not firmly believe the motion of the Earth *Annual* and *Diurnal*.

Cuph. I do, and every one else I think that has any skill in Philosophy.

Philoth. Why then you must necessarily hold a *Vortex* of *Æthereal* matter running round the Sun, which carries the Earth about with it.

Cuph. I must.

Philoth. And being so great a *Mechanist* as you are, That the Particles that have swallowed down the Earth thus far into our *Vortex*, that even those that are near the Earth, so many of them as answer to the magnitude of the Earth, are at least as solid as it.

Cuph. They are so.

Philoth. And that therefore they move from the Centre with a very strong effort.

Cuph. They do so.

Philoth. And so do the *Vortices* that bear against our *Vortex*.

Cuph. No question, or else our *Vortex* would over-run them, and carry them away with it self.

Philoth. Do you or any else either here or under the Line at mid-day or mid-night feel any such mighty Pressure as this Hypothesis infers?

Cuph. I believe, not.

Philoth. There is one thrust at your pure pretended Mechanism.

Cuph. Well, at it again; I will see if I can lie at a closer Ward.

Philoth. The *Phenomenon* of Gravity, is not perfectly repugnant to that known mechanical Principle, That what is moved will continue its motion in a right Line, if nothing hinder? whence it will follow that a Bullet fung up into the Air

must never return back to the Earth, it being in so rapid a motion with that of the Earth's.

Cuph. I understand what you mean; you thrust at the *Mechanical Philosophy* before, you have now shot at it.

Philoth. I, and hit the Mark too, I throw: so that it is needless to add that of the great Weight hanging at the Sucker of the Air-Pump, and drawn up thereby beyond all the accounts of *Mechanick Philosophy*, with other things of the like nature.

Hyl. I expected these Instances of *Philothens*, and understand the force of them thoroughly out
 * *Dr. More's* of a late * *Author*, and must ingenuously confess
Antidote, lib. that they seem to me such as contain little less
 2, ch. 2. *Im-* than a Demonstration, that all things in Nature
mort. lib. 3. are not carried on by Principles merely Mecha-
 ch, 12, 13, nical.

Cuph. If they be so good, I pray you let us hear some more of them, *Philothens*.

Philoth. When I have heard your answer to these.

Cuph. My answer is, O *Philothens*, that these Instances seem for the present demonstrative and unanswerable; so far *Hylobares* and I concur. But I hope I may without offence profess that I think the cause of the *Mechanick Philosophy* is not therefore quite desperate, but that when our active and searching Wits have made farther Enquiry into things, they may find out the pure Mechanical causes of that puzzling *Phænomenon* of Gravity.

Philoth. I but *Hylobares* may take notice, that the Author he mentions does not only confute the false Solutions of that *Phænomenon*, but demonstrates all Mechanical Solutions of it impossible, it being so manifestly repugnant to the confessed Laws of *Mechanicks*.

Hyl. It is very true.

Cuph. That may seem a Demonstration for the present, which to Posterity will appear a mere
 Sophi-

Spophistical Knot, and they will easily see to loose it.

Bath. I believe by the help of some new-improved Microscopes.

Philop. Nay but in good earnest, O *Cuphophron*, (if you will excuse my freedom of speech) though I have not that competency of judgment in Philosophical matters, yet I cannot but deem you an over-partial *Mechanist*, that are so devoted to the Cause, as not to believe Demonstration against it, till Mechanicks be farther improved by Posterity. It is as if one would not believe the first Book of *Euclide* till he had read him all over, and all other Mathematical Writers besides. For this *Phænomenon* of Gravity is one of the simplest that is, as the first Book of *Euclide* one of the easiest. Not to add what a blemish it is to a person otherwise so moral and vertuous, to seem to have a greater zeal for the Ostentation of the Mechanical wit of *Men*, than for the manifestation of the Wisdom of God in Nature.

Soph. Excellently well spoken, O *Philopolis*. As in water face answers to face, so the heart of man to man. You have spoken according to the most inward sense and touch of my very Soul concerning this matter. For I have very much wondred at the devotedness of some Mens Spirits to the pretence of pure Mechanism in the solving of the *Phænomena* of the Universe, who yet otherwise have not been of less Pretensions to Piety and Vertue. Of which Mechanick pronity I do not see any good tendency at all. For it looks more like an itch of magnifying their own or other Mens wit, than any desire of glorifying God in his wise and benign Contrivances in the Works of Nature, and cuts off the most powerful and most popular Arguments for the Existence of a Deity, if the rude career of agitated Matter would at last necessarily fall into such a Structure of things. Indeed if such a Mechanical Necessity in

XII.

The fond and indiscreet banking after the impossible pretensions of solving all Phænomena Mechanically, freely and justly pre-stringed.

Prov. 27, 19.

the nature of Matter were really discoverable, there were no help for it: And the Almighty seeks no honour from any Man's Lie. But their attempts being so frustraneous, and the Demonstrations to the contrary so perspicuous, it is a marvel to me, that any Men, that are vertuously and piously disposed, should be so partially and zealously affected in a Cause that has neither Truth nor any honest Usefulness in it.

Cuph. O *Sophron*, *Sophron*, full little do you consider what a wonderful Pleasure it is to see the plain Mechanical sequels of Causes in the explication of the *Phænomena* of the World as necessarily and closely coherent as Mathematical Demonstration it self.

*De generat.
Animal. lib.
2.*

Sophr. Certainly, O *Cuphophron*, you are much transported with the imagination of such fine Spectacles, that your mere desire should thus confidently present them to you before they are. But for my part, I conceive there is far more pleasure in clearly and demonstratively discovering that they are not, than there would be if it were discoverable that they are. And that way of Philosophizing that presses the final Cause, the *τὸν ἀπὸ ἀρχῆς*, as *Aristotle* calls it, seems to me far more pleasing and delicious than this haughty pretence of discovering, that the Frame of the World owes nothing to the Wisdom of God.

Sophr. All things must out, O *Sophron*, in the promiscuous ferments and ebullencies of the spirits of Men in this Age, that that Wisdom which is the genuine fruit or flower of the *Divine Life* may in succession of time triumph over the most strutting attempts or performances of the highest natural Wits.

Cuph. What Wisdom is that which flows out of the Divine Life, O *Bathynous*?

Bath. That which leads to it; which the Mechanical Philosophy does not, but rather leads from God, or obstructs the way to him, by pre-scinding

scinding all pretence of finding his Footsteps in the works of the Creation, excluding the *final Cause* of things, and making us believe that all comes to pass by a blind, but necessary, Jumble of the Matter.

Cuph. Well, be the future Fate of things what it will, I doubt not but *Cartesius* will be admired to all Posterity.

Bath. Undoubtedly, O *Cuphophron*; for he will appear to Men a Person of the most eminent *Wis* and *Folly* that ever yet trode the stage of this Earth.

Cuph. Why of *Wis* and *Folly*, *Bathynous*?

Bath. Of *Wis*, for the extraordinary handsome semblance he makes of deducing all the *Phanomena* he has handled, necessarily and Mechanically, and for hitting on the more immediate material Causes of things to a very high probability.

Cuph. This at least is true, *Bathynous*. But why of *Folly*?

Bath. Because he is so credulous, as not only to believe that he has necessarily and purely Mechanically solved all the *Phanomena*, he has treated of in his Philosophy and Meteors, but also that all things else may be so solved, the Bodies of Plants and Animals not excepted.

Cuph. Posterity will be best able to judge of that.

Philop. *Cuphophron* is very constantly zealous in the behalf of the Mechanick Philosophy, though with the hazard of losing those more notable Arguments deducible from the *Phanomena* of Nature for the proving the Existence of a God: And yet I dare say he is far from being in the least measure smutted with the soil of Atheism.

Cuph. I hope so.

Philop. Wherefore, O *Cuphophron*, let me beg the liberty of asking you what other inducements you have to believe there is a God. Is it the Authority of the Catholick Church? or what is it?

Cuph. I have a very venerable respect for the Church, O *Philopolis*, which makes me the more sorry

XIII.

The Existence of God argued from the Consent of Nations, from Miracles and

*Prophecies,
from his
Works in Na-
ture, and from
his Idea.*

sorry when I consider how much they have wronged or defaced their Authority in obtruding things palpably impossible, and most wretchedly blasphemous, with equal assurance and severity as they do the belief of a God.

Euist. I conceive *Cuphophron* reflects upon their barbarous butchering of Men for their denying the Article of *Transubstantiation*.

Cuph. It may be so. Who can believe Men upon their own Authority that are once deprehended in so gross and impious an Imposture?

Euist. But these are not the Church Catholick, but only a something more numerous Faction of Men. But not only these, but the whole Church, and indeed all Nations, believe that there is a God.

Cuph. Indeed *Tully* says, *Nulla gens tam barbara, &c.*

Euist. It is consent of Nations therefore, O *Cuphophron*, that you chiefly establish your belief of a Deity upon.

Cuph. That is a plausible Argument, *Euistor*.

Euist. But the History of Miracles and Prophecies, with their Completion, a far greater.

Cuph. They are very strong Arguments that there are *invisible Powers* that superintend the affairs of Mankind, that have a greater Virtue and comprehension of Knowledge than our selves.

Bath. And so may be able to bring to pass what themselves predict in long succession of Ages. As if the Government of the World and the Affairs of Mankind were intrusted into the hands of Angels.

Sophr. But some Miracles are so great, and Predictions of so vast a compass of time, that none but God can rationally be thought to be the Author of them.

Bath. Most assuredly God himself superintends and acts through all.

Philop. Is this then the Basis of *Cuphophron*'s Belief.

Cuph. I will tell you, O *Philopolis*, because I see you so hugely desirous, what is the main Philosophical Basis of my belief of a God.

Philop.

Philop. What is it?

Cuph. The innate Idea of God in my Mind: the arguings from thence seem to me undeniable Demonstrations.

Philop. I believe they are the more prevalent with you because they are *Des-Cartes* his.

Cuph. It may be so. And they are so convictive, that I do very securely disregard all that other way of arguing from the *Phænomena* of Nature.

Philop. I have read those Reasonings of *Des-Cartes*, but they seem to me hugely high and Metaphysical, and I meet with many Men that look upon them as Sophistical; most Men some of them, others all. But it is the privilege of you high and exalted Wits to understand the force of one another's Notions the best.

Cuph. I must confess, O *Philopetis*, there is an extraordinary and peculiar congruity of Spirit betwixt me and *Des-Cartes*.

Philop. I, but we ought to consult the common good, O *Cuphophron*, and not decry the more vulgar intelligible Arguments, or affect such a Philosophy as will exclude all from laying hold of God but such as can soar so high as you raised Wits can. Arguments from the *Phænomena* of the World are far more accommodate to a popular understanding.

Cuph. Wherefore I talk at this rate only in our free Philosophical Meetings.

Philop. It is discreetly done of you.

Hyl. Well, *Cuphophron*, you may hug your self in your high Metaphysical *Acropolis* as much as you will, and deem those Arguments fetched from the frame of Nature mean and popular: but for my part, I look upon them as the most sound and solid Philosophical Arguments that are, for the proving the Existence of a God. And I wonder you do not observe that mighty force that *Philoteus* his comparing of the Volume of Nature and *Archimedes* his Book of the Sphere and Cylinder

linder together has for the evincing some Intellectual Principle to be the Framers of the World. For those Figures and Characters annexed to each Proposition with an effectual subserviency to the Demonstration of them is not a more manifest indication of an Intellectual Agent, than an hundred thousand single fabricks of Matter here in the World are of the like Agency; the parts being so disposed to one End, as the manage- of the Demonstration to one Conclusion, and the subordination of several Conclusions to one final and ultimate one: Which Subordinations of things are also most evidently and repeatedly conspicuous in Nature.

Philop. On my word, *Philothous*, you have not spent your labour in vain on *Hylobares*; that does thus judiciously and resentingly recapitulate your main Reasonings from Nature for the Existence of a God. I hope now, *Hylobares*, *Philothous* may proceed to treat of *God's Kingdom*, we being all so well assured of his *Existence*.

XIV.
The obscurity
of the Nature
of God, and
the Intricacy
of Providence,
with prepara-
tory Cautions
for the better
satisfaction in
these Points.

Hyl. I must confess, while I am in this Company, I am like *Saul* amongst the Prophets. *Philothous* his Zeal and smartness of arguing carries me away captive, whether I will or no, into an assent to the Conclusion. And indeed, when at first I set my Eyes on this side of things, there shines from them such an intellectual fulgor, that methinks the very Glory of the Deity becomes visible through them. But when I would more fully comprehend his Nature, and approach more nigh him, the same Glory, that recreated mine Eyes before, strikes me blind, and I lose the sight of him by adventuring to look too near him. This is one entanglement and confusion of mind, that I understand not the Nature of God. And the second thing is this, The Obscurity and Intricacy of the ways of Providence.

Sophr. Is it not consonant to the transcendency of so high a Nature as that of God, *Hylobares*, that

that it be acknowledged *Incomprehensible*, as also to his infinite Wisdom; that his ways be past finding out?

Bath. This is excellently well spoken, O *Sophron*, if it be rightly understood: Otherwise, to give no other account of the Nature of God and his ways than that they are *unintelligible*, is to encourage the Atheist, and yield him the day; for that is the thing he does chiefly applaud himself in, that he is secure there is neither head nor foot in the Mysteries of Religion, and that the very Notion of a God implies a contradiction to our Faculties.

Hyl. I desire only so to understand God, that nothing be attributed to him *repugnant to my Understanding*, nor any thing found in the World *repugnant to his Attributes*.

Bath. I believe *Philothous* will make this good, that nothing is truly attributed to God but what is most certainly existent in the World, whether we understand it or not; and that there is nothing in the World truly in such circumstances as are repugnant to the Attributes of God.

Philoth. I conceive *Bathynous* means this, that unless we will entangle our selves with making good some fictitious Attributes of God, or defend his Providence upon false suppositions and circumstances, there will be no greater entanglements touching the Notion of God and his Providence, than there would be in the nature of those things we are sure do exist, though there were no God in the World. Wherefore, *Hylobares*, let me advise you to this, since you have such fast and certain hold of the Existence of the Deity by the repeated effects thereof in Nature, not to let that hold go upon any grounds that are uncertain or false. For the Scripture declares nothing contradictory touching the Nature of God: nor is there any humane Authority that has any right to be believed when it propounds

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Contradictions: nor are we bound to burthen the Notion of a Deity with any thing we are not assured implies Perfection. These Cautions if we use, no Man, I think, need be much entangled in his thoughts touching the Nature of the Deity.

XV.
The Attribute
of Eternity.

Hyl. This is a hopeful Preamble, *Philothens*, and therefore I will the more chearfully propound my Difficulties, which are drawn from these five Heads; from the *Eternity* of God, from his *Immutability*, from his *Omniscieny*, his *Spirituality*, and his *Omnipreseney*. For, to my understanding, the very Notion of *Eternity* implies a Contradiction, as some describe it, namely, That it is an essential Presence of all Things with God, as well of things past, present, as to come; and that the Duration of God is all of it, as it were, *in one steady and permanent to vñ or Instant at once*. If there cannot be a God, but he must be in such a sense as this eternal, the Contemplation of his *Idea* will more forcibly pull a Man back from the belief of his Existence, than his effects in Nature draw a Man to it. For what can be more contradictory, than that all things should have been really and essentially with God from all Eternity at once, and yet be born in time and succession? For the reality and essence of corporeal things is corporeal; and those very individual Trees and Animals that are said to be generated, and are seen to grow from very little Principles, were always, it seems, in their full form and growth: which is a perfect repugnancy to my Understanding. For it implies that the same thing that is already in being may, notwithstanding, while it is, be produced of a-fresh. That eternal duration should be at once, is also to me utterly unconceivable, and that one *permanent Instant* should be commensurate, or rather equal, to all successions of Ages. Besides, if the Duration of God be all at once, sith no Agent acts but within the compass of its own Duration, God must both create and

and destroy the World at once. Whence it seems impossible that eternal Duration should be indistant to it self, or without continuation of Intervals.

Philoth. You argue shrewdly, *Hylebares*, against that Notion of Eternity that some have rashly pitched upon, but without the least prejudice to the belief of God's Existence, if you have but recourse to those Cautions I intimated at first, *That we are not bound to believe Contradictions upon any Man's account.* These are over-sublime reaches of some high-soaring Wits, that think they never fly high enough till they fly out of the sight of common Sense and Reason. If we may charitably guess at what they would be at in this so lofty a Notion, it may be it is only this, That the whole Evolution of Times and Ages from everlasting to everlasting is so collectedly and presentifickly represented to God at once, as if all Things and Actions which ever were, are, or shall be, were at this very Instant, and so always, really present and existent before him: Which is no wonder, the Animadversion and intellectual Comprehension of God being absolutely infinite according to the truth of his *Idea*.

Hyl. This, I must confess, is a far more easie and passable Notion than the other.

Philoth. Yes surely; and not harder to conceive how Continuity of Duration is also compatible to the Divine Existence, as well as *Eternity* or *Life eternal*, which comprehends the *Idea's* of all Things and Ages at once in the Intellect of God. For it is a vast Globe wholly moved on a Plain, and carried on in one exile Line at once: or like the Permanency of a steady Rock by which a River slides; the standing of the Rock, as well as the sliding of the River, has a Continuity of Duration. And no other way can Eternity be commensurate to Time than so; that is to say, the Comprehension of the Evolution of all Times, Things

Things and Transactions is permanently exhibited to God in every moment of the succession of Ages.

Hyl. What makes the Schools then so earnest in obtruding upon us the belief, that nothing but *nunc permanens* is competent to the Divine Existence?

Philoth. It may be out of this conceit, as if that, whose Existence was successive, would necessarily break off, or at least may hazard to fail, one part of successive Duration having no dependence on another. But it is a mere Panick fear: For the continuation of Duration is necessary where the Existence of the thing is so. And such is manifestly the Existence of God from his own *Idea*.

Bath. And this *necessary Existence* of God I conceive to be the most substantial Notion of his eternal Duration: which cannot well be said to be *successive* properly and formally, but only virtually and applicatively; that is to say, it contains in it *virtually* all the successive Duration imaginable, and is perpetually applicable to the succeeding parts thereof, as being always present thereto, as the Chancel of a River to all the Water that passes through it; but the Chancel is in no such successive defluxion, though the Water be. Such is the steady and permanent Duration of the necessary Existence of God in respect of all successive Durations whatsoever.

Philoth. I do not yet so thoroughly understand you, *Bathynous*.

Bath. I say that *successive Duration* properly so called is incompetent to God, as being an Essence necessarily existent, and therefore without beginning: but the most infinite *successive Duration* that you can imagine will be found to have a beginning. For whatever is past was sometime present: And therefore there being nothing of all this infinite Succession but was sometime present, the most infinitely remote Moment thereof was some time present: Which most infinitely remote

mote Moment was the *Terminus terminans*, thereof, which plainly shews it had a beginning.

Philoth. You say true, *Bathynous*. There must be a *most-remote Moment* in Succession, and a *most-infinitely-remote* one in infinite Succession. But being the *most-infinitely-remote Moment* cannot be *Terminus copulans*, there being nothing for it to couple with future Succession, and therefore it being *Terminus terminans*, and of necessity having been once *present*, it is plain that at that present was the term or beginning of this infinite supposed Succession.

Or briefly thus, to prevent all possible Exceptions against the *most-infinitely-remote Moment* in an infinite Succession, as if they were *idols*, I would rather argue on this manner; *viz.* That forasmuch as all the Moments *past* in infinite Succession were sometime *present*, it thence plainly follows that all the Moments in this infinite Succession, or at least all but one, were sometime to come. And if either all these Moments, or all but one, were sometime to come, it is manifest that the whole Succession, (or at least the whole, bating but one Moment) was sometime to come, and therefore had a beginning. I understand the strength of your reasoning very well. And therefore when I spake of the successive Duration of God, I did not mean Succession in that *proper* and *formal* sense, but only a virtual, applicative or relative Succession; as you might gather from some passages or expressions in my speaking thereof. The Duration of God is like that of a *Rock*, but the Duration of *natural things* like that of a *River*; their Succession passes *volupté d'eau*, as *Heraclitus* speaks. And therefore they that give successive Duration properly so called to the steady Permanency of a necessary Self-existence, seem like those that phantasie the Shore to move by reason of the motion of the Ship.

Provehimur portu, terraque urbesque recedunt.

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We apply our own fluid successive Duration to the steady Permanency of the eternal Duration of God: whose Duration, though steady and permanent, and without all defluxion and succession, (as being indeed nothing else but his *necessary Self-existence*) is notwithstanding such as the most infinite successive Duration *past* can never reach beyond, nor *future* ever exhaust. Whence it is plain, that though the eternal Duration of God be really *permanent*, yet it is impossible to be an *indivisible Instant*, and to be perfectly and in all regards indistant to it self, and not to comprehend all possible successive Evolutions that are.

XVI.
*An Objection
against the
All-compre-
hension of E-
ternity, with
the Answer
thereto.*

Hyl. This is very well, *Philothemus*: but yet there are some Scruples still behind. I must acknowledge that Eternity in your sense bears along with it no palpable Contradiction; but methinks it is not altogether free from a marvelous strange Incredibility.

Philoth. What's that?

Hyl. That all the Noises and Cryings, and Howlings and Shreeking, and Knockings and Hammerings, and Cursings and Swearings and Prayings and Praising, that all the Voices of Men, the Squalings of Children, the Notes of Birds, and Roarings and Squeekings of Beasts, that ever were or shall be, have ever been in the Ears of God at once: And so all the Turnings and Toyings of every visible Object, all the Dispersions, Motions and Postures of Hairs, and Leaves, and Straws, and Feathers, and Dust; in fine, all the little and inconsiderable Changes of the ever agitated Matter which have been, are, or ever shall be, are, and ever were, and ever shall be in the sight of God at once. This seems to me (though not an impossible, yet) a very incredible Privilege of all-comprehending Eternity.

Philoth. This is a wild, unexpected fetch of yours, *Hylodaxes*: and as madly expressed. But if you will answer me soberly to a question or two, you

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you shall see the difficulty will vanish of it self.

Hyl. I will.

Philoth. Whether do you think, O *Hylobares*, that this Privilege, as you call it, is really a Privilege, that is, a Perfection of the Divine Nature, or no?

Hyl. I cannot tell.

Euist. Those Philosophers in *Maimonides*, which I do not well remember whether he calls the Sect of the *Loquentes*, would tell us roundly that it is not; they presuming God's Providence reaches no farther than the *Species* of things, but that he little concerns himself in *Individuals*.

Bath. I suppose then that they hold that he has concredited the Administration of his more particular Providence to several Orders of Angels, and in some sort to Men and all intelligent Creatures, in whom he has implanted a Law for the rightly ordering *Individuals*.

Euist. It may be so.

Bath. Which if they could order as well as if God himself look'd on, as it is no addition to God's Happiness to have made the World, or to meddle with it; so it would be no detriment to the World if he were conceived to be wholly rapt into the Contemplation of his own Divine Excellencies.

Euist. This, I must confess, is not much abhorrent from the *Aristoreleon* Theologie.

Bath. But it is intolerably false, if the frame of the Creation be not such as that the *standing Spirits* hugely exceed the number of the *lapsed*.

Euist. They need do so. Besides, what a ridiculous thing were it to offer sacrifice or pray to God, if he were always so rapt into himself that he never were at leisure to hear us?

Bath. That is most pertinently observed, *Euistor*: And all pious Men must acknowledge that they draw power and influence by their earnest Devotions to the Deity.

Hyl. And therefore I easily acknowledge that

all things in present Succession lie open to the Eyes of God. But whether all Voices and Sights whatsoever from everlasting to everlasting be represented continually to him at once, for all that this short Sally of *Bathynous* and *Euisfor* has given me some time to think of it, yet I must still profess I cannot tell.

Philoth. Well then, *Hylobares*, in such a case as this you know the abovementioned Rule, *That you are not to let go your hold of those solid and certain Grounds of the Existence of a God, for what is either false or uncertain.*

Hyl. You say very true. Nor does this at all shake my belief.

Philoth. But farther to corroborate it, answer me but this one question, *Hylobares*. Is it not necessary that that part of the Representation you made of Eternity be either a *Perfection*, or an *Imperfection*, or a thing of *Indifferency*?

Hyl. That cannot be deny'd.

Philoth. If it be an *Imperfection*, it is to be removed, and so the Difficulty is removed therewith: If an *Indifferency*, it is indifferent whether you remove it or not: If a *Perfection*, being that it is not impossible, as you cannot but acknowledge, no Man need hesitate, nay he ought not, but to attribute it to God. So that be your fate what it will in the determination of your assent to any of these three Parts, it can be no impediment to the belief of God's Existence. This is the thing that made your Objection so considerable to you, that you did not consider, that tho' all those Voices and Sights are perceived in the Divine Being at once, yet they are perceived in the same distances and distinctnesses that they are found in in the very succession of Ages. For *infinite Comprehension* admits, or rather implies, this.

XVII. *Another Objection, with its Answer.* *Hyl.* You are a Man, O *Philotheus*, of the most dexterous art in facilitating our adherence to the belief of a Deity that ever I met with in my life.

life. I have but one Scripture more touching God's
Eternity; and I will pass to the next Attribute.
The eternal Succession of God's Existence seems
to imply a Contradiction. For unless every de-
nominated part be infinite, the whole cannot be
infinite. And if every denominated part sup-
pose the tenth, the hundredth, the thousandth,
be infinite, there are so many infinities. *Philos.*
I understand you very well. But you
must consider that either God has been *ab æterno*;
or the World has been so. Wherefore some-
thing being so certainly eternal, it is no repug-
nancy that God be so. So that you see there is
no more perplexity or difficulty in the at-tribute
of God's being, than if he were not in the World.
according to the last of my preliminary Adver-
tisements. Nay, indeed, the most inextricable
Perplexity of all would be to admit a World *ab*
æterno without God. For an eternal Flux of
Motion of the Matter would be eternal Successi-
on properly so called; which *Barhynous* streu-
dly suggested to be impossible. And if it ever
rested, and afterwards was moved, there must
be a first Mover distinct from the Matter. Which
seems necessarily to infer there is a God; and
the rather, because if Matter was of it self, it
must eternally have rested before it moved. *Hyl.*
This Difficulty has vanished: so of a sud-
den, that I am half ashamed I ever propounded it.
Philos. I have met with not a few that this
would have seemed no small Difficulty to; so
that it was not unworthy the propounding. *Philos.*
But I pray you proceed to the next
Attribute, *Hyl.* *Barhynous*: for I am hugely pleased to
see the successfulness of *Philothous*.

Hyl. The next is *Immutability*, which seems to
me a necessary Attribute of God, forasmuch as *The Attri-*
mutability implies Imperfection. But here hu- *bute of Im-*
mane understanding does seem to be caught in *mutability*
this *Dilemma*; That either we must acknow-
ledge

ledge a mutable God, or an immutable one: If the former, he is not properly God; because God excludes all Imperfection in his nature: If the latter, he is not to be worshipped; for all the good that was to come will come without our worshipping him; and none of the evil can be kept off by all our Services, because he is *Im- mutable*. Wherefore we must either grant an imperfect God, or a God not to be worshipped: either of which is so absurd, that it seems forcibly to suggest that there is no God at all.

Philob. This seems a smart Dilemma at first, *Hylobarro*; yet I think neither Horn is strong enough to push us off from our belief of the Existence of a God. But for my part, I will bear the push of the former of them, and grant that God is *mutable*; but deny that all *Mutability* implies Imperfection, though some does, as that Vacillancy in humane Souls, and such Mutations as are found in corporeal matter. But such a Mutability, as whose absence implies an impotency to or incapacity of the most noble act imaginable, such as the Creation of the World, and the administration of Justice to Men and Angels, is so far from being any Defect, that it is a very high Perfection. For this Power in God to act upon the Creature in time, to succour or chastise it, does not at all discompose or distract him from what he is in himself in the blessed calmness and stillness of his all-comprehensive Eternity, his Animadversion being absolutely free and infinite. So that they that would account this Power of acting in time an imminution to the Perfection of God are, I think, as much out in their account as if one should contend that *Act. Aq.* is less than *Act.* alone.

Hyl. This is convincing.

Beth. And that you may be more thoroughly convinced of the weakness of your *Bisim*, I will bear the push of the latter Horn, and deny that the

the *Immutability* of God would imply that he is not to be worshipped. For what is the Worshipping of God but the acknowledging those super-eminent and Divine Excellencies in him to which the World owes its Conservation and Subsistence, and from which is that beautiful Order and wise Contrivance of things in the Universe. It is therefore a piece of indispensable Justice to acknowledge this rich Fountain and Original of all Good, and not the less, because he is so perfectly good, that he cannot be nor act otherwise, but is immutably such. Besides that this Praise and Adoration done to him are actions perfective of our own Souls, and in our approaches to him he is made nearer to us; as the opening of our Eyes is the letting in of the light of the Sun.

Hyl. What you say, *Barthynous*, I must confess will hold good in that part of Worship which consists in Praising of God: but I do not see how his *Immutability* will well consist with our Praying to him. For things will be, or will not be, whether we pray unto him or no.

Barth. But you do not consider, that though this were, yet our Praying to him is an acknowledgment of his being the great Benefactor of Mankind; and it is like Childrens asking their Fathers Blessing, who yet would pray to God to bless them whether they ask it or no. Besides that while we pray to God for internal good things, for Grace, Wisdom, and Virtue, we do *ipso facto* open our Souls to receive the Divine Influence, which flows into our Hearts according to the Measure of the depth and earnestness of our Devotion. Which is, as I said, like the opening of our Eyes to receive the Light of the Sun. Nor do we alter or change the Will of God in this, because it is the permanent and immutable will of God, that as many as make their due Addresses to him shall receive proportionable Comfort and Influence from him. And, lastly, for exter-

nal good things, though we should imagine God still resting in the immutable *Sabbatism* of his own ever-blessed *Eternity*, and that nothing is done in this World *ad extra*, but by either natural or free-created Agents, either good Men or those more high and holy Orders of Angels, that are as the Ears and Eyes and Arms of God, as *Philo* somewhere insinuates, and who are so steddily and fully actuated by the Spirit of God, that they will do the very same things that God himself would do if he were to act *ad extra* in the Affairs of the World: upon this Hypothesis of things, notwithstanding the Immutability of God, it implies no incongruity to pray unto him. For he does not only hear and behold all things at once, but has eternally and immutably laid such trains of Causes in the World, and so rules the good Powers and over-rules the bad, that no Man that prays unto him as he ought, shall fail of obtaining what is best for him, even in external matters.

Hyl. This is a consideration I never thought of before. But it seems to me not altogether irrational.

XIX.
Of the Deity's
acting *ad extra*.

Euist. But, methinks, something needless, because the Divine Records do testify, that the very Deity sometimes steps out into external Action; as in our Saviour *Christ's* feeding the Multitude with five Loaves and two Fishes, in his raising the Dead, and in that great execution he is to do on the Globe of the Earth at the last Day.

Bath. The Deity indeed does act here *ad extra*, but not the bare Deity, as I may so speak, but the Divine Magick of the exalted Soul of the *Messias*.

Euist. But what will you say to those Passages in the Old Testament, *Bathynous*, such as the dividing of the Red Sea, the making of the Sun and Moon stand still, the keeping of *Shadrach Meshack* and *Abadnego* harmless in the fiery Furnace, and the like? did not the bare Deity, as you called it, step out then into external Action. *Bath.*

DIVINE DIALOGUE.

Bath. You know, *Euist.*, there was a mighty East-wind that blew all Night, and divided the Sea; and that there appeared a fourth Man in the fiery furnace like unto the Son of God. And, in brief, all the Miracles that were done by *Moses* or any way else among or upon the People of the Jews were done by virtue of the presence of the same *Christ*, who was the Conductor of the *Israelites* into the Land of *Canaan*, and the *Residentary Guardian* of that People.

Euist. Indeed I remember some such Opinion of some of the ancient Fathers, but I look'd upon it as one of their Extravagancies.

Sophr. And I upon the Hypothesis of *Barb.* as a very high reach of Wit; But methought *Philoth.* had fully satisfied *Hylobares* his Dilemma before.

Hyl. I must ingenuously confess, that I think neither of the Solutions so weak but that they sufficiently enervate my Argument touching the Immutability of God, and therefore I will pass on to his Omniscienty.

XX.
The Attributions
of Omniscienty.

Philoth. What is it that pinches you there, *Hylobares*?

Hyl. A certain and determinate Prescience of Things contingent, free and uncertain. For it seems otherwise to take away the Liberty of Will and the nature of Sin. For Sin seems not to be Sin, unless it be voluntary.

Philoth. It may be not, *Hylobares*. But why do you then attribute such a Prescience to God as is involved in such dangerous Inconveniences?

Hyl. Because it is a greater Perfection in God to foresee all things that are to come to pass certainly and determinately, than the contrary.

Philoth. And would it not be a greater Perfection in the Omnipotency of God to be able to do all things, even those that imply a Contradiction, than not to be able to do them?

Hyl. It would. But because they imply a Contradiction

tradition to be done,, no body thinks the Omnipotency of God maimed or blemished in that it reaches not to such things.

Philoth. Why then, *Hylobates*, if certain Pre-science of uncertain things or events imply a Contradiction, it seems it may be struck out of the Omniscieny of God, and leave no scar nor blemish behind; for God will nevertheless be as omniscient as he is omnipotent. But if it imply no Contradiction, what hinders but we may attribute it to him?

Hyl. But it seems necessary to attribute it to him: else how can he manage the Affairs of the World?

Philoth. O *Hylobates*, take you no care for that. For that eternal Mind that knows all things possible to be known, comprehends all things that are possible to be done, and so has laid such trains of Causes as shall most certainly meet every one in due time in judgment and righteousness, let him take what way he will.

Hyl. I understand you, *Philothens*.

Philoth. And you may understand that, according to some, what you would attribute to God as a Perfection sounds more like an Imperfection, if well considered.

Hyl. Why so, *Philothens*?

Philoth. Is it not the perfection of Knowledge to know things as they are in their own nature?

Hyl. It is so.

Philoth. Wherefore to know a free Agent, which is undeterminate to either part, to be so undeterminate, and that he may choose which part he will, is the most perfect knowledge of such an Agent and of his Action, till he be perfectly determinate and has made his choice.

Hyl. It seems so.

Philop. Therefore to know him determined before he be determined, or while he is free, is an Imperfection of Knowledge, or rather no

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Knowledge at all, but a Mistake and Error: and indeed is a contradiction to the Nature of God, who can understand nothing but according to the distinct *Idea's* of things in his own Mind. And the *Idea* of a free Agent is *Undeterminate*ness to one part before he has made choice. Whence to foresee that a free Agent will pitch upon such a part in his choice, with knowledge certain and infallible, is to foresee a thing as certain even then when it is uncertain; which is a plain Contradiction or gross Mistake.

Hyl. You do more than satisfy me in this, *Philothous*, That to conceive things undeterminate determinately, or that they will be certainly this way while they may be this way or that way, is an imperfection or contradiction to the Truth. But there is yet this piece of perplexity behind, that this pretence of Perfection of Knowledge will necessarily infer an imperfection or inability of Predicting future Actions of free Agents and take away *Divine Inspiration* and *Prophecy*.

Philoth. That is shrewdly urged and reasonably. But you are to understand, that so much Liberty as is in Man will leave room enough for Millions of certain Predictions, if God thought fit to communicate them so thoroughly to the World. For though I question not but that the Souls of Men are in some sense free; yet I do as little doubt but there are or may be infinite numbers of Actions wherein they are as certainly determined as the brute Beasts. And such are the Actions of all those that are deeply lapsed into Corruption; and of those few that are grown to a more Heroical state of Goodness: It is certainly foreknowable what they will do in such and such circumstances. Not to add, that the Divine Decrees, when they find not Men sitting Tools, make them so, where Prophecies are peremptory or unconditionate.

Bath. What *Philothous* has hitherto argued for the

the reconciling of the Divine Omniscience with the Notion of Man's Free Will and the nature of Sin, bears along with it a commendable plainness and plausibleness for its easiness to the Understanding. But in my apprehension, for all it looks so repugnantly that there should be a certain foreknowledge of what is free and uncertain, yet it seems more safe to allow that Privilege to the infinite Understanding of God, than to venture at all to circumscribe his Omniscience. For though it may safely be said, that he does not know any thing that really implies a Contradiction to be known; yet we are not assured but that may seem a Contradiction to us that is not really so in it self. As for example, To our finite Understanding a Quadrate whose Diagonal is commensurate to one of the Sides is a plain Contradiction, and we conceit we can demonstrate it to be so, that is to say, that the *Ratio* of the one to the other is unconceivable and undefinable. But dare any one be so bold as to affirm that the Divine Intellect it self, whose Comprehension is infinite, cannot define to it self the *Ratio* of a Diagonal Line in a Quadrate to the Side thereof? The Application is very obvious.

Philop. It is so, *Bathynous.* For I suppose in brief you mean this; That as the Diagonal line and Side of a Quadrate, which to our apprehension are incommensurate, are yet commensurable to the infinite Comprehension of the Divine Intellect; so a certain and infallible Prescience of uncertain Futurities, that seems inconsistent to us, may notwithstanding be apprehended abundantly consistent by the all-comprehensive Understanding of God. A very safe and sober Solution of the present Difficulty. I am very well contented it should be so, *Bathynous*, and that what I have offered at therein should pass as spoken by way of Essay rather than of Dogmatizing, and according to the sense of others rather than mine own.

Philop.

Philop. I never saw that saying so much verified any-where, that *Wisdom is easie to him that understands*, as in *Bathynous* and *Philobens's* Discourses. Are you not thoroughly satisfied hitherto, *Hylobares*?

Hyl. I must confesse I am. But now I come to the most confounding Point, and which is such as that I fear it is fatal to me never to be satisfied in.

Philoth. What is that, *Hylobares*?

Hyl. The *Spirituality* of God. It is the proper Disease of my Mind, not to be able to conceive any thing that is not *material* or *corporeal*. But I hope it is not a Disease unto Death.

XXI.

The Attribute of Spirituality, and that God cannot be Material.

Philoth. God forbid it: should be, *Hylobares*, so long as it is no impediment to the belief of the Existence of God, and of all those Attributes that are requisite for the engaging a Man's Soul in the pursuit of true Piety and Vertue, God will at last bring such an one to the true knowledge of himself, whatever his Ignorance may be for the present. And for my part, I am not fond of the Notion of *Spirituality* nor any Notion else, but so far forth as they are subservient to *Life* and *Godliness*; that there may be as much Happiness in this life as humane affairs are capable of, and that we may be eternally happy in the life to come. Otherwise I have no such great solicitude, that any should be such trim and precise Speculators of things, as not to err an hair's breadth in matters of great perplexity and obscurity.

Enist. I read that some of the Fathers have been of opinion that God is a kind of *pure subtile Body*.

Bath. That may very well be. But then they had not that true and precise Notion of a subtile Body that most Philosophers have in this Age: But it is likely they understood no more thereby, than that it was a *subtile extended Substance*; which, for my part, I conceive in the general

may

may be true. But to say it is properly a subtile Body, is to acknowledge it a *Congeries* of very little Atomes toying and playing one by another, which is too mean a conception of the Majesty of God. Besides that it is unconceivable how these loose Atoms, which are so independent of one another, should join together to make up the Godhead; or how they do conspire to keep together, that there is not a dissolution of the Divinity. Or thus: If this multitude of Divine Atoms be God, be they interspersed amongst all the matter of the World? or do they keep together? If they be dispersed, God is less one than any thing else in the World, and is rather an infinite number of Deities than one God or any God; and this infinite number is an incapacity of conferring notes to contrive so wise a frame of the Universe as we see. But if there be one *Congeries* of Divine Atoms that keep together, in which of those infinite number of *Vortices* is it seated, or amongst which; or how can it order the matter of those *Vortices* from which it is so far distant? or how again do these Atoms, tho' not interspersed, communicate Notions one with another for one Design? Do they talk or discourse with one another? or what do they do? And then again —

Hyl. Nay forbear, *Barhynous*, to go any farther, for you have put me quite out of conceit with a *Material* Deity already, the more my grief and pain. For to make a *Material* Deity, I must confess, seems extremely ridiculous; and to make a *Spiritual* one impossible; So that I am in greater streights than ever I was.

XXII. *Philoth.* Why, *Hylotares*, what conceit have you of a *Spirit*, that you should think it a thing impossible?

Hyl. Is it not infinitely incredible, *Philothent*, if not impossible, that some thousands of Spirits may dance or march on a Needle's point at once?

Cuph.

Cuph. I, and that booted and spurred too.

Hyl. And that in one instant of time they can fly from one Pole of the World to the other?

Philoth. These things I must confess, seem very incredible.

Hyl. And that the Spirit of Man, which we usually call his Soul, is wholly, without flitting, in his Toe, and wholly in his Head, at once? If the whole Soul be in the Toe, there is nothing left to be in the Head. Therefore the Notion of a Spirit is perfectly impossible: or else all things are alike true: for nothing seems more impossible than this.

Philoth. But whose Description of a Spirit is this, *Hylobares*?

Hyl. It is, *Philothens*, the description of the venerable Schools.

Philoth. But did not I preadvertise you, that no humane Authority has any right of being believed when they propound Contradiction? Wherefore their rash description of a Spirit ought to be no prejudice to the truth of its Existence. And though the true Notion of a Spirit were incomprehensible, yet that would be no solid Argument against the Reality of it; as you may observe in the nature of *eternal Succession*, which we cannot deny to be, though we be not able to comprehend it.

Hyl. That is very true indeed, and very well worth the noting. But how shall we be so well assured of the *Existence* of a Spirit, while the comprehension of its *Nature* is taken for desperate?

Philoth. That there is some Intellectual Principle in the World, you were abundantly convinced from the Works of Nature, as much as that *Archimedes* his Treatise *De Sphæra & Cyliandro* was from a Rational Agent: and even now it seemed ridiculous to you beyond all measure, that a Congeries of Atoms should be *Divine* and *Intellectual*: Wherefore there is something that is not

Mat-

VIXX

XXIII.

That there is
a Spiritual
Being in the
World.

Matter that is Intellectual, which must be a substance Immaterial or Incorporeal, that is in a word, a Spirit.

Hyl. I am, I must confess, very strongly urged to believe there is a *Spirit* as well as an *eternal Duration*, though I can comprehend neither.

Philoth. And that you may be farther corroborated in your belief, consider the manifold Stories of *Apparitions*, and how many Spectres have been seen or felt to wrastle, pull or tug with a Man: which, if they were a mere *Congeries* of Atoms, were impossible. How could an Arm of mere Air or Æther pull at another Man's hand or arm, but it would easily part in the pulling? Admit it might use the motion of *Pulsion*, yet it could never that of *Attraction*.

Hyl. This indeed were a palpable demonstration that there must be some other substance in these Spectres of Air or Æther, if the Histories were true.

Euist. We read such things happening even in all Ages and Places of the World; and there are modern and fresh examples every day: so that no Man need doubt of the Truth.

XXIV.
That Extension and Matter are not reciprocal.

Hyl. These Experiments indeed strike very strongly on the Imagination and Senses, but there is a subtile Reason that presently unlooseth all again. And now methinks I could wish the nature of a Spirit were more unknown to me than it is, that I might believe its *Existence* without meddling at all with its *Essence*. But I cannot but know thus much of it, whether I will or no, that it is either extended, or not extended; I mean, it has either some *Amplitude* of *Essence*, or else none at all. If it has no *Amplitude* or Extension, the ridiculous Hypothesis of the Schools will get up again, and millions of Spirits, for ought I know, may dance on a Needle's point, or rather, they having no *Amplitude*, would be nothing. If they have any *Amplitude* or Extension, they will

will not be *Spirits*, but mere *Body* or *Matter*. For, as that admired Wit *Des-Cartes* solidly concludes, *Extension is the very Essence of Matter*. This is one of the greatest Arguments that fatally beat me off from a chearful closing with the belief of *Spirits* properly so called.

Philoth. It is much, *Hylobares*, that you should give such an adamantine Assent to so weak and precarious an Assertion as this of *Des-Cartes*. For though it be wittily supposed by him, for a ground of more certain and Mathematical after-Deductions in his Philosophy; yet it is not at all proved, that *Matter* and *Extension* are reciprocally the same, as well every extended thing *Matter*, as all *Matter* extended. This is but an upstart conceit of this present Age. The ancient Atomical Philosophers were as much for a *Vacuum* as for *Atomes*. And certainly the World has hitherto been very idle, that have made so many and try'd so many Experiments whether there be any *Vacuum* or no, if it be so demonstratively concludible, as *Des-Cartes* would bear us in hand, that it implies a Contradiction there should be any. The ground of the Demonstration lies so shallow and is so obvious, that none could have thought there had been any force in it.

Hyl. It is true, this might in reason abate a Man's confidence a little, *Philotheus*; but the apprehension is so deeply rivetted into my Mind, that such Rhetorical Flourishes cannot at all loosen or brush it out.

Philoth. Well then, give me leave, *Hylobares*,
to attacke you some other way. Did you not say
even now, that whatever has no *Extension* or
Amplitude is nothing?

Hyl. I did, and do not repent me of so saying,
For I doubt not but that it is true.

Philoth. Wherefore *Extension* or *Amplitude* is
an intrinsecal or essential Property. *Ens quatenus*
Ens, as the Metaphysicians phrase it.

E

Hyl.

XXV.

That there is
an *Extension*
intrinsecal to
Motion.

Hyl. It is so.

Philoth. And what is an intrinsecal or essential Attribute of a thing, is in the thing it self.

Hyl. Where should it be else?

Philoth. Therefore there is Extension in every thing or Entity.

Hyl. It cannot be deny'd.

Philoth. And it can as little be deny'd, but that Motion is an Entity, I mean a *Physical Entity*.

Hyl. It cannot.

Philoth. Therefore Extension is an intrinsecal property of Motion.

Hyl. It must be acknowledged; what then?

Philoth. What then? Do you not yet see, *Hylobares*, how weak an Assertion that of *Des-Cartes* is, That Extension and Matter are reciprocal? for you plainly see that Extension is intrinsecal to Motion, and yet Motion is not Matter.

Hyl. Motion is not *Ens*, but *Modus Entis*.

Philoth. Nay, by your favour, *Hylobares*, Motion is *Ens*, though in some sense it may be said to be *Modus corporis*.

Hyl. Methinks I am, I know not how, *Philothous*, illaqueated, but not truly captivated into an assent to your Conclusion.

Philoth. That is because you are already held captive in that inured Conceit of *Des-Cartes*, that makes you suspect solid Reason for a Sophism.

Hyl. If Motion were a thing that was loose or *exemptitious* from Matter, then I could not but be convinced that it had Extension of its own; but being it is a mere Mode of Matter, that cannot pass from it into another Subject, it has no other Extension than that of the Matter it self it is in.

Philoth. But if it have another Essence from the Matter it self, by your own concession it must however have another Extension. Besides, you seem mistaken in what I mean by Motion. For I mean not simply the *Translation*, but the *vis agitans* that pervades the whole Body that is moved.

Which

Which both *Regius* and *Des-Cartes* acknowledge exemptions and loose, so that it may pass from one part of Matter to another.

Hyl. But what is that to me, if I do not?

Philoth. It is at least thus much to you, that you may take notice how rashly and groundlessly both *Dés.Cartes* and *Regius* assert Extension and Matter to be reciprocal, while in the mean time they affirm that which according to your own judgment does plainly and convincingly infer that Extension is more general than Matter.

Hyl. It is, I must confess, a sign that the apprehensions of Men are very humourous and lubricous.

Philoth. And therefore we must take heed, *Hyllobares*, how we let our Minds cleave to the Opinion of any Man out of admiration of his Person.

Hyl. That is good advice, and of great consequence (if it be given betimes) for the keeping out of Error and Falshood. But when a Phancy is once engrafted in the Mind, how shall one get it out?

Philoth. I must confess I marvel much, *Hyllobares*, that you being so fully convinced that every real and Physical Entity has an intrinsecal Extension of its own, and that Motion is a Physical Entity different from Matter, you should not be presently convinced that Motion has also an intrinsecal Extension of its own. To which you might add, that the manner of the Extension of Matter is different from the nature of the Extension in Motion: the former being one single Extension, not to be lessened nor encreased without the lessening and increase of the Matter it self; but the other a gradual Extension, to be lessened or augmented without any lessening or augmenting the Matter. Whence again it is a sign that it has an Extension of its own, reduplicative into it self, or reducible to thinner or weaker degrees; while the Extension of the Matter remains still single and the same.

Hyl.

Hyl. I must confess, *Philothous*, that I am brought to these streights, that I must either renounce that Principle, That every Physical Entity has an intrinsecal Extension of its own, as much as it has an intrinsecal Essence of its own, which I know not how to do; or else I must acknowledge that something besides Matter is extended. But I must take time to consider of it. I am something staggered in my judgment.

XXVI.
That there is
an immoveable
Extension
distinct
from that of
movable
Matter.

Philoth. Give me leave then, *Hylobares*, to follow my blow with one stroke more, and see if I cannot strike your opinion to the ground.

Hyl. Do, *Philothous*, I will stand the shock of it.

Philoth. Place your self then under the Æquinoctial Line, *Hylobares*.

Hyl. Is it not better being in this cool Arbour?

Philoth. I hope the mere Imagination of the Torrid Zone will not heat you. But you may place your self in a more Temperate Clime, if you please.

Hyl. What then, *Philothous*?

Philoth. Shoot up an Arrow perpendicularly from the Earth; the Arrow you know, will return to your foot again.

Hyl. If the wind hinder not. But what does this Arrow aim at?

Philoth. This Arrow has described only right Lines with its point, upwards and downwards in the Air; but yet, holding the motion of the Earth, it must also have described in some sense a circular or curvilinear Line.

Hyl. It must be so.

Philoth. But if you be so impatient of the heat abroad, neither your body nor your phancy need step out of this cool Bowre. Consider the round Trencher that Glasse stands upon; it is a kind of short Cylinder, which you may easily imagine a foot longer, if you will.

Hyl. Very easily, *Philothous*.

Philoth. And as easily phansy a Line drawn from

from the top of the *Axis* of that *Cylinder* to the *Peripherie* of the *Basis*.

Hyl. Every jot as easily.

Philoth. Now imagine this *Cylinder* turned round on its *Axis*. Does not the Line from the top of the *Axis* to the *Peripherie* of the *Basis* necessarily describe a *Conicum* in one Circumvolution?

Hyl. It does so, *Philotheus*.

Philoth. But it describes no such Figure in the wooden *Cylinder* it self: As the Arrow in the aiereal or material *Æquinoctial* Circle describes not any Line but a right one. In what therefore does the one describe, suppose, a *circular Line*, the other a *Conicum*?

Hyl. As I live, *Philotheus*, I am struck as it were with *Lightning* from this surprizing consideration.

Philoth. I hope, *Hylobares*, you are pierced with some measure of Illumination.

Hyl. I am so.

Philoth. And that you are convinced, that whether you live or no, that there ever was, is, and ever will be an *immoveable Extension* distinct from that of *movable Matter*.

Hyl. This evidently demonstrates the Existence of the ancient *Democritish Vacuum*, and withal that *Extension* and *Matter* are not convertible terms; for which yet *Cartesius* so much contends. This Conceit is struck quite dead with the point of the Arrow describing a curvilinear Line in the steady *Æquinoctial* Circle. And if it should ever offer to flame out again into life in my thoughts, I would use the *Conicum* as an Extinguisher to smother it.

Philop. What a chearful thing the apprehension of Truth is, that it makes *Hylobares* so pleasant and so witty?

Cuph. But methinks he claps his wings before the Victory, or rather submits before he be overcome. For it may be seasonably suggested, that

XXVII.

That this Extension distinct from Matter is not imaginary but real.

it is *real Extension* and *Matter* that are terms convertible; but that *Extension* wherein the *Arrow-head* describes a *curvilinear Line* is only *imaginary*.

Diog. Laert.
in vita Epi-
curi.

Hyl. But it is so *imaginary*, that it cannot possibly be *dis-imagined* by humane understanding. Which methinks should be no small earnest that there is more than an *imaginary Being* there. And the ancient *Atomists* called this *Vacuum* *τὸ ἀναπνέον*, the *intangible nature*; which is a sign they thought it some *real thing*. Which appears farther from their declaring, that this and *Atoms* were the only true things, but that the rest were mere *Appearances*. And *Aristotle* somewhere in his *Physicks* expressly declares of the *Pythagoreans*, that they held there was a *Vacuum*, from an infinite Spirit that pervades *Heaven* or the *Universe*, as living and breathing in virtue thereof.

Euis. I remember the *Passage* very well: it is in the fourth Book and the sixth Chapter. Εἶνα δ' ἔφασαν καὶ οἱ Πυθαγόρειοι κενόν, καὶ ἐπεισέναι αὐτὸ πρὸς ἑαυτὸ ἐν τῷ ἀπείρῳ πνεύματι ὡς ἐν ἀναπνέοντι.

Bath. As if this *Pythagorick Vacuum* were that to the *Universe* which the *Air* is to particular *Animals*, that wherein and whereby they live and breath. Whence it is manifest the *Pythagoreans* held it no *imaginary Being*.

Hyl. And lastly, O *Cuphophon*, unless you will flinch from the *Dictates* of your so highly-admired *Des-Cartes*, forasmuch as this *Vacuum* is extended, and measurable, and the like, it must be a *Reality*; because *Non entis nulla est Affectio*, according to the Reasonings of your beloved Master. From whence it seems evident that there is an extended Substance far more subtile than *Body*, that pervades the whole Matter of the *Universe*.

Bath. Excellently well argued, O *Hylobares*! Thou art become not only a *Disciple*, but a very able

able Champion for the Truth of Immaterial Beings, and therefore are not far off from the right apprehension of the Nature of God. Of whose Essence I must confess I have always been prone to think this subtile Extension (which a Man cannot dis-imagine but must needs be) to be a more obscure shadow or adumbration, or to be a more general and confused apprehension of the *Divine Amplitude*. For this will be necessarily, though all Matter were annihilated out of the World. Nay indeed this is antecedent to all Matter, forasmuch as no Matter nor any Being else can be conceived to be but in this. In this are all things necessarily apprehended *to live and move and have their Being*.

Sophr. Lord, thou hast been our dwelling-place in Psal. XC, 1, 2. all generations. Before the Mountains were brought forth, or ever thou hadst formed the Earth or the World: even from everlasting to everlasting thou art God.

Bath. Whence the *Cabbalists* have not vainly attributed those Titles of *מקום* and *אור* unto God, who is the *Immovable Mover*, *Receptacle* and *Sustainer* of all things. Answerable to what *Hylobares* noted of the Opinion of the *Pythagoreans*, who have a great affinity with the ancient *Cabbalists*.

Cuph. What Mystorious conceits has *Bathynous* of what can be but a mere *Vacuum* at best.

Bath. It is an Extension plainly distinct from that of Matter, and more necessarily to be imagined in this distinctness than that Extension of Matter, and therefore a ground infinitely more certain of the Existence of an infinite Spirit than the other of indefinite Matter. For while that Extension which *Cartesius* would build his Matter on is conceived *moveable*, this Spirit is necessarily supposed in which it *moves*, as appears from *Philotheus* his Instances. So that *this is the Extension only* which must imply the necessity of the

Existence of some real Being thereunto appertaining ; which therefore must be coincident with the *Essence of God*, and cannot but be a *Spirit*, because it pervades the Matter of the Universe.

Cuph. It is only the Capacity of Matter, *Bathynous*.

Bath. What do you mean by Capacity, *Cuphrophron*? Matter *in potentia*?

Cuph. Yes.

Bath. But we conceive this Extension loosely distinct from that of Matter : that of Matter being *moveable*, this *immoveable* ; that of Matter *discerpible*, this *indiscerpible*. For if it were discerpible, it would be also moveable, and so *ipso facto* distinguish it self from the indiscerpible and immoveable Extension. But when *Ens potentiâ* is once made *Ens âctu*, they are one and the same undivided Essence actually existent, nor can possibly be loose from one another while they are: As your Metaphysical wit cannot but easily apprehend.

Cuph. I cannot so easily apprehend it in this case, *Bathynous*, who must, with *Des-Cartes*, make *Extension* and *Matter* reciprocal. For I am certain I am illaqueated with a mere Sophism, forasmuch as I easily conceive that, if God were exterminated as well as Matter out of the World, yet this Extension you talk so magnificently of would to my deluded phancy seem necessarily to remain. But if there were no God nor Matter, there would be nothing. Which is a plain sign that this remaining Extension is the Extension of nothing, and therefore that it self is nothing but our Imagination.

Bath. This is cunningly fetch'd about, O *Cuphrophron*. But if you well consider things, this Fetch of yours, which seems to be against me, is really for me. For in that you acknowledge that while you conceive God exterminated out of the World, this Extension does notwithstanding remain,

main, it is but an Indication of what is true, that the conception of God's being exterminated out of the World implies a Contradiction, as most certainly it does. For no Essence that is exterminable can be the Essence of God, for as much as his Essence implies necessary Existence. Wherefore that God which you did exterminate, that is to say, conceived exterminable, was a figment of your own: but that Extension which remains to you whether you will or no, is really and identically coincident with the Amplitude of the Essence of God. Whence we may see not only the folly, but the impiety, of the other Position, which would transplant that main Prerogative of God, I mean his necessary Existence, upon Matter, upon pretence that whatever is extended must be such; and withal necessarily exterminate God out of the Universe with as many as cannot conceive any thing to be but what is extended, that is to say, has some kind of Amplitude or other.

Hyl. And therefore it had been my inevitable fate to have been an Atheist, had not *Philotheus* so fortunately freed me from so mischievous a conceit by those Instances of the *Conicum* and *Arrow*. For I do most immutably apprehend thereby, that there is an Extension distinct from that of Matter, which though we should admit to be imaginary, yet this at least will result therefrom, That Extension being thus necessarily applicable as well to imaginary things as to real, it is rather a *Logical* Notion than a *Physical*, and consequently is applicable to all Objects as well *Metaphysical* as *Physical*.

Cuph. As well *Phantastical* or *Imaginary* as *Physical*, you should say, *Hylobares*. For if any real thing be extended, it is *ipso facto* Matter, as that Oracle of Philosophy has concluded, I mean *Renatus Des-Cartes*.

Hyl. That is again spitefully interposed, *Cuphrophron*,

XXVIII.

A fresh Appeal touching the truth of that Point to Reason, Sense and Imagination.

phosphron, (but not all proved) and yet repugnant-ly to your own admired Oracle, who has declared, as I told you before, that *Nihili nulla est affectio*. Wherefore there being a measurable Extension distinct from that of Matter, there is also a Substance distinct from Matter, which therefore must be *immaterial*, and consequently *Metaphysical*. But that there is an Extension distinct from Matter, is apparent in that Instance of the *Conicum*.

Cuph. There is no real description of a *Conicum Hylobares*, nor in any Extension but that of the wooden Cylinder it self. These are whims and turnings of our Phancy only: and then we make grave Theological Inferences, and Uses of Reproof, as if we carried all before us.

Hyl. Answer me but with patience, *Cuphosphron*, and I doubt not but I shall quickly convince you, that there is more than Phancy in those arguings. I will appeal to your *Reason*, your *Imagination*, and your *Sense*. What therefore is it, O *Cuphosphron*, to describe a Figure, as the Mathematicians speak, but to draw some *Extensum* or some point of it through the parts of some other *Extensum*, so that the parts are passed through of that *Extensum* in which the Figure is said to be described?

Cuph. Right, *Hylobares*, that is plain at first sight.

Hyl. This to gratifie your *Reason*. But farther too to caress your *Sense* and *Phancy*, let us imagine for that wooden Cylinder a glass one, with a red Line in it for its *Axis*, and from the top of this *Axis* another red Line drawn down to the Peripherie of the *Basis*; which Lines would be visible to your very sight through the transparent Glass.

Cuph. A fine thing to play with, *Hylobares*; what then?

Hyl. I would have you play with such a thing, O *Cuphosphron*, but in such sort, as to make it turn swiftly upon its *Axis*. And there will appear to your very sight a red *Conicum*, like the usual shape
of

of an Extinguisher. If the Line were blue, it would be like it something in colour as well as figure. This I conceive (for I never try'd it, nor thought of it before now) you might distinctly see in the Glass.

Cuph. A goodly sight: but what of all this?

Hyl. I demand in what *Extensum* this *Conicum* is described.

Cuph. In the same it is seen, namely, in the Glass, *Hylobares*.

Hyl. You answer what is impossible, *Cuphophron*, and against your first concession. For the red Line does not pass through the parts of the Glass, but is carried along with them, and therefore cannot describe the *Conicum* in it. But there is a *Conicum* described even to your very *Sense*. In what *Extensum* therefore is it described?

Cuph. In an imaginary *Extensum*.

Hyl. But what is imaginary, *Cuphophron*, is a Figment made at pleasure by us: But this *Extensum* we cannot dis-imagine, as I told you before, but it is whether we will or no: For no Figure can be drawn but through the parts of some *Extensum*.

Cuph. I am cast upon the same Answers again that I was before: Then it is the *Idea* of a possible *Extensum*, which indeed the Glass-Cylinder actually is.

Hyl. That is to say, It is the particular or individual possible *Idea* of that *Extensum*, which the Glass-Cylinder is actually.

Cuph. It is that, or else I confess I know not what it is. It is a mockery of the Mind, it is a troublesome Fallacy.

Hyl. But you do not mean any *Idea* in our Brain by this possible *Idea*. For the red Line that describes the *Conicum* is in the Glass, not in our Brain.

Cuph. Therefore I must mean the Object of that *Idea*.

Hyl. But is not the actual describing of a Figure

gure in a mere possible *Extensum* like sense to the writing of an actual Epistle in a possible sheet of Paper? Besides, this particular or individual possible *Idea* of the *Extensum* which this particular Cylinder is *actually* is an immoveable *Extensum*, but this Cylinder removeable from it even while it does exist. How can it then be that particular possible *Extensum* which the Cylinder is *actually*? But admit it could be, and let this Cylinder be removed from this possible immoveable *Extensum*, and another Cylinder of the same bigness succeed into its place. Now this second Cylinder is *actually* that particular *Extensum* which still the same individual possible *Extensum* is or was *potentially*. And so both the first and second Cylinders are one and the same individual Cylinder: for one *individual Possibility* can afford no more than one *individual Actuality* in the World. And therefore one and the same Cylinder is in two distant places at once.

* Princ. Philosoph. par. 2. sect. 10, 11.

Sophr. This makes *Cuphophron* rub his Temples I believe he is confounded in the midst of this hot and hasty Career he has taken afresh in the behalf of *Des-Cartes*. Let me help him a little. It may be that immoveable possible Cylindrical *Extensum* is the *Genus* of the two other Cylinders, and, as I remember, * *Des-Cartes* intimates some such thing.

Hyl. But how can that which is *immoveable*, O *Sophron*, be the *Genus* of those things that are *moveable*? And we will suppose both these Cylinders removed from this possible Cylindrical *Extensum*, and thus the *Genus* will be deserted of its *Species*, and the *Species* destitute of their *Genus*. Which can be good in no *Logick* but *Cuphophron's* or *Des-Cartes's*. But if by *Genus* you mean a mere Logical Notion, that is only in the Brain, which the red Line is not, but in the Glass.

Sophr. Nay, I perceive there is no dealing with *Hylobares* when his wit is once awakened. I am presently

presently forced to sound a retreat. And yet I care not to cast this one conceit more at him before I run away. What if I should say it is only *spatium imaginarium*, *Hylobares*?

Hyl. Then you would only say but what in effect *Cuphophon* has said twice already. But I tell you, *Sophon*, that the Extension of this Space which you call *imaginary* is real. For whatsoever is a real Affection or Attribute any where, (and you know Extension is so in Matter) is every where real where it is deprehended to be independently on our imagination. And that this Extension is actual, necessary and independent on our imagination, is plainly discoverable in those Instances of the *Arrow* and *Conicum*.

Philoth. You are an excellent Proficient, *Hylobares*, that can thus vary, improve and maintain things from so slender hints. I never spoke with better success to any one in all my life touching these Matters.

Hyl. I find my self hugely at ease since your freeing me, O *Philothens*, from that prejudice, that whatsoever is extended must be Matter. Whence I can now easily admit the Existence of Spirits; but have therefore the greater Curiosity, and find my self finely at leisure, to be more punctually instructed concerning the nature of them.

XXIX.
The essential
Properties of
Matter.

Philoth. I dare say, *Hylobares*, you will be able abundantly to instruct your self touching that Point, if we do but first carefully settle the Notion of Matter, whose essence I conceive consists chiefly in these three Attributes, *Self-disunity*, *Self-impenetrability*, and *Self-inactivity*.

Hyl. But I desire, O *Philothens*, to know the distinct meaning of every one of these terms.

Philoth. By *Self-disunity* I understand nothing else but that Matter has no *Vinculum* of its own to hold it together, so that of it self it would be disunited into a *Congeries* of mere *Physical Monads*, that is, into so little particles, that it implies a Contradiction they should be less.

Hyl.

Hyl. I understand the Notion well enough. But what makes you attribute *Disunity* to Matter rather than a firm *Union* of parts, especially you attributing *Self-inactivity* thereto?

Philoth. Because there is no *Vinculum* imaginable in Matter to hold the parts together. For you know they are impenetrable, and therefore touch one another as it were in smooth *Superficies*. How therefore can they hold together? what is the Principle of their *Union*?

Cuph. O, that is very clear, *Philothens*; that stupendious Wit *Des-Cartes* plainly tells us that it is *Rest*.

Philoth. But I pray you tell me, *Cuphophron*, what is *Rest*?

Cuph. That is easily understood from *Motion*, which *Des-Cartes* intimates to be the Separation or translation of one part of Matter from the other.

Philoth. And so *Rest* is the *Union* or *Unseparateness* of one part of Matter from the other.

Cuph. I can imagine nothing else by it. For if a whole mass of Matter move together in one hard piece, the whole is moved; but the parts in respect of one another, because they do not separate one from another, are said to rest. And on this account *Motion* is said to be reciprocal, because indeed Separation is so.

Philoth. Then *Rest* and *Unseparateness* of parts are all one.

Cuph. It seems so.

Philoth. And *Unseparateness* and *Union* all one.

Cuph. The very same, I think.

Philoth. Why then *Rest* and *Union* is all one, and so the Principle of the *Union* of the parts of Matter is the *Union* of their parts.

Hyl. That is, they have no Principle of *Union* at all, and therefore of themselves are disunited.

Philoth. And there is great reason they should have none, forasmuch as they are to be bound together

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gether in such forms and measures as some more Divine cause shall order.

Cuph. I think in my heart *Philotheus* and *Hylobares* have both plotted a conspiracy together against that Prince of Philosophers, our admired *Des-Cartes*.

Hyl. *Philotheus* and I have conspired in nothing O *Cuphophon*, but what so noble a Philosopher would commend us for, that is, the free searching out of Truth: In which I conceive we are not unsuccessful. For I must confess I am convinced that this first Attribute of Matter, as *Philotheus* has explained it, is true. And for *Self-impenetrability*, it is acknowledged of all sides. But what do you mean, O *Philotheus*, by *Self-inactivity*?

Philoth. I mean that Matter does not move nor actuate it self, but is or has been always excited by some other, and cannot modify the motion it is excited into, but moves directly so as it is first excited, unless some external cause hinder.

Hyl. This I understand, and doubt not of the truth thereof.

Cuph. This is no more than *Des-Cartes* himself allows of.

Bath. And good reason, O *Cuphophon*, he should do so. For there being no *Medium* betwixt *Self-activity* and *Self-inactivity*, nor betwixt *Self-union* and *Self-disunity*, nor any immediate *Genus* to these distributions, as *Cogitation* and *Figure* are to the kinds or modes under them, it is necessary that one of the twain, and not an indifferency to either, should be the innate Property of so simple an Essence as Matter: and that therefore *Self-inactivity* and *Self-disunity*, should be the Properties thereof, it being a passive Principle, and wholly to be guided by another.

Philoth. You say right, *Barthynous*; and the Consequence from all this will be, That *Sympathy* cannot immediately belong to Matter.

Hyl. Very likely.

Philoth.

Philoth. We are fully agreed then touching the right Notion or nature of Matter, *Hylobares*.

Hyl. We are so, *Philotheus*.

XXX.

The true Notion of a Spirit.

Philoth. Can you then miss of the true Notion of a Spirit?

Hyl. Methinks I find my self able to define it by the rule of Contraries. For if *Self-disunity*, *Self-inactivity*, *Self-impenetrability*, be the essential Attributes of *Matter* or *Body*; then the Attributes of the opposite *species*, viz. of *Spirit*, must be *Self-unity*, *Self-activity*, *Self-penetrability*.

Philoth. Very right. And have you not as distinct a Notion of every one of these Attributes as of the other?

Hyl. I will try. By the *Self-unity* of a Spirit I understand a Spirit to be *immediately* and *essentially one*, and to want no other *Vinculum* to hold the parts together but its own essence and existence; whence it is of its own nature *indiscerpible*.

Philoth. Excellently defined.

Hyl. This I am carried to by my Reason. But methinks my Imagination boggles and starts back and brings me into a suspicion that it is the Notion of a thing that cannot be. For how can an extended Substance be indivisible or indiscerpible? For *quatenus* extended it must be divisible.

Philoth. It is true, it is *intellectually* divisible, but *Physically* indiscerpible. Therefore this is the fallacy your Phancy puts upon you, that you make *Indivisibility* and *Indiscerpibility* all one. What is *intellectually* divisible may be *Physically* indivisible or indiscerpible: as it is manifest in the nature of God, whose very *Idea* implies Indiscerpibility, the contrary being so plain an Imperfection. For whatsoever is discernible is also moveable: But nothing is moveable but must be conceived to move in that which is a necessary and immoveable Essence, and which will necessarily be, though there were nothing else in the World: which therefore must be the holy Essence

ſence of God, as *Batrynous* has very well noted already, and ſeems to have light upon the true τὸ πρῶτον κινῆν ἀκίνητον, which *Aristotle* ſought for above the Heavens, but *Bathynous* has rightly found to be every where. Wherefore at length to make our Inference; If it imply a Contradi-
ction, *Hylobares*, that the Divine Extension ſhould be diſcerpible, extended Eſſence *quatenus* extended cannot imply *Physical* Diviſibility.

Hyl. It is very true, *Philothens*.

Philoth. What hinders then but Spirit *quatenus* Spirit, according to the right *Idea* thereof, be immediately or eſſentially one, that is to ſay, indiscerpible? For what is immediately and eſſentially one, and not *instrumentally*, or one by virtue of ſome other, is neceſſarily and immutably one, and it implies a Contradiſtion to be otherwiſe, while it at all is, and therefore is indiscerpible.

Cuph. Why, *Phylothens*? cannot the Omnipotence of God himſelf diſcerp a Spirit, if he has a mind to it?

Philoth. He may annihilate a Spirit, if he will. But if a Spirit be immediately and eſſentially one, he can no more diſcerp it, than he can ſeparate that Property, of having the power of the *Hypotenusa* equal to the powers of both the *Basis* and *Cathetus*, from *rectangle-Triangle*.

Cuph. You know, *Philothens*, *Des-Cartes* aſſerts that God might change this Property of a rectangle-Triangle, if he would.

Philoth. He does indeed ſay ſo, but by way of a ſlim jear to their ignorance, as he deems it, that are not aware of his ſuppoſed mechanical neceſſity of the reſult of all the *Phænomena* of the World from the mere motion of the Matter. This piece of wit I ſuſpect in this Paradox of that great Philoſopher. However, I will not contend with you, *Cuphophron*: Let but a Spirit be no more diſcerpible than that Property of a rectangle-Triangle is ſeparable from it, and then we are agreed.

F

Cuph.

Cuph. I am well pleased that we can agree in any thing that is compliable with the Dictates of the noble *Des-Cartes*.

Philoth. So I dare say should we all, O *Caphrophron*: But I must pursue my purpose with *Hylobares*. What do you understand by *Self-activity* in a Spirit, *Hylobares*?

Hyl. I understand an active power in a Spirit, whereby it either modifies it self according to its own nature, or moves the Matter regularly according to some certain Modifications it impresses upon it, uniting the *Physical Monads* into particles of such magnitude and figure, and guiding them in such Motions as answer the end of the Spiritual Agent, either conceived by it or incorporated into it. Whence there appears, as was said, the reason why both *Disunity* and *Inactivity* should belong to Matter.

Philoth. Very accurately and succinctly answered, *Hylobares*. You are so nimble at it, that certainly you have thought of these Notions before now.

Hyl. I have read something of them. But your dexterous defining the Attributes of Matter might of it self make me a little more chearfully nimble at defining those of a Spirit, especially now I can close with the belief of its Existence, which I could never do heartily before. And for the last Attribute, which seemed to me most puzzling, I mean that of *Self penetrability*, it is now to me as easie a Notion as any: and I understand nothing else by it, but that different Spirits may be in the same space, or that one and the same may draw its Extension into a lesser compass, and so have one part of its essence lie in the same space with some others: By which power it is able to dilate or contract it self. This I easily conceive may be a Property of any created and finite Spirit, because the Extension of no Spirit is corporeal.

Philoth.

Philoth. Very true. But did you not observe, *Hylobares*, how I removed *Sympathy* from the Capacity of Matter?

Hyl. I did, *Philothous*; and thereby I cannot but collect that it is seated in the *Spiritual* or *Incorporeal* Nature. And I understand by this *Sympathy*, not a mere *Compassivity*, but rather a *Coactivity* of the Spirit in which it does reside: which I conceive to be of great Use in all *perceptive* Spirits. For in virtue of this Attribute, however or in whatever circumstances they are affected in one part, they are after the same manner affected in all. So that if there were a perceptive Spirit of an infinite Amplitude and of an infinite exaltedness of *Sympathy*, wherever any perceptive Energy emerges in this infinite Spirit, it is suddenly and necessarily in all of it at once. For I must confess, *Philothous*, I have often thought of these Notions heretofore, but could never attribute them to a Spirit, because I could not believe there was any such thing as a Spirit, forasmuch as all Extension seemed to me to be corporeal. But your *Æquinoctial* Arrow has quite struck that Error out of my Mind. For the more I think of it, the more unavoidable it seems to me, that that Extension in the *Æquinoctial* Circle wherein the Arrow is carried in a curvilinear motion is not only an Extension distinct from that of the *Aereal* Circle, but that it is an Extension of something real and independent of our Imagination. Because the Arrow is really carried in such a curvilinear line, and *we not being able to dis-imagine it otherwise*, we have as great a certainty for this as we have for any thing. For it is as certainly true as our Faculties are true: *And we have no greater certainty than that of our Faculties*. And thus was the sole obstacle that kept me off from admitting the Existence of Spirits demolished at once by the skilful assaults of *Philothous*:

Philop. I am exceeding glad of it, *Hylobares*, and must owe *Philotheus* many thanks for his successful pains. The *Spirituality* of God then is not the least prejudice to your belief of his Existence.

Hyl. Not the least, *Philopolis*. The Notion of a *Spirit* is now to me as easie and comprehensible as that of *Matter*; and the Attributes of a *Spirit* infinitely more easie than the competibleness of such Properties as they must be forced to give to *Matter* who deny there is any such thing as a *Spirit* in the World.

Philop. Why then, you may without any more ado proceed to the last Attribute of God which you propounded.

XXXI.
The Attribute
of Omnipre-
sency.

Hyl. I will, *Philopolis*. It was *Omnipresency*, I mean the *essential* Omnipresency of God. For attending to the infinite Perfection of God according to his *Idea*, I cannot but acknowledge his Essence to be infinite, and therefore that he is essentially present every where. And for those that would circumscribe the Divine Essence, I would ask them, how they can make his Essence finite, or to what extent they conceive him circumscribed. To confine him to a Point were intolerably ridiculous. And to pretend that the amplifying of his Essence beyond this were any advantage or Perfection, were plainly to acknowledge that the taking away his essential Omnipresency is to attribute to him an infinite Imperfection. For any Circumscription implies an infinite Defect. These considerations, O *Philopolis*, force me to believe that God is essentially Omnipresent, and that he pervades all things, even to all infinite imaginable spaces. But when I have thus concluded with my self, I am cast off again with a very rude and importune check, as if this were to draw down the Divinity into miry Lakes and Ditches and worse-sented places, and to be as unmannerly in our thoughts to the true God as *Orpheus* in his expressions to the Pagan *Jupiter*,

Ζεὺς κῶδισε, μέγιστε θεῶν, εἰλυμένα κέπρω.

Enist. It is the very Verse that *Gregory Nazianzen* quotes in his *Invectives* against *Julian* the *Apostate*, and does severely reproach the Poet for the Slovenliness and Unmannerliness of his stile.

Cuph. And well he may, *Enistor*.

Enist. But how shall we redeem our Imagination from this Captivity into such sordid conceits?

Cuph. I can tell, *Enistor*, and I am very glad of the opportunity of the shewing the usefulness of a peculiar Notion I have of the *Omnipresency* of God, to solve such Difficulties as this of *Hylobares*.

Hyl. For the love of the truth, good *Cuphophron*, declare it.

Cuph. But it is so *sublime*, so *subtle* and so *elevated*, O *Hylobares*, (though not the less solid) that I question whether it will be discretion to commit it to unprepared Ears.

Hyl. Why? you see, *Cuphophron*, that I am not altogether an undocible Auditor of Metaphysicks, by *Philotheus* his success upon me. Besides, it is against the professed freedom of Philosophizing in these our Meetings to suppress any thing, and the more injurious, in that you have set our Mouth a watering by the mentioning of so excellent a Notion, and so serviceable for the solving this present Difficulty touching the Divine Omnipresence.

Cuph. Well, *Hylobares*, because you do thus forcibly extort it, I will not suppress my judgment concerning this matter.

Hyl. What is it then, dear *Cuphophron*?

Cuph. That *God is no where*: and therefore
neither in miry Lakes nor dirty Ponds, nor any other sordid Places.

Hyl. Ha ha he. *Cuphophron*, this is a subtle Solution, indeed, to come from one that does, I think, as firmly adhere to the belief of a God as any one in the whole Company. If all the Atheists

XXXII.
Cuphophron's Paradox of God being no where.

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in *Italy*, in *England*, in *Europe*, should hear this pious Solution of thine, they would assuredly with one voice cry out, Amen, venerable *Cuphophon*.

Cuph. Its much, *Hylobares*, the Atheists should be so universally devout.

Philop. This Solution seems to me point-blank against the very words of Scripture; *If I climb up into Heaven, thou art there; if I descend to the bottom of the Sea, thou art there also; and the like.* And again, *In him we live and move and have our being.* If we have all this in him, we have it no where, if he be no where, nor are we any where our selves.

Philoth. I suppose that *Cuphophon*'s meaning is, that God is no where *circumscripive*.

Cuph. I mean he is no where *essentially*, *Philoth.*

Philoth. Monster of Opinions!

Sophr. The *Pythagoreans* and *Platonists*, and all the established Religions of the Civilized parts of the World, are for the essential Omnipresence of God: only *Aristotle* places him on the *Primum mobile*; whom *Pomponatius*, *Cardan* and *Vannius* follow. Nor do I know any other Opinion, nor could I imagine any more Divisions touching God's Presence, but of those that would place him at least some-where, or else of those that would declare him every-where. But now we are come from every-where to some-where, and from some-where to no-where at all. This is a strain of wit, I suppose, peculiar to this present Age.

Cuph. It may be so, O *Sophron*. For I think no Age within the Records of History has produced more *elevated* Wits than this present Age has done.

Bath. I suspect this new Conceit, O *Cuphophon*, of God's being no-where, is the waggish Suggestion of some sly and sculking Atheists, (with which sort of People this present Age abounds) who, upon pretence of extolling the Nature of God

above

above the capacity of being so much debased as to be present with any thing that is *extended*, have thus stretched their Wits to the utmost extent to lift the Deity quite out of the Universe, they insinuating that which cannot but imply as much in their own judgments. For it is evident that that which is no-where is not at all. Wherefore it must needs make fine clearing sport with these *elevated* Wits, while they see their ill-intend Railery so devoutly taken up for choicest and sublimest pieces of natural Theology by well-meaning, but less cautious, Contemplators of Philosophical Matters.

Eufist. Is not this something inhospitable for us all to fall upon *Cuphophon* thus in his own Arbour at once?

Cuph. No, *Eufistor*, there's nothing committed against the Laws of Hospitality, but all transacted according to that Liberty that is given and often made use of in these Philosophical Meetings. They are not at all *uncivil*, though you be *extremely much a Gentleman*, *Eufistor*, and it may be a more favourable Estimator of my distressed Opinion than the rest.

Eufist. I must confess I think none can conceive better of your Person, *Cuphophon*, than my self; but your Assertion of *God's being no-where* is the most odd and unexpected Assertion that ever I heard in my life; and, but you are so very well known for your Piety otherwise, I should have thought to have been the Voice of a down-right Atheist. You will pardon this liberty.

Cuph. I told you at first, *Existor*, that the Notion was more than ordinary *subtile* and *sublime*: These things are not apprehended in an instant.

Hyl. I, but a Man may in almost less than an Instant discover the Assertion to be impossible, supposing God has any Essence at all, as *Philothous Bathynous* could quickly convince you.

XXXIII.

The Confusion of that Paradox.

Philoth. The Cause is in a very good Hand, I pray you proceed, *Hylobares.*

Hyl.

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Hyl. Tell me then first, O *Cuphophron*, whether God be not as essentially present every-where as he is any-where.

Cuph. That I must not deny, *Hylobares*; He is.

Hyl. And whether his essential Attributes be not in his Essence, not out of it.

Cuph. Who can imagine to the contrary?

Hyl. And whether Omnipotency, wherein is contained the power of moving the Matter, be not an essential Attribute of God.

Cuph. That is universally acknowledged.

Hyl. And that he does or did sometime move at least some part of the Matter.

Cuph. That *Des Cartes* himself asserts, with whom I am resolved to stand and fall.

Hyl. Now I demand, if it be possible for Matter to be moved by the Power of God, unless there be an Application of God's Power to the Matter?

Cuph. It is not possible, *Hylobares*.

Hyl. Nor the Power, being only in the Essence, not out of it, to be apply'd without the Application or Presence of the Essence to that part of the Matter the Power acts upon.

Cuph. I am surpris'd.

Hyl. And therefore there being a necessity that the Essence of God should be present to some part of the Matter at least, according to your own concession, it is present to all.

Cuph. And so I believe you will infer, *Hylobares*, that the Divine Essence is in some sense extended.

Hyl. That indeed, *Cuphophron*, might be inferred, if need were, that there is an *Amplitude* of the Divine Essence.

Barb. It might; but this in the mean time most seasonably noted: How that that Atheistical Plot laid against the Existence of God in that bold Assertion, [That there can be no Extension or Amplitude, but it must necessarily be Matter] being defeated by the Notion of the essential

Omnipre-

Omnipresence of God, to make sure work, and to baffle the Truth, they raised this *sublime* and *elevated* Fiction, that instead of *God's being everywhere*, according to the universal Opinion of all sober Men, that his Nature is such that *he can be no-where*: without which far-fetched Subterfuge they could never have born two Faces under one Hood, and play'd the *Atheist* and *Deist* at once, professing God was no-where, and yet that he was.

Cuph. Is this your Sagacity or deep Melancholy, *Bathynous*, that makes you surmize such Plots against the Deity? For I have no more Plot against God, than against my own Soul, which I hold to be a Spirit. And I hold God to be no where, not as he is God, but as he is and Intellectual Spirit: for I hold of all Spirits, that they are no-where.

Hyl. It seems then, *Cuphophron*, that the Plot aims farther than we thought on, not only to exclude God, but all the Orders of Spirits that are, out of the World.

Cuph. I know not what you call excluding out of the World, *Hylobares*; I am sure I do mean any excluding out of *Being*.

XXXIV.
That all Spirits are some-where.

Hyl. That is mercifully meant, O *Cuphophron*; but we cannot conceive they are, if they may not be upon any other terms than you conceit them. And it is a wonder to me, that you do not easily discern your own Soul to be *some-where*, if you can distinctly discern her to be at all.

Cuph. I do most intimately and distinctly perceive my Soul or Mind to be, and that I am it, and yet without being any-where at all.

Hyl. But cannot you also think of two things at once, O *Cuphophron*?

Cuph. Every Man can do that that can compare two things or two *Idea's* one with the other: For if he do not think of them at once, how can he compare them?

Hyl. Let not go therefore this perception you have

have of your self, but raise up also the *Idea* or Remembrance of the indefinitely-extended Matter of the Universe, which is discontinued nowhere, but reaches from *your self* to infinite Spaces round about you, or is continued from infinite spaces round about till it reach your thinking *Selfship*. Can you be surrounded with all this, and yet be no-where? Or can you compare your distinct *Selfship* with this immense compass, and yet not conceive your self surrounded?

Cuph. I compare what is no-where with that which is every-where, and find them to be *ἀσύμμετρα*.

Hyl. You suppose you Mind or Soul no-where first, or rather say so, though you cannot conceive it, and then you cry out that the Universe and she are *ἀσύμμετρα*. Which error, if you were unprejudiced, this Consideration would convince you of, especially back'd with what palpably falls under sense.

Cuph. What's that, *Hylobares*?

Hyl. The Soul's being touch'd and transfix'd, as it were, from real Objects *ab extra* round about, from above and beneath and from every side: Which would be notoriously perceptible to you, if you could pearch your self, as a Bird, on the top of some high Steeple.

Cuph. It is more safe to suppose the Experiment, than to try it. But what then, *Hylobares*?

Hyl. There being from above and beneath and from every side round from those external Objects (suppose of Sight) Motion transmitted to the perceptive Soul her self through the Air and Organs of her Body, and she palpably perceiving her self thus affected from things round about her, it is manifest from thence that she is in the midst of them, according as she plainly feels her self to be, and that consequently she is *some-where*.

Cuph. That which is no-where cannot be in the midst of any things. It is only the Body that is
in

in the midst of those Objects, which obtrudes this mistake upon the Soul, while she thinks herself to be in the midst of them, when as indeed she is not.

Hyl. But the Body with all its Organs, and those more external *Media* betwixt the Body and the Objects, are but the Instruments whereby the Soul perceives those distant Objects, round about. Wherefore she herself must needs be where the lines of Motion through these continued Instruments of her Perception do concentrate. Nay indeed the transmission of any single Motion through Matter that affects the Soul is a palpable argument that she is some-where, as Matter and Motion are, reach that which is nowhere? How can they come at it, or it at them? Not to add, that *Des-Cartes* himself expressly admits that those Objects the Soul sees and flies from or pursues, are without her. Wherefore many of these in a compass must needs surround her, and therefore they being without her, she must be within them, and of necessity be some-where. Princ. part 1. Artic. 71.

Cuph. The Philosopher, it may be, there slips into the ordinary Conceit of the Vulgar.

Hyl. Again, *Cuphophron*, if the Souls of Men be no-where, they are as much in one Mans Body as another's, and one Man's Soul may move another Man's Body as well as his own, and at whatever distance that Man is from them: which seems impossible for any finite Spirit to do, nor are there any examples of their doing so.

Cuph. You give the reason your self, *Hylobares*, why they cannot act at any distance; namely, because their Power is finite.

Hyl. And you, *Cuphophron*, acknowledge Souls to be nearer and farther off, in that you acknowledge they cannot act at any distance. But that which is nearer and farther off is some-where, at least *definitivé*.

Cuph.

DIVINE DIALOGUES.

Cuph. And that one Man's Soul does not move another Man's Body, is because it is vitally united only to one.

Hyl. Is it then united to the inside of the Body, *Cuphophron*, or to the outside?

Cuph. That is a captious question. For whether I say to the inside or to the outside, you will infer the Soul to be some-where. But that which is no-where cannot be united to either side.

Hyl. And therefore is not united at all.

Cuph. These things will not fall into every Man's capacity.

Hyl. Again, *Cuphophron*, is the Soul united to the Body by its Essence, or by some essential Attribute of the Soul?

Cuph. There is another Caption, *Hylobares*: For I foresee your Sophistry, that if I say the *Essence* of the Soul is united with the Body, then the Soul must be where the Body is. But if I say by an *essential Attribute*, the Soul must be where the Body is: so that it will come all to one.

Hyl. Or thus, *Cuphophron*, Does not the Soul move the Body?

Cuph. What moves the Bodies of Brutes, *Hylobares*? Is not their Soul mere Mechanical motion, according to that admirable Philosopher?

Hyl. But I ask you, does not the Rational Soul by the power of its Will move the Body?

Cuph. Else there were no exercise of Free-will in external Actions.

Hyl. Is then the power of moving the Body thus by her Will in the Soul, or out of the Soul?

Cuph. In the Soul, *Hylobares*.

Hyl. How then can this power be exerted on the Body to move it, unless the Soul be essentially present to the Body to exert it upon it?

Cuph. By a certain *emanative Efficacy* that comes from the Soul and the Body.

Hyl. And flows like a Streamer in the Air betwixt the Soul and the Body.

Cuph.

Cuph. You run always into these *extensional* Phantasms, *Hylobares*, the busie importunities of which, when I am rapt up into my *Metaphysical Sublimities*, I look as contemptuously down upon, as upon the quick wriggings up and down of Pismires and Earwigs upon the *extended* surface of the Earth.

Hyl. You have a very *elevated* Soul, I must confess, O *Cuphophron*. But I pray you look down a little lower and closer on this *emanative* Energy of the Soul upon the Body, and pursue it from the Body to the source of it, the Soul, where ends it, *Cuphophron*?

Cuph. In the Soul, *Hylobares*.

Hyl. But where is then the Soul?

Cuph. No-where.

Hyl. Why then it ends no-where, and began from no-where.

Cuph. That must needs be, because the Soul is no-where.

Hyl. But this is marvellously mysterious, O *Cuphophron*, that there should be a continued Emanation betwixt two things, whereof one is some-where, and yet the other no-where; the intermediate *Emanation* also proceeding but to a finite distance.

Cuph. *Metaphysicks* were not *Metaphysicks*, *Hylobares*, if they were not mysterious.

Hyl. Had you not better admit of an Immaterial or Metaphysical Extension with *Philotheus* and my self, than to harbour such unconceivable Notions, that lie so unevenly in every Man's Mind but your own?

Cuph. I am not alone of this Mind, *Hylobares*, And as for *Philotheus* his opinion and yours (since you have adopted it) I have heard what has been said all this while, and have thought of these things over and over again, but your Reasons move me nothing at all.

Fyl.

XXXV.
The Grounds
of Cupho-
phron's Para-
dox (that Spi-
rits are no-
where) pro-
duced and ex-
amined.

Hyl. Tell me then I pray you, *Cuphophron*, what is it chiefly that moved you to be of the Opinion that you are, *That no Spirit can be any-where*, or that the Soul of Man is *no-where*?

Cuph. O *Hylobares*, there be convincing Reasons of this seeming Paradox, if they meet with a Mind capable of them: but the chief are these two. First, In that the Mind of Man thinks of such things as are no-where, as of many *Moral*, *Logical* and *Mathematical* Truths, which being of the nature to be no-where, the Mind that conceives them must be necessarily no-where also. The second, In that *Cogitation*, as *Cogitation*, is *ipso facto* exempted or prescinded from all Extension. For though we doubt whether there be any Matter or any Extended thing in the World, yet we are even then assured that we are *Recognitantes*. Which shews that *Cogitation* has nothing at all to do with *Extension*, nor has any *Applicability* to it; forasmuch as we perceive our selves to think, when we have not the least thought of any thing extended. Wherefore our Thoughts having no *Relation* or *Applicability* to Extension, they have no Applicability to Place, and consequently neither they nor our Minds are any-where.

Hyl. I partly understand what you would be at, *Cuphophron*, but not so fully as to discover any strength at all in your Reasoning. The weakness of the first Ground you may understand from hence; That it will as well follow, that the Soul or Mind of Man is some-where, because it thinks of things that are some where, as that it is no-where, because it thinks of things that are no-where. Besides that those things, which you say are no-where, are some-where, I mean those *Moral*, *Logical* and *Mathematical* Truths. For they are in the Mind or Soul; and the Soul I before demonstrated, I think, to any unprejudiced Auditor, to be in the Body, and the Body you

cannot deny but to be some-where. It is true, some of those Truths, it may be, as they are *Representations*, respect neither Time nor Place; but as they are *Operations* or *Modes* of a *Subject* or *Substance*, they cannot but be conceived to be in that Substance. And forasmuch as there is no Substance but has at least an *essential Amplitude*, they are in a Substance that is in some sort extended, and so by virtue of their Subject must necessarily be conceived to be some-where. For the Mode of a thing is inseparate from the Thing it self.

Cuph. But here you run away with that, *Hylabares*, which I will not allow you to assume, viz. That there is a Substance of the Mind or Soul distinct from *Cogitation*. I say that *Cogitation* it self is the very Substance of the Soul, and therefore the Soul is as much no-where as if it had no substance at all.

Hyl. But observe, *Cuphophron*, that in your saying that *Cogitation* it self is the very Substance of the Soul, you affirm the Soul is a Substance. And so my Argument returns again upon you; though the saying the *very Operation* is the Substance is a manifest falshood. For the Operations of the Soul are specifically distinct, and such specifically distinct Operations succeeding one another must be, according to your account, so many specific Substances succeeding one another. So that your Soul would not be always the same *specific Sub-*stance, much less the same *individual*; than which nothing can be more wild and extravagant. Again, the Soul is accounted a *permanent thing* by all Men, but her Operations are in *flux* and *succession*: How then can the Operations be the Soul her self? or what will become of Memory? There is therefore, O *Cuphophron*, a Substance of the Soul as distinct from its Operations or succeeding Cogitations, as the Matter is from the Figures and Motions that succeed in it.

Cuph.

Cuph. I am not yet convinced of that.

Hyl. And now for your second Ground, which would inferr from our being assured we *think*, while we doubt whether there be any extended thing in the World, or, it may be, think of no Extension, that therefore our Minds have no *relation* or *applicability* to any Extension whatsoever: The weakness of this Reasoning you may easily discover, if you will but consider, That Intension of Heat or Motion is considered without any relation to Extension, and yet it is related to a Subject extended, suppose to a burning hot Iron. And we think without all thinking of Time or of the course of the Sun; and yet our Thought is applicable to Time, and by the Motion of the Sun may definitively be said not to have commenced till such a Minute of an Hour, and to have ceased by such a Minute. And there is the same reason of Place as of Time, that is to say, such a Man's Thoughts may be said definitively to have been conceived in such a Place, as well as within such a time. And, to conclude, it seems a mere Sophism, to argue from the precision of our Thoughts, that the Things themselves are really prescinded one from another; and it is yet far worse, to inferr they have not any relation or applicability one to another. If they were so unrelated indeed in the full and adequate apprehension of them, as well circumstantial as essential, then I confess the Inference might be sound: But when the Mind is so set on the Metaphysical rack as to pull those things asunder that are found together in nature, and then to say they have no relation to one another, or to leave out by inadvertency what cannot be excluded from the perfect *Idea* of such or such a Being; all Conclusions from such Principles must be like the Principles themselves, defective or distorted. And therefore being so little satisfied with *Cuphophon's* Solution of the present Difficulty

culty touching the *Divine Omnipresence*, I foresee that *Philotheus* must have the sole honour of fully easing and settling my Mind in a right and rational apprehension of all the Attributes of God.

Philoth. The honour of that satisfaction is due to God alone, *Hylabares*, who has given you so quick an apprehension, and so impartial a love of the Truth, wherever it is found.

Hyl. That honour I do unfeignedly render to God, that is his peculiar due; and yet I think there is a civil Gratitude due also to those that he vouchsafes to make Instruments of his Goodness and Bounty, as he has at this time made you, *Philotheus*. And therefore you having had so excellent success hitherto, I desire you would proceed to the Solution of this last Difficulty, touching the *Divine Omnipresence*.

Philoth. I will, *Hylabares*, and I believe you
will find it one of the easiest you have propound-
ed, though I must confess it may seem odd at
the first sight, as it has done to very famous Cri-
ticks in Points of Theology, who mainly from
this consideration, that the foul and ill-scented
places of the Earth are an unfit Receptacle of the
Divine Presence, have made bold to confine the
Godhead to the Heavens. Which opinion of
theirs is rather to be imputed to the nicety of
their Sense, than to the sagacity of their Wit.
For all those things that seem so foul and dis-
agreeable in nature are not really so in them-
selves, but only relatively; and what is one Cre-
ature's poison is the delight and food of another,
and what is the death of the one is the life of the
other. So that we may easily conceive, though
God has an apprehension of whatever is, that
yet there is no necessity at all that he should be
disaffected, disgusted, or any way annoy'd by be-
ing present with any thing: nay rather, that it
is impossible he should, every thing that implies
Imperfection being incompetent to the Divine

XXXVI.

That God is
essentially
present every-
where.

IVXXX

Essence; so that he need not withdraw himself from it, he suffering nothing by immediately residing in it, no more than he can be wounded with a *Sword*, or prick'd with a *Thorn*; add there is the like reason for any other ingrateful Sense. For all is to be resolved into the *motion* and *figure* of the *particles* of the *Matter* variously impressed upon the *Organs* of our *Bodies*: And what *Unholiness* or absolute *Defilement* can there be in any either *motion*, *figure*, or *exility* of such *particles*? Wherefore the frame of all natural things whatsoever, nothing at all excepted, is no less *inoffensive*, no less *holy*, no less *agreeable* to the *Eternal Mind*, than the *Lines* of a *Picture* or *Statue* are to a *Limner* or *Statuary*, no part whereof gives him the least disgust or aversion from the *Matter* he has thus shaped or figured; for *Art* and *Skill* and *Reason* run through all. Whence it appears that this exception against the *Omnipresence* of *God* is nothing but a fallacy put upon our own inadvertent thoughts, while we phantasie *God* liable to the same inconveniencies that we our selves are by reason of our weak and passive Senses.

Philop. This seems to me, though less versed in *Philosophy*, a very plain, solid and intelligible Solution of the present difficulty. But *Cuphron's* Hypothesis is, I must confess, to my slower apprehension infinitely *Paradoxical*, and methought was very intelligibly confuted by *Hylobares*, though with some circumstances that to me seemed not so becoming toward so worthy and obliging a Person as *Cuphophon*.

XXXVII.
The Aristot-
rith's affected
liberty of dis-
senting in un-
necessary Opi-
nions and
friendly Abus-
iveness of one
another in
their Philoso-
phical Meet-
ings.

Cuph. I thank you, *Philopolis*, for your sensibleness on my behalf. But in contest he ordinarily looks as if he were abused who is thought to be overcome. Besides, it is an usual thing in our Meetings, and to which we are much inured who are so familiarly acquainted, to abuse one another into the Truth, by shewing the ridiculousness

ness of the Error, and intimating from what disproportion of temper of Mind it may arise. For this subderisorous Mirth is so far from giving any offence to us who understand one another, that it is rather a pleasant Condiment of our Conversation, and makes our serious Discourses the less tedious to our selves; and, I think, sometimes not the more ungrateful to Strangers, when they understand that there is not the least enmity under it.

Philoth. That solicitude, *Philopolis*, which you seem to have for the excusing of *Hylobares*, we on the other side, I think, ought to have in the behalf of *Cuphophron*, who was not at all behind-hand with him in any jocant Wit or Humour.

Cuph. I confess it, in that sense I have already explained unto *Philopolis*.

Philop. You pass away your time in a marvelous way of pleasantry and innocency, O *Cuphophron*, while those things which may seem blemishes elsewhere are truly the badges of Virtue and good Nature amongst you. But it is much that, there being so great consent of Affection and Friendship amongst you, there is not likewise the same consent of Opinion.

Cuph. That is a thing we do not so much as affect, unless it be in those things that are necessary for proficiency in Piety and Vertue.

Philop. Are then the Opinions of *God's being no-where* and of *his being every-where* alike conducive to Virtue and Piety;

Cuph. Yes, *Philopolis*, if they be rightly understood. For he that says that God is no-where, holds notwithstanding that his Providence and protective Presence is every-where. So that it is no discouragement to Virtue and true Piety. Wherefore the Case stands thus betwixt *Hylobares* and my self. He has a great zeal against my Opinion of *God's being no-where*, for fear it should be thence inferred that there is no God

at all: And I have as great a zeal for my Opinion, because if I acknowledge God any-where, I must acknowledge him *extended*, and to me it is all one to acknowledge an *extended* God, and no God at all. For whatever is extended, is either Matter, or as uncapable of Cogitation or Perception as Matter it self. For if any entire thing, any Form or Figure be perceived by what is extended, nothing in the extended *Percipient* perceives the whole, but only part. Which is a sign that our own Souls are not extended, much less the Essence of God. But I will not renew the Dispute.

Philop. I am surpris'd with an unexpected Subtily of *Cuphophron's*: how will you rescue me, *Hylobares*?

Hyl. Very easily. Do you not remember the Notion of *Sympathy*, *Philopolis*, in virtue whereof whatever the least real point of the Essence of the *Perceptive* part of the Soul, suppose, does perceive, every real point of the *Perceptive* must perceive at once?

Philop. I partly understand you, *Hylobares*: but now I see you so good at these Notions, we will discourse sometime more fully of them at my House. In the mean time I think you cannot but be fully satisfy'd with *Philotheus* his Solution of this last Difficulty touching the Divine Omnipresence.

Hyl. Very fully.

Philop. And I am abundantly pleas'd with the consideration, that the widely-different Apprehensions betwixt you and *Cuphophron* touching God's Omnipresence, meet together and join so strongly in one common zealous design of turning off whatever may seem to supplant his Existence.

Hyl. I believe it is a great satisfaction to us both.

XXXVIII. *Philop.* But I triumph in nothing so much as
The Conclusion. that *Philotheus* has so thoroughly convinced you,
on. that

that there is nothing in all the Divine Attributes so intricate as to hinder your closing heartily with the belief of a God.

Hyl. There is nothing, I thank God and *Philothous*, in all those Attributes we have hitherto considered that seems not extremely much more easie than any other *Hypothesis* that ever yet came into my Mind. But there is a main Attribute behind, which is the *Goodness* of God, the Notion whereof though it be not hard to conceive, yet to make the *Phenomena* of the World and the passages of Providence constantly to comport with it, I foresee may prove a very great Difficulty.

Philop. This therefore is the *second Obstacle*, *Hylobares*, you at * first mentioned.

*Sect. 14.

Hyl. It is so.

Philoth. And I fear will be too copious a Subject to be entred upon at this time.

Prilop. I conceive so too. And besides, I have some Letters to dispatch by the Post this Night, which I must not neglect. For we may rectifie our inward thoughts so soon as we find our Error; but if any error or neglect be committed in outward affairs, though the error be discovered, the loss is many times irrecoverable, and the inconvenience incorrigible.

Cuph. That is very true. But, according to the ancient custom of *Athens*, you have a right, *Philopolis*, as well of putting an end to as beginning the Dispute.

Philop. This Law was undoubtedly an intended Civility by your Ancestors, O *Cuphophon*, but in this circumstance of things I look upon it as a piece of Cruelty; that I must do execution upon my self, and by mine own act deprive my self of that ingenuous Converse which I could enjoy with pleasure even to break of Day.

Cuph. It is the common loss of us all, especially mine, who enjoy my self no where so well as in so excellent Company. But it is in your hand, *Philopolis*, to remedy this: For you have the right
of

of appointing the time of our meeting again, as well as of dissolving this present Meeting.

Philop. Have I so? This makes amends for the other misfortune, which I will repair by a more timely appointment. I adjourn therefore this Meeting till to morrow at five a Clock in the after-noon, if *Philothous* and the rest be agreed,

Philoth. Agreed

The End of the First Dialogue.

THE

THE SECOND DIALOGUE.

*Philotheus, Bathynous, Sophron, Philopolis,
Euistor, Hylobares, Caphophron.*

Philop. **Y**esterday's performance, O *Philotheus*, has endeared to me the Memory of that Day, of this Place, (this sacred Arbour wherein we are again so happily met) and of your excellent self and the rest of this worthy Company for ever. I never reap'd so much pleasure in so few hours in all my Life. In which notwithstanding the chiefest satisfaction was, that my dear Friend *Hylobares* was so fully satisfied touching those most intricate Theories concerning the *Nature of God and his Attributes*. It remains now, *Philotheus*, that with the like happy success you clear his Mind of those manifold Scrupulosities and Difficulties it seems laden with touching the *Providence of God*.

I.
The Introduction, containing *Philopolis* his Thanks for the last Day's Discourse; with a Touch by the by of Inspiration, and of the difficulty of the present Subject.

Philoth. Your extraordinary kind resentment, O *Philopolis*, of my former endeavours is no small obligation upon me to do the best I can in this present Task. But I cannot omit to take notice, that your over-proportionate propensions towards my self, makes you seem not so just to others, who bore their part in whatever contributed either to your own delight or *Hylobares* his satisfaction. Nor can I alone sustain this Day's Province, but must implore the help of others, especially in so copious and various a Subject.

Cuph. Yes, *Philotheus*, that is supposed. *Euistor*, *Bathynous* and the rest will assist; nor shall I fail to put in for one, when occasion requires, and I find my Mind moved thereunto.

DIVINE DIALOGUES.

Euist. *Cuphophon* expresses himself in such phrase, as if it were hopeful that he will speak by Inspiration.

Hyl. He seems to me, *Euistor*, so to do sometimes: Of which some passages of yesterdays Discourse are fresh Instances. For he was several times so highly rapt and divinely inspired, that I profess I think no humane understanding could reach his meaning.

Sophr. *Nullum numen abest, si sit prudentia.* So I think close and cautious Reason in a calm and pure Spirit is the best Inspiration now-adays in matters of Contemplation, as well as Prudence in the common Practices of life.

Cuph. I am as much for illuminated Reason, O *Sophron*, as any Man living can be.

Hyl. So am I, *Cuphophon*; provided the Illumination be not so bright and fulgent as to obscure or extinguish all perceptibility of the Reason.

Sophr. I always thought right Reason it self to be the Illumination or Light of the Mind, and that all other Light is rather that of the Eye than of the Understanding.

Hyl. Let *Cuphophon* look to that, O *Sophron*, and defend his own magnificent style.

Philop. But be you pleased in the mean time, O *Hylobares*, according to the purpose of our present meeting, to propound your Difficulties to *Philothens* touching Divine Providence, and to the rest of this judicious Company.

Sophr. How becomingly does *Philopolis* exercise his Office, and seasonably commit the Opponent with the Respondent, like a long-practised Moderator? I wish *Philothens* no worse success than he had yesterday. But I cannot ominate so well touching this Congress. I fear such a Storm will be raised as all the Wits in Europe will not be able to allay. So intricate, so anfractuous, so unsearchable are the ways of Providence.

Cuph. I wonder whence *Sophron* took this ill Omen, *Hylobares*? *Hyl.*

Hyl. I suppose from our two sporting together, which he look'd upon as the playing of two Sea-Calves before a Storm.

Sophr. I wish, *Hylobares*, you prove Calf enough to bring no Objections but what *Philothens* or some of us may sufficiently answer.

Philop. I earnestly wish *Philothens* assistance enough and ability from above, that he may with satisfaction answer the greatest Difficulties that either *Hylobares* or any one else can produce touching *Divine Providence*.

Sophr. That indeed is the more desirable of the two, and my heart and vote goe along with yours, O *Philopolis*.

Philop. Begin then, if you please, O *Hylobares*.

Hyl. I have in my Mind such a croud and cloud of Difficulties. that I know not were to begin, or when I shall make an end.

Sophr. Did not I tell you so, *Philopolis*?

Hyl. But I believe they they are mainly reducible to these three Heads, or rather, if you will, to these two more general ones, *The Evils that are in the World*, and *The defect of Good*. For when you have fenced as well as you can, *Philothens*, and pretty well satisfied us that all things here upon Earth are at least well enough, and that there is no such Evil discoverable as implies the first Principle of all things not to be the Sovereign Goodness; there is yet this Difficulty behind. How it can consist with the Goodness of God, that this good Scene of things should begin no sooner or spread no farther, that is to say, that there should be no more Earths than one, or that this one or all should have been but six thousand years ago or thereabout.

Sophr. This very last Difficulty, *Philopolis*, is able to confound any mortal living.

Philoth. Dear *Sophron*, be not so dismay'd; I dare pass my word that nothing that is holy or sacred shall suffer any detriment by this conflict, when

II.

The two main Heads of Objections against Providence, with certain Laws to be observed in disputing thereof.

III.

DIVINE DIALOGUES,

when I have declared the Laws of the combat, and what Weapons we must be confined to, namely to mere *Reason* and Philosophy. In which Field I must notwithstanding confess that I suspect *Hylobares* will prove a stout Champion. But it's much if we be not able to deal with him. And forasmuch as it is so plainly evident from a world of *Phænomena*, that there is a Principle that acts out of Wisdom and Counsel, as was abundantly evidenced by yesterday's discourse and as roundly acknowledged; it shall be severely expected and exacted of *Hylobares*, That he do not oppose false or uncertain Hypotheses, or popular Mistakes and Surmises, or vagrant and fictitious Stories, against certain Truth, such as is discoverable every day before our Eyes.

Philop. That is very equitable and reasonable.

Philoth. And if he cannot keep his Philosophical fingers from meddling with the Holy Writ, that he do not handle it so ineptly, as to draw expressions accommodated to the capacity of the Vulgar into a Philosophical Argument, or to infer a Negation from the preterition of such or such a Subject.

Enist. It is incredible that *Hylobares*, professing himself a Philosopher, should betake himself to such Nugacities as are exploded even by the Theologers themselves, who notwithstanding spend their main study on the Holy Scriptures.

Hyl. These Laws, O *Philothous*, I accept as just and right.

III. *Philoth.* And if they be kept to, *Hylobares*, as stout a *Retiarius* as you are, you shall never be able to catch me in your Net, or entangle me in any of your intricacies touching *Divine Providence*. For as for that which you have proposed in general touching the *Evils in the World*, whether they be those that seem more Tragical, or else lesser Miscarriages in the Manners of Men or the Accidents of Fortune, if such things were not

Evils in general how consistent with the Goodness of God.

not, where were the Objects of Sighs and Tears, of Smiles and Laughter? So that what you bring as an Argument against *Providence*, is in my apprehension a very palpable Argument for it. For it is plain that that Power that made the World foresaw the Evils in it, in that he has so exquisitely fitted us with Passions correspondent thereto.

Hyl. This is ingenuously inferr'd, O *Philothema*, so far as it will reach, namely, to prove there is a Providence or Fore-sight of God: but you seem to forget the main Question in hand, which is, *Whether the measure of his Providence be his Goodness*, and that nothing is transacted against that Attribute. But your concession seems to imply that he knowingly and wittingly brought Evil into the World; which seems therefore the more grossly repugnant to his *Goodness*.

Sophr. Methinks, Gentlemen, you are both already agreed in a Point of so great concernment, namely, That there is a Divine Providence, that if there were any modesty in mortal Men they might be content with that bare discovery, without so strictly examining or searching into the Laws or Measures thereof, but apply themselves to the Law of Life which God has written in their hearts, or expressed in the Holy Writ, that it may go well with them in the Conclusion.

Philop. That is very piously and judiciously noted, O *Sophron*.

Bath. So it is indeed, O *Philopolis*: But yet I humbly conceive that it is not always an itch of searching into, but sometimes a necessity of more punctually knowing, the truth of the Mysteries of God, that drives some Mens Spirits into a more close and anxious Meditation of so profound Matters. As it may well do here in this present Point touching the *Measure of God's Providence*, namely, *Whether the Rule thereof be his pure Goodness*, or his *mere Will and Sovereignty*. For if
it

it be his *Goodness*, all free Agents have all the reason in the World to apply themselves to that Law of Life which *Sophron* mentions, because *their labour shall not be in vain in the Lord*, as the Apostle speaks. But if the measure of his Providence be his *mere Power, Will or Sovereignty*, no Man living can tell what to expect in the conclusion. All true Believers may be turned into Hell, and the wicked only and the Blasphemer ascend into the Regions of Bliss. For what can give any stop to this but God's *Justice*, which is a branch or mode of his *Goodness*?

Philop. Methinks, *Bathynous*, that you both have reason, both *Sophron* and your self; nor do I desire *Philothens* to desist from the present Subject, though I much long, I confess, to hear him discourse of the Affairs of the *Kingdom of God*.

Philoth. That shall be done in due time, *Philopolis*. In the mean while I dare avow to *Hylobares*, that there are no Evils in the World that God foresaw (and he foresaw all that were to be) which will not consist with this Principle, *That God's Goodness is the Measure of his Providence*. For the nature of things is such, that some Particulars or Individuals must of necessity suffer for the greater good of the Whole; besides the manifold *Impossibilities* and *Lubricities* of *Matter*, that cannot have the same conveniences and fitnesses in any shape or modification, nor would be fit for any thing, if its shapes and modifications were not in a manner infinitely varied.

Hyl. I partly understand you, *Philothens*; I pray you go on.

Philoth. Wherefore I infer, That still the Measure of God's Providence is his Goodness: Forasmuch as those *Impossibilities* in *Matter* are unavoidable; and whatever designed or permitted Evil there seems in Providence, it is for a far greater good, and therefore is not properly in the summary compute of the whole affairs of the Universe

verſe to be reputed evil, the loſs in particulars being ſo vaſt a gain to the Whole. It is therefore our Ignorance, O *Hylobares*, of the true Law of Goodneſs (who are ſo much immerſed in to the Life of *Selfiſhneſs*, which is that low Life of Plants and Animals) that makes us ſuch incompetent judges of what is or is not carried on according to the Law of that *Love or Goodneſs* which is truly Divine: whoſe Tenderneſs and Benignity was ſo great as to provide us of Sighs and Tears, to meet thoſe particular Evils with which ſhe foreſaw would neceſſarily emerge in the World; and whoſe Gaiety and Feſtivity is alſo ſo conſpicuous in endowing us with that paſſion or property of Laughter, to entertain thoſe lighter miſcarriages with, whether in Manners or Fortune: As if Providence look'd upon her bringing Man into the World as a Spectator of a Tragick-Comedy. And yet in this which ſeems ſo ludricous, ſee, *Hylobares*, what a ſerious deſign of good there is. For *Compaſſion*, the Mother of Tears, is not always an idle Spectator, but an Helper oftentimes of thoſe particular Evils that happen in the World; and the Tears again of them that ſuffer, oftentimes the Mother of Compaſſion in the Spectators, and extort their help. And the news of but one ridiculous Miſcarriage fills the Mouths of a thouſand Men with Mirth and Laughter; and their being ſo liable univerſally to be laugh't at, makes every Man more careful in his Manners, and more cautious in his Affairs, eſpecially where his Path is more ſlippery.

Hyl. I perceive by theſe beginnings, that you are likely to prove a marvellous *Myſta* of Divine Providence, O *Philothens*.

Sophr. I wiſh with all my Heart, *Philopolis*, that *Philothens* may come off ſo cleverly in the particular Difficulties that will be propoſed, as he has done in this general one. For there are infinite

IV.
The Arguments of Lucretius against Providence.

unexpected Puzzles that it's likely a busie searching Wit, such as *Hylobares*, may unluckily hit upon.

Euist. What, do you think any harder or greater, O *Sophron*, than are comprised in those elegant, though impious, Verses of *Lucretius*?

Sophr. What Verses do you mean, *Euistor*?

Euist. Those in his fifth Book *De rerum Natura*, where he proposes this Conclusion to himself to be proved, viz.

*Nequaquam nobis divinitus esse paratam
Naturam rerum* ———

Sophr. And by what Arguments, I beseech you, does he pretend to infer so impious a Conclusion?

Euist. The Argument in general is the Culpa-
bility of Nature,

——— *Tantâ stat predita culpâ*;
and that therefore it cannot be the work of God: and I think he brings in at least half a score Instances of this Faultiness, as he phantasies it.

Sophr. *Lucretius* is esteemed so great a Wit, that it were worth the while, *Euistor*, if you thought fitting, to give your self the trouble of recounting those Instances.

Philop. A very good motion, and such. O *Sophron*, as whereby you may easily guess whether *Philothæus* has undertaken so desperate a Province as you imagine. For it's likely that so great and elegant a Wit as *Lucretius* would, out of those many, pick the most choice and most confounding Puzzles (as you call them) that the *Epicurean* Cause could afford him. And therefore if these should not prove such invincible Arguments against the Goodness of Providence, it may be the better hoped that there are none absolutely such.

Sophr. You say well, *Philopolis*, and that makes me the more desirous to hear them.

Euist. And that you shall, *Sophron*, upon the condition you will answer them.

Sophr. Either I or *Philothæus* or some of us will do our best.

Euist.

Euist. I will not repeat the Verses themselves, for I should do that but brokenly ; but I believe there are very few of the particular Instances in them but I remember firmly enough. As first, that so much of the Earth is taken away from us by the Barrenness of Mountains and Rocks, by the inaccessibleness of large Woods inhabited by wild Beasts, by the overspreading of the Seas, and by huge vast Marishes : Besides that the Torrid and Frigid Zones are uninhabitable, the one by reason of the excess of Heat, the other by reason of the extremity of Cold : That that part of the Earth that is inhabited by Men is of so perverse a nature, that if it were not for Man's industry and hard labour, it would be all overrun with Thorns and Brambles : That when with much toil he has made the ground fruitful, and all things look green and flourishing, often all this hope is quash'd by either excess of Heat and Drought, or violence of Rain and Storms, or keenness of Frosts. To which he adds the infestation of wild Beasts, that are so terrible and hurtful to Mankind both by Land and Sea ; the Morbidity of the Seasons of the Year, and the frequentness of untimely Death ; and, lastly, the deplorableness of our Infancy and first circumstances of entering into life ; which he sets off so pathetically, that I cannot but remember those Verses whether I will or no.

Sophr. I dare say they are very good ones then, if you like them so, *Euistar* : I pray you let us hear them if it be no trouble to you to repeat them.

Euist. No it is not, *Sophron*. The Verses are these :

*Tum porro puer, ut sevis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitæ ali auxilio, cum primum in luminis oras
Nixibus ex alvo matris Natura profudit,
Vagiturque locum lugubri complet, ut æquum est,
Quod tantum in vita restat transire malorum.*

Cuph.

Cuph. They are a very empathizing strain of Poetry, *Hylabares*; methinks I could have fallen a weeping while *Eufistor* repeated them. I remember them very well. But is there not something in the following Verses about *Childrens Rattles*? For these are not all.

Hyl. Let me entreat you of all friendship, *Eufistor*, to repeat to *Cuphophron* the *Rattle-verses*, to keep him from crying.

Eufist. They are these that *Cuphophron* means, and immediately follow the former:

*At varia crescunt pecudes, armenta feraque,
Nec crepitacula eis opus sunt, nec quicquam adhibenda est*

*Alma nutricis blanda atque infracta loquela,
Nec varias quarunt vestes pro tempore Celi.*

What think you of these Instances, O *Sophron*?

Sophr. I must ingenuously confess that if *Lucretius* have no better Arguments against Providence than these, nor *Hylabares* than *Lucretius*, their force will not seem so formidable to me as I suspected; but I must on the contrary suspect, that they are ordinarily very small motives that precipitate those into *Atheism* and *Epicurism* that have of themselves an inward propension thereunto.

Philoth. Are these the same Arguments, *Hylabares*, that you intended to invade me withal?

V.
Providence
argued a-
gainst from
the promiscu-
ous falling of
the Rain, and
undiscrimi-
nating dis-
charges of
Thunder-
claps

Hyl. These are only of one sort of them referrible to the Classis of *Natural Evils*, and but few of those neither. But to speak the truth, *Philothens*, I had not dinumerately and articulately mustered up or shaped out the particular Arguments I would urge you with, though I felt my Mind charged with multifarious thoughts; and that pressed the forwardest that had left the latest impression on my Mind on the Road as we rid hither to this City, upon our being overtaken with so great a Storm of Thunder, Hail and a mighty dash of Rain, that we were well-nigh

wet

wet to the skin. For I began to think with my self how consistent those kinds of Accidents could be with so good and exact a Providence as Men imagine. For the High-ways yield no Crop; nor do we our selves grow by being liquored without side, but within: besides the wetting of all our Cloaths, and the endangering the catching of an Ague or a Fever. Wherefore if Providence were so exact, the Rain would be always directed to such places as are benefitted thereby, not to such as it does no good to, but trouble and mischief to those that are found there.

Philoth. Your meaning is then, *Hylobares*, that it is a Flaw in Providence that the Rain is not restrained from falling on the High-ways. But in the mean time you do not consider how intolerably dusty they would be, especially in Summer, and how constant a mischief that would prove, and troublesome both to Horse and Man.

Hyl. I, but it Rains as much on the High-ways in Winter-time as Summer-time, be they never so deep in Wet and Mire already: which methinks is not consistent with so accurate a Providence as you contend for.

Philoth. And this, *Hylobares*, I warrant, you take to be an impregnable Argument, a stout Instance indeed, in that you place it thus in the front of the Battle. But if it be sounded to the bottom, it will be found to stand upon a ground no less ridiculous than that Comical conceit in *Aristophanes*, of *Jupiter's* pissing through a Sieve as often as it Rains: or what is a more cleanly and unexceptionable expression, that the descending of Rain is like the watering of a Garden with a Watering-pot by some free Agents; where they do not water the Walks of the Garden, but only the Beds or Knots wherein the Flowers grow. Which is the most Idiotick and unphilosophical Conceit, *Hylobares* that could ever fall into the Mind of any Man of your Parts. For the

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committing of all the Motions of the natural *Phænomena*, as they are called, to any free Agents, were the utter abolishing of all natural Philosophy, and indeed of Nature it self; and there would be no Object left of Speculation in these things, but either Metaphysical or Moral. And by the same reason that you require that the Rain should only fall upon such plats of the Earth as are destined for Grass, for Corn, for Trees, and the like, you must require also that the Sun should not shine on the High-ways for fear of infesting us with dust, and that it should divert its Beams from the Faces of tender Beauties; that the Shadow of the Earth should withdraw to those that travel in the Night; that Fire should not burn an useful Building or an innocent Man; that the Air should not transmit the Voice of him that would tell a Lie, nor the Rope hang together that would strangle the guiltless, nor the Sword of the violent, be it never so sharp, be able to enter the Flesh of the just. These and many Millions more of such sequels would follow in Analogy to this rash demand.

Hyl. I must confess, *Philothous*, that what you urge makes so great an impress upon me, that it has almost dash'd me out of conceit with this first Instance, which I thought not so contemptible. But though with but a broken confidence, yet I must persist, and demand, if Providence would not be more exact, if all things were carried thus as my Instance implies they should be, than it is now as they are.

Philoth. No, by no means, *Hylobares*. For the Scene of the World then would be such a languid flat thing, that it would disgrace the great *Dramatist* that contrived it. For there would be no compass or circuit of any Plot or Intrigue, but every thing so shallow or sudden, so simple and obvious, that no Man's Wit or Virtue would find any Game to exercise themselves in. And assure
your

your self, it is one fundamental Point of the Divine Counsel, and that laid deep in his Wisdom and Goodness, *that at least on this terrestrial Stage there should be sufficient difficulty and hardship for all sensible and Intellectual Creatures to grapple and contest with*, that an ignoble and corruptive torpour may not seize their Bodies and Spirits, and make their life languid and their Faculties useless, and find nothing to do in the World but to eat and drink and sleep. For there are very few Men given to *Contemplation*, and yet fewer successful in it. That therefore that I contend for is this, That in these general, but constant and peremptory strokes of Nature, there is an exact Providence of God ; and that which you account a Defect is indeed a Perfection and a surer Pledge of a Divine Foresight, that does thus manifestly in the compute of things defalcate either useless or hurtful superfluities ; as this guidance of the *Rain* from the High-ways in Winter. For has he not given Man Wit and Art to make a supply by good wax'd Boots, oil'd Coats and Hoods, and Eyes in his Head to choose his way, if one be better than another ; or if all be intolerable, political Wit to make Laws and Orders for the mending of the High-ways ? For thus are Men honestly employed for their own and the common good. And judge you what a ridiculous thing it were, that the *Sun* should so miraculously turn off his Beams from every fair Face, when as the same End is so easily served by the invention of Masks ; or that the continued Shadow of the Earth should be broken by sudden miraculous eruptions or disclussions of light, to prevent the Art and officiousness of the Lantern-maker and the Link-boy ; or lastly, that the Air should not resound a Lie, nor the point of a Sword pierce the skin of the innocent. For this were an exprobatation to the Wisdom of God, as if he had mistook himself in creating of free Agents, and

by an After-device thus forcibly ever defeated their free Actings, by denying them the ordinary assistances of Nature. This would be such a force and stop upon the first spring of Motion, that the greatest trials of Mens spirits and the most pompous external solemnities would be stifled thereby, or utterly prevented; and all Political Prudence, Sagacity, Justice and Courage would want their Objects. Wherefore this indifferent and indiscriminating constancy of Nature ought to be; it being reckoned upon in those Faculties God has endow'd both Men and other Animals with, whereby they are able to close with the more usual advantages of these standing Laws of Nature, and have sense and foresight to decline or provide against any dangerous circumstances of them; and that with at least as much certainty as is proportionable to the considerableness of the safety of such an individual Creature as cannot live always, nor was ever intended to live long upon Earth.

Hyl. I partly understand what you would be at, *Philothous*, and indeed so far, that I am almost disheartned from propounding the remainder of the Meditations that met me on the Rode touching the *Hail* also and the *Thunder*. For methought Nature seem'd very unkind to pelt a young Foal so rudely with so big Hail-stones, and give him so harsh a welcome into the world.

Philoth. Tush, *Hylobares*, that was but a sportful passage of Nature, to try how tight and tinnient her new workmanship was; which if it were not able to bear such small Fillips, it would be a sign that things hung very crazily and unsoundly together. Wherefore Nature does but justifie the accuracy of her own Artifice, in exposing her Works to a number of such trials and hardships. This is but a slight Scruple, *Hylobares*; but surely some profound conceit surprized your Mind in your Meditations touching the *Thunder*.

Hyl.

Hyl. The main thing was this, That if Providence were so exact as some pretend, those Thunder-claps that do any execution should ever pick out some notoriously-wicked fellow to make him an example, and not strike an heedless Goat brouzing on the side of a Rock, or rend some old Oak in a Forest.

Philoth. This indeed is more shrewdly urged. But are you sure, *Hylobares*, that this were the most perfect way that Nature could pitch upon?

Hyl. So it seems to me.

Philoth. I suppose then it is because you take this to be the most effectual way to make Men good.

Hyl. Why not, *Philotheus*?

Philoth. But suppose a mighty, if not an almighty Arm out of the Clouds should pull Men by the Ears as often as they offered to offend, would not that be more effectual?

Hyl. One would think so.

Philoth. Wherefore upon this ground you should require that also, *Hylobares*.

Hyl. But that would be too great a force upon free Agents, O *Philotheus*.

Philoth. And how do you know, *Hylobares*, but that that other would be so likewise?

Hyl. I must confess, *Philotheus*, it is an hard matter to define what measure of force is to be used by Providence to keep Men from Sin.

Philoth. And therefore a rash thing to prescribe Laws or ways to Providence in so obscure a matter. Besides, there are so many notoriously wicked, that there would be such thundering and rattling, especially over great Cities, that we should be never quiet Night nor Day. And those that escaped would be forward to phaspie themselves Thunder-proof; and others, that there was no Judgment to come, because Vengeance was taken so exactly in this Life. Besides that you seem to forget that the strokes of Na-

ture level not at particulars. For she is an unperceptive Principle, and cannot act *pro re nata*, or suspend her self from acting; and that the end of *Thunder* is not to forestal the last Day of Judgment, but for clearing the Air, and sending more fattening showers into the bosome of the Earth.

Hyl. But do *Thunderbolts* conduce any thing to that, *Philothens*?

Philoth. Those are very seldom, *Hylobares*; and I deny not but they may have their moral use: but best so moderated as they are, not so constantly vibrated as your Curiosity would have them. For if every perjured or notoriously wicked Person is to be pelted from Heaven with *Thunderbolts*, People will presume them innocent whenever they die without this solemn Vengeance done upon them.

Hyl. Well I perceive I must produce new Objections, and such as I have thought on more deliberately. For these *Philothens* easily blows away.

VI.
An Answer to
Lucretius his
Argument.

Philop. We will give you some little time of respite to consider, *Hylobares*. For I believe *Euphron* and his *Lucretius* will think themselves slighted if no Man vouchsafes those *Lucretian* Instances any Answer.

Enist. If *Philothens* thinks his hands will be full enough otherways, I pray you, *Philopolis*, let *Sophron* play the *Philothens* as well as I have play'd the *Hylobares*.

Sophr. Why truly *Philothens* his discourse is able to make us all *Philothensses*. And methinks, following his footsteps, it is no such difficult business to answer all those Instances of *Lucretius*. I shall willingly attempt some of them my self. As that Complaint of the Earth's being run over with Thorns and Thistles, if Man by his hard Labour did not cultivate it. For besides that we know that Curse that came upon the Fall, it is fit that we in this life should have something to grap-

grapple with, to keep us from Idleness, the Mother of Mischief. And that the Husband-Man's pains are sometimes lost by Ill-weather, over-much Heat, or Wet, or the like; he is taught thereby not to sacrifice to his own Net, but to depend upon God, and to give him the praise when he is successful, as also to be frugal and provident, and to lay up for an hard Year. But for that imputation of so much of the Earth's being uninhabitable by reason of extremity of Heat or Cold, we find by experience that it is mostly a mere calumny of Nature. For the *Torrid Zone* is habitable, and a considerable part of the *Frigid*: and that which is not is so little, that it is inconsiderable. And to speak briefly and at once: The Inclination of the *Axis* of the Earth is so duly proportionated for the making it habitable as it can be, that the Wit of Man cannot imagine any posture better. Now for those Allegations, That Rocks and Mountains and Woods and the Sea take up so great a part; whatever elegance there may be in *Lucretius* his Poetry, the Philosophy of such Objections, I am sure, lies very shallow. For it is as unskillfully alledged against Nature that all the Earth is not soft moulds, as it would be that any Animal is not all Flesh, but that there is Blood also and Bones. The *Rocks* therefore, beside other uses for conveying the subterraneous Water, may serve also for consolidating the Earth. And it is manifest that the *Hills* are usually the Promptuaries of Rivers and Springs, as Geographers make good by infinite Examples. Not to add what a Treasury they are of Minerals and Metals, and wholesome Pasturage for Sheep, as the *Rocks* delight the Goats and the Conies. But the Poet seems to speak so unskillfully, as if he expected all the face of the Earth should be nothing else but rank green Meadow; when as to exclude the *Sea*, would be like the draining of an Animal of its Heart blood.

Or if things could be so contrived as that all the Surface of the Earth should be rich Meadow, and the World thereby thick inhabited by Men, the Air in all likelihood would become so unwholesome, that Plagues and Death would ever and anon sweep away all. Wherefore long Tracts of dry and barren places are the security of so much Health as we enjoy: Which is of more consequence than to have the Earth pester'd so with Inhabitants, and ever and anon to have all to stink with Noisomness, Pestilence and Death.

Bath. And it is questionable, *Sophron*, whether these places that seem mere forlorn Solitudes be not inhabited by at least as considerable Creatures as Men.

Cuph. I'll pawn my life, *Bathynous* means some Aereal Dæmons or Spirits.

Bath. And why not, *Cuphophron*?

Cuph. Nay, I know nothing to the contrary.

Hyl. But I do.

Cuph. What's that, *Hylobares*?

Hyl. Why, I pray you tell me, *Cuphophron*, how can a Spirit that is no-where, be in dry and barren places more than in Meadow-Pastures.

Cuph. Away, *Hylobares*, you are a very Wag. I perceive you will break your brown study at any time to reach me a rap upon the thumbs.

Euist. Gentlemen, I know not whether you be in earnest or in jest touching these Aereal *Genii* in remote Solitudes. But this I can assure you, that besides the usual and frequent fame of the dancing of Fairies in Woods and desolate places, *Olaus* and other Historians make frequent mention of these things; and that there are *Dæmones Metallici*, that haunt the very inside of the Mountains, and are seen to work there when Men dig in the Mines. What merriment they also make on the outside of vast and remote Hills, that one Story of Mount *Athos* may give us an
In-

Instance of, as the Matter is described in *Solinus*. Polyhist.

The impression of the passage sticks still fresh in c. 37.

my memory even to the very Words. *Silet per diem universus, nec sine horrore secretus est: lucet nocturnis ignibus, choriis Egipantum undique personatur; audiuntur & cantus tiliarum & tinnitus cymbalorum per oram maritimam.* But of a more

dreadful hue is that Desert described by *Paulus Venetus*, near the City *Lop*, as I take it, in the *Lib. i. c. 44.* Dominions of the great *Cham*. " This Wilder-

" nefs, saith he, is very mountainous and bar-

" ren, and therefore not fit so much as to har-

" bour a wild Beast, but both by Day and (espe-

" cially) by Night there are heard and seen se-

" veral Illusions and Impostures of wicked Spi-

" rits. For which cause Travellers must have a

" great care to keep together. For if by lagging

" behind a Man chance to lose the sight of his

" Company amongst the Rocks and Mountains,

" he will be called out of his way by these busie

" Deceivers, who saluting him by his own name,

" and feigning the Voice of some of his Fellow-

" Travellers that are gone before, will lead him

" aside to his utter destruction. There is heard

" also in this Solitude sometimes the sound of

" Drums and Musical Instruments, which is like

" to those noises in the Night on Mount *Athos*

" described by *Solinus*. Wherefore such things

as these so frequently occurring in History make

Bathynous his conceit to look not at all extrava-

gantly on it.

Sophr. Our Saviour's mentioning Spirits that haunt dry places, gives some countenance also to this conceit of *Bathynous*.

Euiſt. And so does the very *Hebrew* word שְׁרִיט, whose Notation is from the *field*. But all these must be *lapsed Spirits* therefore.

Bath. I, as sure as Men themselves are *lapsed*, than which nothing is more, *Euiſtor*.

Euiſt. And so *lapsed Spirits* and *lapsed Men* divide

divide the *Earth* amongst them. And why not the *Sea* too, *Bathynous*?

Bath. You mean the *Air* over the surface of the *Sea*: For the *Sea* is sufficiently well peopled with *Fishes*.

Euist. 'Tis true.

Sophr. If this were not as Poetical as *Lucretius* his Poetry it self, his Arguments against Providence were very weak indeed. But this is to bring in again the *Nereides* and *Oreades* of the Pagans.

Euist. And if so, why not also the *Hamadryades* and other Spirits of the Woods, that the vast Woods *Lucretius* complains of may not be left to wild Beasts only, no more than the *Sea* to the *Fishes*?

Sophr. In my apprehension *Lucretius* seems mightily at a loss for Arguments against Providence, while he is forced thus to fetch them from the Woods.

Cuph. Because you think, *Sophron*, that no Arguments can be brought from thence but wooden ones.

Sophr. Indeed, *Cuphophron*, I was not so witty: But because the plentiful provision of Wood and Timber is such a substantial pledge of Divine Providence, the greatest Conveniences of Life depending thereupon.

Euist. That is so plain a case, that it is not to be insisted upon. And yet it is not altogether so devoid of difficulty, in that the great Woods are such Coverts for wild Beasts to garrison in.

Bath. But you do not consider what a fine harbour they are also for the harmless Birds. But this is the Ignorance and rude Immorality of *Lucretius*, that out of a straight-lac'd Self-love he phantasies all the World so made for Man, that nothing else should have any share therein; when-as all *Unregenerate* Persons are as arrant brute Animals as these very Animals they thus vilifie and contemn.

Sophr.

Sophr. I thank you for that, *Bathynous* for from hence, methinks, an Answer is easily framed against his Objection from Man's being liable to be infested by horrible and hurtful Beasts. For considering the general Mass of Mankind was grown such an Herd of wicked Animals, that is, Beasts, what repugnancy to Providence is it that one Beast invades another for their private advantage? But yet Providence sent in such secret supplies to these Beasts in humane shape, that seemed otherwise worse appointed for fight than their savage Enemies armed with cruel Teeth, and Stings, and Horns, and Hoofs, and Claws, (which she did partly by endowing them with such Agility of Body and Nimbleness in swarming of Trees, as Apes and Monkeys have now, but chiefly by giving them so great a share of Wit and Craft and combining Policy) that *Lucretius* has no reason to complain against Nature for producing these Objects that do but exercise Mens Policy and Courage, and have given them an opportunity of so successful a Victory, as we see they have obtained in a manner throughout the whole World at this very day. And lastly, for that lamentable Story of the circumstances of the entrance of Infants into this Life, it is *κατὰ νομὸν*, it is mere poetical Smoke or Fume, that vanishes in the very uttering of it, and is so far from being a just Subject of *Lucretius* his complaining Rhetorick against Providence, that it is a pregnant Instance of the exactness and goodness of Providence in Nature. For there being so much wit and care and contrivance in Mankind, both Male and Female, the weakness and destituteness of the Infant is a grateful Object to entertain both the skill and compassion of that tenderer Sex, both Mother, Midwife, Nurse, or what other Assistant: Though perhaps there has come in a greater debility in Nature by our own defaults. But however, that Body that was

to

to be an Habitable for so sensible a Spirit as the humane Soul, ought to be more tender and delicate than that of brute Beasts, according to that Physiognomonical Aphorism of *Aristotle*, *οι μαλακώσαρχοι ευφυείς*. Nor is the crying of the Infant so much a presage of the future Evils of Life, as a begging of aid against the present from them about him, by this natural Retorick which Providence has so seasonably furnished him with. And for Lambs, and Calves, and Cubs of Foxes, they are not so properly said to need no Rattles, as not to be capable of them, they having not so excellent a Spirit in them as to be taken up with the admiration of any thing. For the Child's amusement at the Rattle is but the effect of that Passion which is the Mother of Reason and all Philosophy. And for that last of all, that Mankind cloath themselves according to the Seasons of the Year, it is their Privilege, not their Defect: For brute Beasts, when it is cold, willingly apply themselves to the Fire. But thus silly are ordinarily the Reasonings of those Men that have a mind there should be no God.

Euist. I promise you, *Sophron*, you have laid about you very notably, I think; and though I am something taken with the Elegancy of the Poet, yet I must confess I cannot but be convinced that his Reasonings are very weak.

Sophr. I have answered as well as I could thus extemporarily; and if I have omitted any of the Objections, *Hylobares*, if he see it worth the while, will resume them, and propose them to *Philothæus*, who is more exercised in these Speculations.

Philoth. None more able in this kind than your self, O *Sophron*: And I cannot but commend your caution and discretion, that you intimate, that the fulness and Solidness of the Cause we contend for is not to be measured from what we utter thus extemporarily in the defence thereof; as if we in a moment could find out all the richness

ness of that Divine Wisdom that is couched in the Contrivance of Nature and in the ordering of the World. It is sufficient that we shew, that even to our present thought such Reasons, occur as are able to stop the Mouths of them that are not partially affected; and to give a taste how that, if they would search farther into the Reasons of things without prejudice, they will still find Nature less faulty, or rather more and more perfect at the bottom.

Philop. I think it is not without a special Providence, O *Hylobares*, that you are fallen into the Company of so many skilful and successful defenders of Providence; and therefore I desire you would produce the most considerable Scruples that ever diseased your Mind. For if any-where, you will here find a Cure.

VII.

Of Death,
how consistent
with the goodness
of Providence.

Hyl. I shall produce all, *Philopolis*, and consequently the more considerable, but in such order as they occur to my Memory. And for the present these are those that swim uppermost in my Thoughts; viz. *Diseases, War, Famine, Pestilence, Earthquakes*, and *Death* it self, the sad effect of so affrightful Causes. These, methinks, do not so well consist with that *benignity of Providence* that *Philothens* contends for.

Philoth. These are indeed sad and terrible Names, *Hylobares*; but I hope to make it appear, that the World in general are more scar'd than hurt by these affrightful Bug-bears. I will begin with that which is accounted the most horrid, I mean *Death* it self. For why should Mankind complain of this Decree of God and Nature, which is so necessary and just? I mean not only in reference to our lapsed Conition, which incurr'd the penalty of *Death*; but that there is a becoming Sweetness in this Severity, in respect both of the Soul it self, as it is so timely released from this bondage of Vanity, and also in regard of our *peccaminous terrestrial Personalities* here.

For

For I hold it an Oeconomy more befitting the Goodness of God, to communicate life to a succeeding Series of *terrestrial* Persons, than that one constant number of them should monopolize all the good of the World, and so stifle and forestal all succeeding Generations.

Hyl. I do not understand that, *Philothens*. Why may not a set sufficient number of Men, equal to the largest number of the Succession, be as meet an Object of the Divine Goodness, as a continual Succession of them? For there is an equal communication of Good in the one case and in the other.

Philoth. If there be this equality, it argues an indifferency whether way it be: and therefore it is no flaw in Providence whatever way it is. But yet I say that way that is taken is the best: because that in this terrestrial condition there would be a satiety of the enjoyments of this life; and therefore it is fit that, as well-saturated Guests, we should at length willingly recede from the Table.

Euist. I believe *Philothens* alludes to that of *Lucretius*, where he brings in Nature arguing excellently well against the fond Complaints of Mankind:

*Quid tibi tantopere est, mortalis, quod nimis agris
Luctibus indulges? quid mortem congemis ac fies?
Nam si grata fuit tibi vita antea, priorque,
Et non omnia, pertusum congesta quasi in vas,
Commoda perfluxere atque ingrata interiøre,
Cur non ut plenus vita conviva recedis?*

Philoth. But my Eye was most upon the following Verses:

*Nam tibi praterea quod machiner inveniãque
Quod placeat nihil est, eadem sunt omnia semper.
Si tibi non annis corpus jam marcet, & artus
Confecti languent, eadem tamen omnia restant,
Omnia si pergas vivendo vincere secula.*

From whence I would infer, That there is more
joy

joy and pleasure arises to Men in this way of Succession of Mankind, than if there were the same Men always. And the Theatre of the World is better varied and made more delightful to the invisible Spectators of it, as also the Records of History to them that read them. For it were a dull thing to have always the same Actors upon the Stage. Besides that the varieties of Mens Ages would be lost, and the prettinesses of their Passions, and the difference of Sexes, which afford their peculiar pleasures and delights one to another. And there is the same reason for Brutes, who when they die, though they find not themselves in the other State as we do, yet they no more miss themselves after Death than they sought themselves before they were born.

Hyl. I must confess, *Philothens*, that the case is at least so disputable, that a Man cannot lay any just charge against Providence from this Topick.

Philoth. Besides, *Hylobares*, it seems to be of the very nature of terrestrial Animals to be mortal, and that without the force of a Miracle they cannot endure for ever. What therefore could Providence do better, than to make their *Species* immortal by a continued Propagation and Succession? For that is the infirmity of *our particular* nature to dote upon *Individuals*: But the *Divine Goodness*, which is *Universal*, is of a more releas'd and large nature; and since *Individuals* will be thus fading and mortal, concerns her self only in the Conservation of the *Species*. To all which you may add, That unless you could secure this terrestrial World from Sin and sense of Grief and Pain, not to be able to die, to the generality of Men oppressed and tormented by the Tyranny and Wickedness of others, might prove the greatest Infelicity that could befall them. Immortality, *Hylobares*, join'd with Pride and Ambition, would easily bring the World to this pass: And Men now, though mortal, yet conceive

VIII.
Of Diseases.

ceive immortal Enmities one against another.

Hyl. That's shrewdly suggested, *Philothous*. But admit the necessity of dying, what necessity or conveniency of the frequentness of *Diseases*? Which is an Head in *Lucretius* which *Sophron* forgot to speak to.

Philoth. As for *Diseases* in general, *Hylobares*, they are as necessary Sequels of the terrestrial Nature as Death it self. But as *Death* would visit us more slowly, so would *Diseases* less fiercely and frequently, if it were not for our own Intemperance and irregular Passions; which we are to blame for what we find most intolerable, and not to tax Providence, which has contrived all for the best, and has let nothing pass without mature judgment and deliberation. For *Diseases* themselves, though the natural sequels of a mortal Constitution, may well be approved of by the Divine Wisdom for sundry Reasons. As first, While they are inflicted they better the Mind in those that are good, and are but a just Scourge to them that are Evil; and the pleasure of Recovery doth ordinarily more than compensate the over-past misery in both. So little cause have either to complain of the neglect of Providence in such visitations.

Bath. Nay, indeed, I think that Mankind have so little reason to complain, that they have rather a very high obligation to admire and extol that Providence that suffers so many outward Evils, as they are called, to rove in the World. For where they hit, they frequently put us into such capacities of seriously bethinking our selves of the Duties of Piety and Virtue as we should never meet with, for all the boasts of our Free-will, unless these heavy weights were cast into the balance to poize against our propensions to follow the Lusts and Pleasures of Life, and the ordinary Allurements of the World.

Philoth. That is excellently well observed indeed, *Bathynous*. • *Hyl.*

Hyl. But I pray you proceed, *Philothous*.

Philoth. I was observing in the second place, That the sick being a spectacle to them that are well, make them more sensible of their own Health, and should stir up in them thankful Devotion towards God their Preserver, and engage them to employ their Health to the best purposes. And lastly, That *Diseases* are a notable Object of Man's art and industry and skill in Medicine: The exercise whereof does very highly gratifie them that are either lovers of *Mankind* or of *Money*. That therefore that does naturally accrue to the condition of a terrestrial Creature, why should God interpose his Omnipotency to disjoin it, especially it bringing along with it such considerable Conveniences? Nor must we think much that sometimes a Disease is invincible: For thereby Sicknefs becomes more formidable to the Patient, without which it would not prove so good Physick to the Soul; and general success would lessen the estimate of the Cure, and the Pleasure of escaping the danger of the Disease; as likewise it would diminish the Joys and Congratulations of Friends and officious Visitors. For it is fit that things should beset home upon our Passions, that our Delights thereby may become more poignant and triumphant.

Hyl. You come off jollily, methinks, *Philothous*, apologizing thus in the general. But if you will more closely view the particular grim countenances of those more horrid Disasters of Mankind, *War*, *Famine*, *Pestilence* and *Earthquakes*, which I intimated before, these one would think should abate your Courage.

Philoth. Concerning these, *Hylobares*, I answer, first in general, That it is worth our taking notice of, how Divine Providence has counted upon this extraordinary expense of Man's blood and life, the Generations of Men being not considerably scantied for all these four greedy devourers

IX.
Of War, Famine, Pestilence and Earthquakes.

ners of them. And therefore we ought to consider what a testimony of the Perfection of the Works of God in Nature the greatest Disasters of the World are. For if they did not appear, we should think it liable to none, but that it stood wholly on its own leggs. But we now seeing it liable to so great ones, and yet such as are perpetually triumphed over by that Wisdom and Counsel of God that is so peremptorily carried on in the nature of things, we are thereby manifestly convinced of a Providence even from such things as at first sight seem most to contradict it. To which you may add that eminent use of the Calamitousness of this Scene of things, if we must needs think it so, namely the serious seeking after a Portion in those Regions that are not subject to such horrid Disasters, those *Sedes quietæ*, as your *Lucretius* calls them, *Hylobares*, and in imitation of *Homer*, that more religious Poet, describes them very elegantly. I believe *Euistor* could recite the Verses.

Euist. I remember them very well, *Philothæus*.
Apparet Divûm numen, sedesque quietæ,
Quas neque concutiunt venti, nec nubula nimbis
Aspergunt, neque nix acri concreta pruina
Cana cadens violat, semperque innubilis Æther
Integit, & largè diffuso lumine ridet.

Hyl. But I do not intend to be thus put off with an old Song, *Philothæus*: I desire to hear your account of those four more dismal Particulars I propos'd.

Philoth. Why that is no such hard province, *Hylobares*. For as for *War* and its effects, it is not to be cast upon God, but on our selves, whose untamed Lusts, having shaken off the yoke of Reason, make us mad after Dominion and Rule over others, and our Pride and Haughtiness impatient of the least Affront or Injury. And for *Famine*, it is ordinarily rather the effect of *War* than the defect of the Soil or unkindliness of the
 Sea-

Season; which if it were, Mens Providence and Frugality might easily prevent any more direful ill consequences thereof; and present necessities set Mens wits on work. And there is also that Communication betwixt Nations and Countries, that Supplies are usually made in such like Exigencies. I confess *Plagues* and *Pestilences* would seem more justly chargeable upon God, did we not pull them down upon our selves as deserved Scourges for our Disobedience. And though whole Cities be sometimes swept away with them, as that of *Athens* and *Constantinople*, yet we are to consider that such acute Diseases make quick dispatch; which makes *Earthquakes* in like manner the more tolerable. For whether they be Islands or Cities that are thus swallowed into the ground, or sunk into the Sea, it is a present Death and more speedy Burial. Thus perished those two famous Cities of *Achaia*, *Helice*, and *Buris*; as also according to *Plato* and some others, an ancient *Atlantick* Island sunk into the Sea. But what more than ordinary mischief came to the Inhabitants? For the Souls of the good, having once left their Bodies, would easily find way through the Crannies of the Earth or depth of the Sea, and so pass to those Ethereal Seats and the Mansions of the Blessed. And for the Souls of the bad, what advantage the Atheist can make to himself by inquiring after them I know not. If a Man's phancy therefore be not suddenly snatch'd away, these things are nothing so terrible as they seem at first sight; nay, such as we of our own accord imitate in *Sea-fights* which have sunk, I know not how, many thousands of floating Islands thick inhabited, by the thunder and battery of murderous Cannons. But it is the skill of the great *Dramatist* to entich the History of the World with such Tragical transactions. For were it not for bloody fightings of Battles and dearly-bought Victories, the strange

I 2 Changes

Changes and Subversions of Kingdoms and Empires, the horrible Narrations of Countries depopulated by devouring Plague and Famine, of whole Cities swallowed down by unexpected Earthquakes, and entire Continents drown'd by sudden Inundations, the Spectators of this terrestrial Stage-play would even nod for want of something more than ordinarily notorious to engage and hold on their attention. Wherefore these things are not at all amiss for the adorning of the History of Time, and recommending of this Theatre of the World to those that are contemplative of Nature and Providence. For the Records of these fore-past Miseries of other Ages and Places naturally engender a pious Fear in the well-disposed, and make all that hear thereof more sensibly relish their present tranquility and happiness. And which is ever to be considered, the unexhaustible stock of the Universe will very easily bear the expense of all these so amusing Poms and Solemnities: which therefore give the more ample witness to the *Wisdom* and *Power* of the Deity.

Hyl But we seek more ample witnesses of his *Goodness*, O *Philothens*.

Philoth. Why, it is one part of his *Goodness* thus to display before us his *Wisdom* and *Power*, to perfect our Natures, and to bring us into admiration and love of himself. For you see all these things have their Usefulness, that is, their advantageous regard to us. For God wants nothing.

X.
Of in-Accidents
happening to brute
Creatures
whereby their
lives become
miserable.

Hyl. Nay, I see you will make every thing out, *Philothens*. Nor dare I adventure to propose to you the *Murrain* of Cattle or *Rots* of Sheep, when as you have already suggested that touching the mortality of Men which you will expect should stop my Mouth. And I confess you may add, that they may be swept away sometimes for the Wickedness or Trial of their Owners. And therefore I will not so much insist upon the death
of

of dumb Creatures, as upon such Accidents as may make their lives more lingringly miserable; as the putting some Limb out of joint, the breaking of a Bone, or the like. For why does not that invisible Power that invigilates over all things prevent such sad Accidents? It being as easie for him that made them to keep them from harm, as it was to make them; he being able to do all things without any trouble or disturbance to himself, and being so good and benign as to despise none of his innocent Creatures.

Philoth. This is pertinently urged, *Hylobares.* But I answer, That God has made the World as a complete *Automaton*, a *Machina*, that is to move upon its own Spring and Wheels, without the frequent recourse of the Artificer; for that were but a Bungle. Wherefore that the Divine Art or Skill incorporate into Matter might be manifest, absolute Power does not interpose, but the condition of every thing is according to the best Contrivance this terrene Matter is capable of. Wherefore these ill Accidents that happen to living Creatures testifie that there is nothing but the ordinary Divine Artifice modifying the Matter that keeps up the Creature in its natural condition and happiness. Whereby the Wisdom of God is more clearly and wonderfully set out to us; that notwithstanding the frailty of the Matter, yet the careful Organization of the Parts of a Creature does so defend it from mischief, that it very seldom happens that it falls into such harms and casualties that you specify. But if an immediate extraordinary and absolute Power did always interpose for the safety of the Creature, the efficacy of that Intellectual Contrivance of the Matter into such Organs and Parts would be necessarily hid from our knowledge, and the greatest pleasure of natural Philosophy come to nothing. Which is of more concernment than the perpetual security of the

1 3

Limb

Limbs of every Beast ; especially it happening so very seldom that any of them are either strain'd or broken, unless it be long of us, and then Providence is acquitted.

Hyl. How long of us, *Philothous*? For these mischances are incident to more Creatures than we ride on, or make to draw at either Plough, Coach, or Cart.

Philoth. As for example, when one shoots at a flock of Pidgeons, or a flush of Ducks, do you expect that Divine Providence should so guide the shot that it should hit none but what it kill'd outright, and not send any away with a broken Leg? By the same reason neither should it be in our Power to to break the Leg of a Bird, if she were in our hands. And, which is of greater moment, the Judge should be struck dumb so soon as he began to give Sentence against the Innocent ; the Sword should fall out of the hand of him that maintains an unjust Quarrel ; the Lips of the Priest should be miraculously sealed up so soon as he began to vent false Doctrines, and delude the People with Lies ; and the dangerous Physick of either an unskilful or villainous Physician should never be able to find the way to the mouth of the credulous Patient. The sense of which would be, That God should make Man a free Creature, and yet violently determine him to one part. Which would make useless the sundry Faculties of the Soul, prevent the variety of Orders of Men, silence these busie Actors on this Stage of the Earth, and by this palpable Interposal, as it were, bring *Christ* to judgment before the time. Thus would the Ignorance and Impatience of the unskilful raise the Théâtre before the Play be half done, the intricacy of the Plot making the Spectacle tedious to them that understand it not. But let the Atheist know there will be a *Gods* *and* *angels*, *Christ* coming in the Clouds, that shall salve up all, whom he shall see at length to his own sorrow and confusion.

Philop.

Philop. Excellently good indeed, *Philothens!*

Hyl. And it is well it is so, *Philopolis*, for otherwise it were intolerable. For he repeats but what he said before upon my first Objection. But *δὲ καὶ τοὶ πρὸς καλόν.*

Philop. I pray you, *Philothens*, proceed.

Philoth. In the mean time God has not left us without excuse, having given us the admirable Works of Nature and the holy Oracles to exercise our Faith and Reason. But so frequent and palpable Interpellations in humane affairs would take away the Usefulness of both, and violently compel, not persuade, the free Creature. And thus would our Intellectuals lose their most proper and pleasant Game, the seeking out God by his footsteps in the Creation. For this were to thrust himself upon us whether we would or no, not to give us the pleasure and exercise of searching after him in the tracts of Nature; in which there is this surprizing Delight, that if we meet with any thing that seems less agreeable at first sight, let us use the greatest wit we can to alter it, upon farther trial we shall find that we have but made it worse by our tampering with it. So that we always find that whatever Evil there is in the World, it is to be charged upon the incapability of the Creature, not the envy or oversight of the Creator. For did things proceed from such a Principle as wanted either *Skill* or *Goodness*, that were not God.

Hyl. That is acknowledged on both sides. But this is the thing we sweat at, to make the *Phænomena* of the World correspond with so excellent a Principle. Which, methinks, nothing doth so harshly grate against as that Law of *Cruelty* and *Rapine*, which God himself seems to have implanted in Nature amongst ravenous Birds and Beasts. For things are there as he made them, and it is plain in the Talons, Beaks, Paws and Teeth of these Creatures, that they are armed fittingly

XI.

Of the Cruel-
ty and Rapine
city of Ani-
mals.

for that Tragical Design. Besides that Commis-
sion that Man hath over the lives of them all.

Cuph. I am heartily glad to see this puzzling
Objection brought upon the Stage; not that I
would have the cause of Providence any way en-
tangled or prejudiced, but that there is so fit an
opportunity of shewing the unparall'd useful-
ness (in the greatest exigencies) of the peculiar
Notions of that stupendious Wit *Des-Cartes*: a-
mongst which that touching Brutes being mere
Machin's is very notorious.

Philop. So it is indeed, O *Cuphophon*.

Cuph. And the usefulness here as notorious.
For it takes away all that conceived hardship
and misery that brute Creatures undergo, either
by our rigid Dominion over them, or by their
fierce Cruelty one upon another. This new Hy-
pothesis sweeps away all these Difficulties at one
stroke.

Hyl. This is a subtile invention indeed, *Cupho-
phon*, to exclude brute Creatures always from
Life, that they may never cease to live.

Cuph. You mistake me, *Hylobares*; I exclude
them from life, that they may never die with
Pain.

Hyl. Why, few Men but die so, *Cuphophon*,
and yet scarce any Man but thinks it worth the
while to have lived, though he must die at last
in such circumstances. And there not being that
Reflexiveness nor so *comprehensive* and *presagient* an
Anxiety or *present deep Resentment* in Brutes in
their suffering as in rational Creatures, that short
Pain they undergo when they are devoured by
one another cannot be considerable, nor bear the
thousandth proportion to that Pleasure they have
reaped in their life. So that it is above a thou-
sand times better that they should be animated
with sensitive life, than be but mere *Machina's*.

Philop. Truly, methinks *Hylobares* argues very
demonstratively against you, *Cuphophon*; and
that

that therefore the *Cartesian* Hypothesis in this case is so far from helping out any Difficulty in Divine Providence, that it were the greatest Demonstration in the World against the Goodness thereof, if it were true; namely, That such an infinite number of Animals, as we call them, capable of being so truly, and of enjoying a vital happiness, should be made but mere senseless Puppets, and devoid of all the joys and pleasures of Life.

Hyl. I expect a better Answer from *Philothens*, or else I shall be very much left in the dark.

Philoth. My Answer in brief is this: That this is the Sport that the Divine Wisdom affords the Contemplative in the speculation of her works, in that she puzzles them at the first sight even to the making of her self suspected of some Oversight, and that she has committed some offence against the sacred nature of *God*, which is *Goodness* and *Justice* it self; which yet, they afterwards more accurately scanning, find most of all agreeable to that Rule. As certainly it is here. For what is so just as that Aphorism of *Pythagoras* his School, Τὸ χέρνον ἔνεκα τοῦ βελτιόνος, that *the worse is made for the better*? And what so good wisdom, as to contrive things for the highest enjoyment of all? For I say, as I said before, That Divine Providence in the generations of Fishes, Birds, and Beasts, cast up in her account the Supernumeraries that were to be meat for the rest. And *Hylobares* is to prove whether so many Individuals of them could come into the World and continue so in succession, if they were not to be lessened by this seeming cruel Law of feeding one upon another. And besides, we see sundry *Species* of living Creatures this way the most pleasantly and transportingly provided for. For how delightful a thing it is for them by their craft and agility of body to become Masters of their Prey, Men that make to themselves a fortune

tune by their own Wit, Policy and Valour, let them be Judges. Where something of consequence is in chace, it makes the pleasure of the Game more solid, fills the Faculties with more vigour and alacrity, and makes the Victory more favourable and valuable. As running for a Wager makes a Man feel his Limbs with more courage and speed, and find himself more pleased that he has overcome his Antagonist. Wherefore the *Animal life* in Beasts and Birds (and they were never intended for any thing higher) is highly gratify'd by this exercise of their strength and craft, and yet the *Species* of all things very copiously preserved. But to complain that some certain numbers are to be lopp'd off, which notwithstanding must at last die, and if they lived and propagated without any such curb, would be a burthen to the Earth and to themselves for want of food, it is but the Cavil of our own *Softness* and *ignorant Effeminancy*, no just charge against God or Nature. For the Divine Wisdom freely and generously having provided for the whole, does not, as Man, dote on this or that Particular, but willingly lets them go for a more solid and more universal Good. And as for *Beeves* and *Sheep*, the more ordinary food of Man, how often is the Country-Man at a loss for Grass and Fodder for them? Judge then what this foolish pity of ever sparing them would bring upon them. They would multiply so fast, that they would die for famine and want of food.

Hyl. What you say, *Philothous*, I must confess, is not immaterial. But yet, methinks, it looks very harshly and cruelly, that one living Creature should fall upon another and slay him, when he has done him no wrong.

Philoth. Why, *Hylobares*, though I highly commend this good nature in you, yet I must tell you it is the *Idioticalness* of your phancy that makes you thus puzzled in this case. For you
phansy

phanfy Brutes as if they were Men: when as they have no other Law than the common Law of Nature, which is the Law of *Self-love*, the cravings of which they will satisfy, whatever is accommodated thereby. As the Fire will burn if it take hold, though to the consumption of a whole Forest, notwithstanding the Wood never did the Fire any hurt, that it should use it so: so every Animal would satisfy its own craving Appetite, though it were by the devouring of all the World beside. This every Sparrow, Titmouse or Swallow would do. So that if you will indulge that phancy, they are all wicked alike; and therefore it need not seem so harsh that the Devourers are also to be devoured. But it is the most true and Philosophical apprehension to impute no more wickedness to devouring Brutes than to swallowing Gulfs of the Sea or devouring Fire.

Hyl. Why, *Philothous*, that is the thing I was going to object in the next place; I mean, as well the Rage of the Elements, as the Wrath of wild Beasts, and several Monstrosities of Creatures that occur, whether whole *Species* or single Individuals. For do not these discover some malignancy in the Principles of the World, inconsistent with so lovely and benign an Author as we seek after?

Enist. I can tell you an Hypothesis, *Hylobares*, that will sufficiently solve this Objection, if you and I could close with it.

Hyl. I warrant you mean the *Behmenical* the corruption of the *Divine Sal-nitre* by the Rebellion of *Lucifer* against his Maker. These things I admire at a distance, *Enistor*, but, as you say, I have not an heart to close with them. For I cannot believe that there is any might or counsel that can prevail against God; or that he can overshoot himself so far, as to give the staff out of his own hands in such a measure as is taught in

XII.
Of the Rage
of the Ele-
ments, the
Poison of
Serpents, and
Wrath of
wild Beasts.

that Hypothesis. Wherefore, *Philotheus*, I desire a more credible account of these things from you.

Philoth. I shall offer you, *Hylobares*, a very easie and intelligible Supposition.

Hyl. I pray you what is it, *Philotheus*? I long to hear it.

Philoth. Only this; That this Stage of the Earth and the comprehension of its *Atmosphere* is one of the meanest, the least glorious and least happy Mansions in the Creation; and that God may make one part of the Creation less noble than another, nay, it may be his Wisdom requires it should be so at length in process of time; as the Art of Painting requires dark Colours, as well as those more bright and florid in well-drawn Pictures. Therefore I say the nature of things, even of all of them, Sin only excepted, is but less good here, not truly evil or malignant.

Hyl. How does that appear, *Philotheus*?

Philoth. It is manifest, for example, that there is no such malignant heat as is supposed in Fire, but all is sound and sacred, if it be in due measure and in right circumstances apply'd. For it is well known that the gentle and comfortable Rays of the Sun may be so crowded together in one point by the artifice of Glasses, that they will be so furiously hot as to melt hard metalline Bodies. And little question is to be made but that there are certain Particles, good store, in Nature, of a form long and flexible, that the ordinary heat of the Sun raising into a Vapour, and he or some higher Principle still more strongly agitating them, will cause mighty Winds and Tempests, and these Tempests vehemently toss the Sea, and make it rage and roar. But that Sea-voyages become dangerous by this means, is but the exercise of the Wit and Observation of Man, and has occasioned a more accurate Art of Navigation. And if some Ships notwithstanding be cast away, it ever makes the Passenger that has any Piety in him

him pay his Vows at Land with greater Religion and Devotion. And for the Wrath of Beasts nothing more diabolical in it than natural Choler and the flames of Fire, which do no more hurt, than the pure Beams of the Sun passing through a pure Glass, whose figure only makes them burn. But the power of God indeed seems more barely set out in these fierce Beasts of prey, such as the *Lion*, *Bear*, and *Tyger*, and is yet more terrible in huge scaled *Dragons* and *Serpents*. But if these kind of Creatures bear any mischief or poison in their teeth or tails or their whole Body, that poison is nothing but disproportionality of particles to the particles of our own or other Animal Bodies. And Nature has armed us with caution, flight and abhorrency from such dreadful Spectacles. But we must not make our abhorrency the measure and true estimate of others Natures. For those poisonous Creature are not poisonous to their own kind, and are so far from mutual abhorrency, that they are joined in the nearest link of love that can be, whereby they propagate their *Species*. Wherefore these Objects of so terrible an aspect are not evil in themselves, but being capable of the delights of the *Animal life* as well as any other, and being so egregiously direful to behold, as living Symbols of that Attribute of *Power* unqualified with *Goodness*, they were rightly brought into Being in this Region of Sin, as ready Instruments of Divine Wrath, notorious Ornaments of the Theatre of the World, and a great enrichment of the History of Nature, which would be defective, did it not run from one extreme to another. For even variety of sweet things cloy, and there is no remedy so good as the mixture of sharp bitter and sowre.

And therefore those more sacred and congruous Laws of Nature are sometimes violated by her own Prerogative, as is manifest in the birth of *Monsters*; which I look upon but as a piece

XIII.

Of Monstrosities in Nature.

of

of Sportfulness in the order of things, as when a well-favoured Boy makes a wry mouth out of wantonness, whereupon the sudden composure of his countenance into its natural frame seems the more lovely and amiable. But for these prodigious Deviations, they are not many. For it is the rarity of them that invites the People to look after them. And it is a plain argument they are well pleased with these novel Spectacles, they so willingly parting with their Moneys to have the sight of them. For these diversities of Objects in the World variously touch the Minds of Men, playing upon their several Affections and Faculties as a Musician on the sundry Keys of an Organ or Virginals. And that Stop which is a Discord of it self, yet not being too long stood upon, makes the succeeding Harmony more sweet. And so it is in that which is uglily defective or mishapen, it quickens the sense of that due Shape and Elegancy we see ordinarily in other things. But that there are whole Nations absolutely monstrous or mishapen, such as the *Cynocephali*, *Acephali*, *Monoculi*, *Monocoli*, and the like, it will be then time enough to answer to that Difficulty, when the truth of the Story is cleared. The probability of which I think *Euist* is as able to judge of as most Men, he taking so special a felicity in reading of Histories.

Euist That there are such monstrous Nations mentioned in History, O *Philotheus*, it cannot be dissembled. But for the credibility of the Story or pertinency to this Subject, that is not so clear. For in my apprehension Historians do very much betray their vanity in the very circumstances of what they relate. As in the *Monocoli* of *Tartary*, which, they say, have but one Arm as well as but one Leg: but they add, that they run so swift on that single Hand and Foot, that no Horse can keep pace with them. Which if it were true, what great charge could be laid against

gainst Nature for making so admirable and useful a Fabrick? There is also a People near *California*, called *Enoticæti*, which they say have long Ears that reach to the very ground, but withall so large and thin and limber, that they hang like a Skarf behind or before them; which they spread and lie in a Nights on the ground (if any be so foolish as to believe it:) from whence they are called *Enoticæti*, as having their Ears for Sheets to lie in. So that when they travel they may in *utramque aurem dormire*, and be afraid of no contagion but what they carry with them.

Cuph. This is a pretty privilege, *Euiſtor*. But I would be very loth to be so liable to be lugg'd by the Ears up and down as they are for all their security of wholesome Sheets.

Euiſt. For my part, I must confess, I look upon it as a very Fable; as I do also upon those several Stories of the *Monoculi*. And Sir *John Mandevill*, to outbid the mendacity of all his predecessors, thought it not enough to feign Nations with one Eye in their Heads only, but also such as had none at all, but only two Holes like empty Sockets where the lights should be placed. But to give you my conjecture, I think the first occasion of this fable of the *Monoculi* was raised from the *Scythian Arimaspi*, which were famed to be such, and indeed have their name from thence, as *Eustathius* notes upon *Dyonisius Afer*, 'Αεὶ γὰρ τὸ ἐν Σκυθίᾳ, μακρὸς ὁ ὀφθαλμός.

Philop. What's that, *Euiſtor*?

Euiſt. 'Αεὶ in the *Scythian* language is as much as *one*, and μακρὸς as much as to say an *Eye*. So that *Arimaspi* signifies as much as *one-eyed*. And *Ascylos* in the same Author calls them μονῶπα στρατὸν, the *one-eyed Army*, as being excellently well-exercised Archers, and having by frequent winking on one Eye lessened it so much as in a manner to have lost the use of it. I believe there

Hist. Nat.
l. 7. c. 2.

is no more in it than this ; and can hardly conclude with *Eustathius*, that in process of time they begot Children quite deprived of one of their Eyes. But be that how it will, that was no fail of Nature, but a fault of their own. But surely from such slight hints as these might so many loud Lies be spread abroad in the World. And when they had once brought it to one Eye, they might then place it according to the easiness of their phancy, not on one side of the Nose, but, as *Pliny* does those of the *Arimaspi*, in the midst of their forehead.

And as for the *Acephali*, they might be nothing but some strong hutch-back'd People, that having their Heads very low and their Shoulders high, Men in humour and derision might say that they had their Mouths in their Breasts, and their Eyes in their Shoulders. For Men love to express themselves so as to raise admiration.

Hist. Nat.
l. 5. c. 15.

And lastly, for the *Cynocephali*, it is a thing incredible, and betrays the falseness by the circumstances of the Report. As that they understand one another by Barking and Howling, and partly by Signs with their Hands and Fingers ; that they have long Tails like Dogs, and that they engender as Dogs do, and that the humane way is by them, forsooth, accounted more shameful and dishonest. I believe the truth of the existence of those Apes that are called *Cynocephali* gave the first ground to this amplify'd Fable ; which you may see more enlarged in *Eusebius Neirimbergius*, but rejected even by him as a vain Report.

And as the *Cynocephali* are but Brutes, so I conceive those terrible Men with Horns beyond *Cathay*, and those humane shapes with long Tails that straggle on the Mountainous parts of the Island *Borneo*, with other sportful Variations and Deviations from the usual Figure of Man, were but so many several kinds of *Satyrs*, *Monkeys*, and *Babboons*, that are of a middle nature

be-

betwixt *Men* and *Beasts*, as the sundry sorts of *Plant-Animals* are betwixt *Beasts* and *Trees*. And as the perfectest of *Plant-Animals* come very near an absolute Animal, as the *Boranetz* not far from the *Caspian* Sea amongst the *Tartars*; so the perfectest of *Satyrs* and *Apes* may very well come so near Mankind that they may be suspected to be of humane Race. But that they can ever be improved to the accomplishment of a Man, I think as little probable, as the turning of a *Zoophyton* into a perfect *Animal*.

Philop. On my word, *Hylobares*, *Euistor* has laid about him more than ordinary in this point.

Hyl. I must confess, *Philopolis*, that *Euistor* has spoke so probably touching these Stories of humane Monstrosities, that I cannot have the face upon so uncertain Reports to lay a charge against Providence, whose exactness is so conspicuous in things of assured and certain knowledge. And therefore I would now pass from this *Classis* of *natural Evils*, if that three more of this kind (if I may call them all *natural*) did not forcibly detain me. For indeed they are such as do more amuze me, and disettle me than any I have yet proposed.

Philoth. I pray, what are those, *Hylobares*?

Hyl. That sad Spectacle of *natural Fools*, of *Mad-men*, and of *Men from their very childhood irreclaimably Wicked*. I cannot devise how such *Phænomena* as these can well comport with so benign a Providence as you seem to plead for. To me, *Philothous*, they are the most dismal sights in the World.

XIV.
Of Fools,
Mad-men,
and Men irre-
claimably
Wicked from
their very
birth.

Philoth. And to deal ingenuously with you, *Hylobares*, there's nothing does more contristate and melancholize my Spirit than any reflexions upon such Objects. But yet I cannot conclude but that God may be exactly Good and Just in his dealings with Men for all this. For we must consider that Mankind by their Fall are lapsed into a pa-

rallel condition with that of Beasts in a manner; and, by their being invested with these terrestrial Induments, do put themselves into all those hazards that the Brutal life is obnoxious to, that is to say, not only the Diseases of the Body, but the Maladies also of those better Faculties of Perception and Imagination, of natural Wit and Sagacity, and of natural Humour and Disposition. The Distemper of any of these seizes the Soul, if it meet with so ill a fitted Body. For we see that some Beasts are egregiously more sottish and slow than others of their own kind, and more mischievous and unmanageable, as is observable in *Dogs* and *Horses*. And several Brutes are capable of becoming mad. These mischiefs follow this terrestrial Fate of things, which none can be secure from but those that inhabit not in these houses of clay. And who knows but he that is born a natural Fool, if he had had natural Wit, would have become an arrant Knave? which is an hundred times worse. And to have been in a capacity of being good, and yet to range out into all manner of Wickedness, is more horrible than to have ever had a senselessness of what is pious and vertuous uninterruptedly from the very birth. And as for *Mad-men*, it is notoriously known that the greatest cause is ordinarily Immorality, Pride, the want of Faith in God, or inordinate love of some outward Object. But no Madness but that which is purely a Disease is to be charged upon Providence: for which there is the like Apology as for other Diseases; which if we should admit they did not always good to the afflicted, yet it cannot be denied but that they do very naturally tend to the bettering of the Spectators, as this sad Object of *Madness* ought to do; to make Men humble and modest, and Masters of their Passions, studious of purification of Soul and Body, and close adherers to the Deity, that so horrid a Distemper may

may never be able to seize them: to keep down the ferocity of Desire, and to be wholly resigned to the Will of God in all things, and not to seek a Man's self any more than if he were not at all; not to love the Praise of Men, nor the Pride of the World, nor the Pleasures of Life, but to make it his entire pleasure to be of one Will with his Maker, nor to covet any thing but the accomplishment of his Will in all things.

Hyl. This *Divine Madness*, you will say, *Philothheus*, will extinguish all natural Madness, as the pure light of the Sun does any course terrestrial Fire.

Philoth. This Divine Sobriety, *Hylobares*, will keep our animal Spirits safe and sober.

Bath. I conceive, *Philothheus*, that *Hylobares* may not call that excellent state of the Soul a *Divine Madness* out of any reproach to it, but for the significancy of the expression. For Madness is nothing else but an Ecstaticalness of the Soul, or an Emotion of the Mind, so that a Man is said *not to be himself*, or *to be beside himself*. The misery of which in natural Madness is, that he being thus unhinged, he roves and is flung off at randome whither it happens, or lock'd into some extravagant phancy or humour that is to no purpose, or else to ill purpose. But *Divine Madness* is, when a Man by studiously and devotionally quitting himself and his own animal desire thro' an intire purification of his Spirit, being thus loosened from himself, is laid fast hold on by the Spirit of God, who guides this faithful and well-fitted Instrument, not according to the ignorant or vicious modes of the World, but his motions keep time to that Musick which is truly Holy, Seraphical and Divine, I mean, to the measures of sound Reason and pure Intellect.

Hyl. I meant no worse, *Bathynous*, than you intimate; but you have apologized more floridly and Rhetorically for me than I could have

done for my self. And therefore this rub being removed, I beseech you, *Philothens*, proceed in your well begun Apology touching those Difficulties in Providence which I last propounded.

Philoth. I will add therefore these two considerations. First, That this Life is short, and that no more is required of these ill-appointed Persons for Wisdom and Vertue than proportionally to the Talent committed to them. So that their danger is diminished according to the lessening of the measure of their Capacities. Secondly, That it is our phancy rather than our Reason that makes us imagine these Objects so much more sad and deplorable, than what we see in the ordinary sort of Men. For, as I was intimating before, which of these two is the more deplorable state, to be a Fool by *Fate* or upon *choice*? And are not all things Toys and Fools Baubles and the pleasures of Children or Beasts, excepting what is truly *Moral* and *Intellectual*? And how few, I pray you, amongst many Thousands do seriously spend their studies in any thing weightily Moral or Intellectual, but fiddle away their time as idly as those that pill Straws or tie knots on Rushes in a fit of Deliration or Lunacy? The Wits of this Age contend very much for this Paradox, That there is no other Happiness than Content; but it is the Happiness of natural Fools, to find their Content more easily and certainly than these very Wits. And there is in this case much the same reason of *Mad men* as of *Fools*. And what is the gaudiness of Fools Coats but the gallantry of these Wits, though not altogether so authentickly in fashion? Besides, this may excuse Providence something, that the generality of Men do usually flock after Fools and Mad-men, and shew themselves delighted with the Object.

Barb. They are pleased, it may be, to see some more mad and sottish than themselves, and so
con-

congratulate to themselves the advantage and pre-eminency, as they phantasie, of their own condition.

Hyl. It may be they approach to them as to alluring Looking-glasses, wherein they may so lively discern their own Visages.

Philoth. You may have spoken more truly in that, *Hylobares*, than you are aware of, saying that generally Men are more foolish and mad than these Looking-glasses can represent them. *Nihil tam absurdè dici potest quod non dicatur ab aliquo Philosophorum*, is a saying of *Cicero*. And if the Philosophers themselves be such fools, what are the Plebeians? Could ever any thing more sottish or extravagant fall into the Mind of either natural Fool or Mad-man, than That the eternal God is of a corporeal nature and shape; That the World and all the parts of it, the organized Bodies of Men and Beasts not excepted, are the result of a blind Fumble of mere Matter and Motion without any other guide? What more phranticke than the figment of Transubstantiation, and of infallible Lust, Ambition, and Covetousness? Or what more outrageous specimen of Madness, than the killing and slaying for the Non-belief of such things? A Man is accounted a natural Fool for preferring his Bauble before a bag of Gold; but is not he a thousand times more foolish that prefers a bag of Gold, a puff of Honour, a fit of Pleasure, before the everlasting Riches, Glory and Joys of the Kingdom of Heaven? No Man wonders that a Mad-man unadvisedly kills another; and if he did it advisedly and of set purpose, yet it being causelessly and disadvantageously to himself, he is reputed no less mad. How notoriously mad then are those that, to their own eternal damnation, depopulate Countries, sack Cities, subvert Kingdoms, and not only Martyr the Bodies of the pious and righteous, but murder the Souls of others, whom by fraud

or violence they pollute with Idolatrous and impious practices; and all this for that gaudy Bauble of Ambition, and a high Conceit of *one Universal Spiritual Monarch* that ought to wallow in Wealth, and tumble in all the fleshly and sensual Delights of this present World? Wherefore, to speak my judgment freely, *Hylobares*, seeing that there would be such abundance of Men *mad* and *foolish* and *wicked* according to the *ordinary guise* of the World, it does not mis-beseem the *Goodness* of *Providence* to anticipate this growing degeneracy in some few, by making them *Fools* and *Mad-men* as it were by *birth* or *fate*: that Folly and Madness being represented to the Sons of Men in a more unusual disguise, by hooting at it, they may do that piece of justice as to reproach themselves thereby, who are upon their *own cost* and *charges* more reprehensibly wicked than they that never came within any capacity of being vertuous, (if there be any such) and more outrageously mad and abominably sottish in the Eyes of him that can judge rightly, than any natural Fool or Bedlam; or rather, that using that seasonable reflexion which *Plato* somewhere commends upon the consideration of the ill carriage of others, *ἢ περὶ ἑτέρων τοιούτων*, they may find by such analogies as I have hinted at, that they are far worse Fools and Mad-men than are hooted at in the Streets, and so for very shame amend their lives, and become truly wise and vertuous. For what can be more effectual for the raising an horror and detestation of what is ugly and dishonest in our selves, than the reflexion, that what we so abhor in others is more in our selves both as to degrees and other circumstances; and that whereas others may seem an Object of pity, our selves deserve the highest reproof and scorn?

So that you see, *Hylobares*, that even in these pieces of Providence that seem most forlorn,
most

most dark and desperate, a very comfortable account of the *Divine Goodness* does unexpectedly emerge and shine forth. Which would still clear up into a more full satisfaction, the more leisure and ability we had to search into things. But if you cannot keep your Eye from being fixed on the *black side* of Providence rather than on the *bright side* thereof, and must ruminare on the particular Evils of Plagues and Pestilences, of War and Famine, of devouring Earthquakes of that cruel and savage custom of both Birds, Beasts and Fishes, in preying and feeding one upon another, which is a shadow of the most outrageous Violence and Iniquity imaginable; if you will melancholize your Phanſy with the remembrance of the groans of the maimed and sick, the dread of ravenous Beasts and poisonous Serpents, the destroying Rage of the Elements, the outrageousness of the Distracted, and the forlornness and desolateness of that forsaken Habitable, the Body of a natural Fool, (whom therefore we most usually call a *mere Body*; this consideration also has its grand use, and it is fit that so sunk a condition of Mankind as this terrestrial life is should be charged with such a competency of Tragical Fatalities as to make the considerate seriously to bethink himself of a better state, and recount with himself if he be not, as they say, in a wrong box, if he be not stray'd from his native Countrey, and therefore, as the *Platonists* exhort, *οὐρανὸν ἐκείνου*, if he ought not seriously to meditate a return, and to die betimes to this World, that Death at last striking off the Fetters of this mortal Body, the Soul may emerge far above the steam of this Region of *Misery* and *Sin*.
O praeclarum diem, cum ad divinum illud Animorum concilium coetumque proficiscar, cumque ex hac turba ac colluvione discedam!

Enist. It is part of that excellent Speech of *Cato* to *Scipio* and *Laelius*. What say you now, *Hylo-*

XV.

The best use to be made of the saddest Scene of the things of this World.

bares, to *Philothens* his assailing these your last and most puzzling and confounding Difficulties about *natural Evils*?

XVI. *Hyl.* I say *Philothens* discourses excellently well, *Euistor*, and beyond my expectation. And I cannot deny but that there being such a lapsed state of Mankind, that Providence upon this supposition does manage things to the best even in those *Phænomena* we call *natural Evils*; and that the frame of things, taking them in their full comprehension, could scarce be better, so far as my understanding reaches, than it is. But the greatest Difficulty of all remains touching this *sinful Lapse*, (which is the second Head of Evils I had in my thoughts to propose to *Philothens*) That Providence should ever suffer so *abominable*, so *diabolical* and *destructive* a thing as *Sin* ever to appear on this Stage of the Universe: a thing that has brought in such a Tragical train of Miseries upon us, and is in it self so *detestable* and *hateful* both to God and Man. I know not how to make sense of these things.

How the entrance of Sin into the World can consist with the Goodness of Providence.

Cuph. I am even glad at heart to see *Hylobares* so much puzzled with this Difficulty, it giving me the opportunity, with *Philothens* his leave, to raise him into as high a pleasure by the agreeableness and perspicuity of the Solution. And, methinks, I find upon me a very great *impetus* of Spirit to do him this friendly office.

Philoth. I pray you proceed then *Cuphophron*; I hope your success will be the better.

Cuph. That I shall do right willingly: For I hold it a matter of great importance, that Mankind have a right understanding of one another's actions and manners, and that they be not over-harshly censorious, and think every thing *Infernal* and *Diabolical* that is not in so high a degree Good as the rest. For my purpose is, O *Philopolis*, to clear unto the World such Principles as may sweeten the Passions of Men, or excite in them

them only the *sweet Passions*, and take off all Anger, Hatred, and Indignation against their mutual carriages; that seeing so little hurt done or meant, they may live quietly and neighbourly one with another.

Philop. That is an excellent Plot, O *Cuphophron*, and very advantageous to as many of us Justices of Peace as desire to get as much time as we can to bestow upon the more profitable parts of Philosophy. But I would rightly understand this Plot of yours.

Cuph. I perceive *Hylobares* (which is a symptom of his great sense of Vertue) looks upon that which we ordinarily call *Sin* or *Wickedness* to have such an *essential* and *infernal* Poison and *hellish* Perverseness in it, so *abominable* and *detestable*, and so contrary and repugnant to the nature of God, that it seems a Contradiction that they should both coexist in the World together, but that the wrath of the Almighty ought to have thunder-struck or stifled so horrid a Monster in the very birth, not only by reason of those natural Evils it unavoidably brings upon Mankind, but even for its own *diabolical Uglinefs* and *Detestableness*. But for my part, Gentlemen, I commend his zeal more than his judgment, in his adhering to so groundless an imagination.

Sophr. I wish, *Cuphophron*, you beginning so daringly, that your judgment do not prove as little as your zeal. You are such an extoller of the *sweet Passions*, and so professed an Enemy to those more grim and severe ones, that I fear, to bid adieu to them for the milder repose of our Minds, you would persuade us to shake hands and be friends with Sin it self.

Cuph. You know not what I would, *Sophron*, nor I scarce my self; but something I am very big of, and desire your Assistance or Patience in my delivering of my self of it.

Hyl. I pray you let it be neatly then, and a cleanly conveyance, O *Cuphophron*. *Cuph.*

XVII.
Cuphophron's Lu-
natick Apolo-
gy whereby he
would extenu-
ate the hei-
nousness of
Sin,

Cuph. It shall be very dry and clean. For it shall be only a disquisition touching the *mere nature of Sin and Wickedness*, in what it consists: Whence we shall make the duest estimate of the Poison of its condition. And I wish my breath may be as grateful and agreeable to your Ears, as this fresh Evening-Air, wafted through the sides of my Arbour, and steeped in the cooling beams of the moist Moon, (whose strained light through the shadow of the Leaves begins to cast a tremulous Chequer-work on the Table, our Clothes and Faces) is delightful and comfortable to my heated Temples.

Philop. It begins indeed to be late of the Night, *Cuphophron*, but it is not the less pleasant to continue our discourse in this chequer'd Moonshine, especially you having thus raised our expectations. Wherefore I pray you proceed.

Cuph. In my judgment no Man has so luckily pointed at the true nature of Wickedness as *Mercurius Trismegistus*, in that short saying, *Ἡ κακία σύμφορος τοῖς θηρίοις*, That *Wickedness is connate or natural to Beasts*. Which yet I am so far from believing in that sense the Words sound in, that I hold it incompetent to them. But rather, as that mirror of Wisdom, *Moses*, has defined in his Law, when the Leprosy is all over a Man, no part untainted, that he is to be reputed as clean; so Brutes, who are constituted only of Sense and the Animal Affections, without any participation of an higher Principle, they are incapable of Sin. And if there were any rational Animals, be they in what shape they will, from the sight of whose Minds that higher Principle was ever excluded fatally and naturally, they would be as the *Mosaical Leper*, or rather as an ordinary Brute, devoid both of Sin and Conscience, relishing only the Laws of the *Animal Life*: Wherein when we have considered how much there is of the Divine Wisdom and Goodness that contrived them;

we shall not have so venemous a conceit concerning the Creation of God, or be cast upon *Manicheism* or *Gnosticism*, phansying the sign of the Devil's paw, or scenting the Sulphur of Hell in every thing as strongly as the Bishop's foot in milk burnt to the Skillet bottom.

Nay, I may say that those mysterious depths of Satan which the Theosophers so diligently discover, such as are *Ipseity*, *Egoity*, or *Selfishness*, it is nothing else but that sovereign or radical Principle in the *Animal life*, which is *Self-love*. Of which if there be no necessity in Nature that it should be, (as indeed we see sometimes the Affections of Creatures to be carried out so to others that they forget themselves) yet it was fit for Divine Providence to settle this Principle in them all, That every thing should love it self very heartily and provide for it self; as the Roots of Trees without all scruple draw to themselves all the nourishment they are capable of, not regarding what Tree withers, so they flourish, in which notwithstanding there is nothing of either Devil or Sin.

But now that Providence did very well in implanting so smart a *Self-love* in every Animal, is manifest. For those more notable Functions of the Animal life, such as depend on Strength and Agility, Craft and Sagacity, could not be exercised to any considerable degree without this Principle. A Crow would not have the heart to pick at a Worm, nor a Swallow to snatch at a Fly. And there is the same reason for those more notable and industrious Insidiations of other stronger and more crafty Creatures that hunt after their Prey. Besides, every Animal in respect of it self has in some sense or measure a resemblance of that Divine Attribute of *Omni-presence*; for be it where it will, it cannot leave it self behind. Wherefore it is fit it should be endued with this great Love and care of it self, being

being in a more constant readiness to pleasure, help and provide for it self than for another. Lastly, it is a thing unimaginable, unless Brutes were indu'd with intellectual Faculties, (and then they would be no longer Brutes) that they should be able to have so free and reflexive Cogitations as to seek the emprovement and live in the sense of the publick good. And if their thoughts and phansies were always taken up or gadding after the welfare of others, the height of life and joy in every one would much be diminished and obscured. For Phancy is far weaker than the present sense of the Body: And if you would have it any thing strong, how calamitous must the lives of these Animals be, who must die, must be maimed and suffer mischief, as often as their Fellow-animals suffer any of these things? Wherefore it is better for the whole generations of brute Animals, that every one love and regard it self, than that they be all distracted and tortured with ineffectual thoughts concerning the welfare of others. We see therefore, O *Philopolis*, the Wisdom and Benignity of Providence, that has so firmly engrafted this Principle of *Self-love*; the root of undisturbed Joy and of Self-preservation, in the *Animal-life*. From whence is also in Animals that eminent love of their young, and their kindness and tameness to them that feed them. And for those Passions in Animals that look more grimly and infernally on't, or at least seem to have a more nauseous and abominable aspect, as *Wrath*, *Envy*, *Pride*, *Lust*, and the like, they are but the branches or modifications of this one primitive and fundamental Passion, *Self-love*. For what is *Wrath* but Self-love edged and strengthened for the fending off the assaults of evil? What *Envy*, but Self-love grieved at the sense of its own Want, discovered and aggravated by the fulness of another's enjoyment? What *Pride*, but Self-love partly

partly desiring to be the best or to be approved for the best, and partly triumphing and and glorying that it is now become none of the meanest? And, lastly, what is *Lust*, but Self-love seeking its own high delight and satisfaction in the use of Venery?

These are the main mishapen Spawn of that monstrous Fiend, that deeply-couched Dragon of Hell, *Self-love*; which if we eye more accurately, we shall find as necessary and useful in the *Animal* Life as the Mother that bears them. For as for *Wrath* and also *Craft*, (which I forgot to mention before) it is plain they are as unblameable in Beasts, as Prudence and Valour in Men. And for *Pride* and *Gloriation*, it is but a natural Spur to quicken their Animal Powers, or but the overflowing of that tickling sense they have of those perfections Nature has bestowed upon them; and shews how mightily well-pleased they are with them, and what thankful witnesses they are of that Goodness and Wisdom that framed them. And for *Lust*, who dare blame it in the brute Creature, there being distinction of Sexes, fitness of Organs, and sufficiency of Spirits prepared by the Divine Wisdom in Nature for it? Besides that it is one of the most important Acts, as well as accompanied with the greatest and most enravishing Joy that the *Animal* Life will afford. A matter of that consequence, that the Generations of living Creatures would cease to be without it; and the Sun and Moon be constrained once again to shine on an empty Earth; and the shadows of the Trees to shelter nothing but either the Trees themselves, or the neighbouring Herbs and Flowers. That which looks most like a Fury of all this litter is *Envy*; which as bad as it is, yet methinks *Aristotle* slanders it, whiles he would make it such a Passion as was not raised from the sense of our own Want, but merely out of the sense of another's good, without

without reference to our selves; which for my part I look upon to be such a Monster as I suspect is scarce to be found in the Regions of Hell.

Philop. That's a marvellous charitable conceit of your's, *Cuphophon*.

Cuph. But that *Envy* that is, *O Philopolis*, is a genuine result of the Animal Life, and more usually in a passive melancholick Spirit, and is a Grief arising from the sense of our Want discovered, as I said, and set off more stingingly to us by the more flush and full representations of another's Happiness. But that there should be any more wickedness in Grief than in Joy, or in Pain than in Pleasure, is a thing my understanding cannot reach to. For then Repentance it self would be a Sin.

Sophr. It's well you pass so favourable a censure on those more *sour Passions*, *O Cuphophon*; I thought you had been only for the *sweet Affections*.

Cuph. It is in virtue of the *sweet Affections*, *O Sophron*, that I speak so favourably of the *sour*. But to tell you the truth, I had rather give them good words at a distance, than to receive them into my house, or entertain any more *inward familiarity* with them. To my peculiar temper they are but harsh Guests.

Sophr. I have but interrupted you, *Cuphophon*; I pray you go on.

Cuph. Wherefore we conclude that no branch of the *Animal Life* is simply *sinful*, *poisonous* or *diabolical*, they being really the Contrivances of the good and wise God in the frame of Nature, or else the necessary sequels of such Contrivances. And that therefore most Men that are so strongly enveagled in the Pleasures and allurements of this lower life are rather lapsed into that which is *less good*, than detained in that which is *absolutely evil*. And it is but a perpetual gullery and mistake, while they are so huge-
ly

ly taken with so small matters, they being in the condition, as I may so say, of Children and Fools, of whom it is observed, *That a small thing will please them*: though it be a doubt whether these things be so small and contemptible, if that be true that the Divinest of Philosophers have asserted, That the whole World and the parts thereof are but so many Symbols and Sacraments of the Deity; every thing being either εἰκὼν, εἰδωλον, or ὄψις θεῶν, some more perfect *image*, or at least some *picture*, *shadow*, or *footstep* of the Divinity. Upon which if our eyes be stayed and our Affections entangled, as it is a real testimony of our approvement of the excellency of the Archetype, so are we in some meaner sort religious, we adoring thus and doting upon these congruous Gratifications we receive from these particular Shadows of that perfect Good, until we are called up to an higher participation of him. But that even those that seem to flie from God seek after him in some sort, is apparently necessary, there being nothing but *Himself*, or *what is from Him*, in the World: otherwise he could not be that absolutely-perfect Good, whose *Goodness*, *Wisdom* and *Power* fills all things. And I think there is no perceptive Being in the whole Universe so estranged from its Original, but it is either courting or enjoying these or some of these Attributes in some rank and measure or other, they ever trying and proving what they can do in matters of either *Pleasure*, *Wit*, or *Dominion*. And the sincere and undistracted fruition of any one part of any of these has so mightily taken up the Minds of some Men in complexion fitly framed for such delights, that they have sacrificed even their Lives, Liberties and Fortunes, to these slighter glimpses of the great Godhead, whom they thus unwittingly and unskilfully seek to adore, and so become in a sort religious Martyrs for a *part*, which they that make profession of
their

their love and honour of the *entire* Deity seldom are persuaded to undergo.

Now sith it is something of God that the Minds of all Spirits (even of those that seem to be in actual Rebellion against him) are set after, it is a very hard thing to find out how he should look upon himself as dis-esteemed, when as all the Creatures are mad after something or other of His, most religiously prizing it even above their own Beings. For it is only their ridiculous mistake to cleave to that which is of less worth and moment, and therefore deserves laughter and pity more than fury and revenge. Not to add what a childish and idiotick conceit it is, to phanfy God in the similitude of some Aged tetrical Person, impatient of and obnoxious to Affronts and Injuries; when neither any can be really done him, nor any is intended against him; but Men out of a debasing Modesty or Laziness of spirit take up with smaller good things, when they may be more welcome to greater. Which Solution as it may well satisfie *Hylobares* touching his Query, why God Almighty did not at the first appearance of Sin straightway with sulphureous Thunderbolts strike it dead upon the spot; so it may be also an excellent Antidote against the rage of the more grim and severe Passions, mitigate the harshnesses of several Disgusts in humane life, and generally *sweeten* the Conversation of Men one with another.

XVIII.
A solid Answer to the foregoing Apology though ushered in with something a ludicrous Preamble.

Hyl. Sweet *Cuphophron* and mellifluous, young *Nestor* in Eloquence, that hast conceived such raised Notions from the wafts of the Evening air and the chequer'd Moon-shine, whose Tongue is thus bedew'd with bewitching Speech from the roscid Lips and nectarine Kisses of thy silver-faced *Cynthia*! But dost thou think thus to drown our sense of solid Reason by the rapid stream or torrent of thy turgid Eloquence? No, *Cuphophron*, no: one touch of right Reason will
so

so prick the tumour of thy Brain thus blown up by the percubrated influence of thy moist Mistress, the Moon, that these Notions that look now so fair and plump, shall appear as lank and scannel as a Calf that sucks his Dam through an hurdle; and all thy pretences to right Ratiocination shall be discovered as vain and frivolous as the idlest Dream of *Endymion*.

Sophr. In the name of God, what do you mean; *Hylobares*, to answer so phantastically in so serious a Cause?

Hyl. Did not he begin thus, O *Sophron*? I only answer my phantastick Friend according to his own Phantastry. Which yet you may observe I have done very hobblingly, it being out of my rode. But yet the sense is very serious and in earnest, viz. That it is a kind of Lunacy, not Reason, that reigns thus turgidly in *Cuphophron*'s copious Harangue; that is, in brief, He seems in this Rapture, be it from what influence it will, to be *whitely and eloquently mad*.

Sophr. Nay, if you mean no otherwise than so; it's well enough; but it beginning to be late, it had been better expressed in shorter terms. And I pray you, *Hylobares*, since you think *Cuphophron* mad; make him sober by discovering to him his Deliration.

Hyl. I hope I shall very briefly discover it to the rest, but I know not how far he may be in love with his own Lunacy. That there is no Poison or Harsh in any of the Animal Functions or Passions, I easily grant him, and it may be the least in the sweetest. For I was before convinced by *Philothéus* that there is nothing substantially evil in the World. But it is immensely manifest, that those things that are good in themselves, yet by misapplication of disproportion may cause that which is unsufferably naught. As in a Musical Instrument, whose Strings are good, and the Stick good, yet if they be touch'd upon when they

they are out of tune, what more harsh and intolerable? And so may the exercise of the Animal Functions or Passions, though good in themselves, yet if they be either set too high, or exercised upon undue Objects or in unfitting circumstances, become very nauseously evil. To spit is one of the Animal Functions, good and useful in it self, and to spit in the Mouth of a Dog and clap him on the back for encouragement is not indecorous for the Man, and grateful also to the Dog: But if any one had gone about to spit into *Cuphophron's* Mouth, and clap him on the back to encourage him in that rapturous Oration he made, he would have thought it an intolerable absurd thing, and by no means to be suffered.

Cuph. Why, so far as I see, *Hylabares*, that was needless; you making as if Dame *Cynthia*, alias *Diana*, had spit into my Mouth already, and clapt me on the back, as one of her Hunting-dogs, and so put me into this loose Rhetorical career.

Hyl. Something like it, *Cuphophron*, it may be, But now you are out of this career, how do you like this Instance of the exercise of the Animal Functions, That Men and Women should stale and dung (like Mares and Horses in a Stable) in any Room or Company they came into? It is something a course Question, *Cuphophron*, but very substantially to our purpose.

Cuph. That's stinkingly naught, *Hylabares*.

Hyl. But they then but exercise their Animal Functions. And were that quicker sense revived in us whereby we discern Moral good and evil; Adultery, Drunkenness, Murther, Fraud, Extortion, Perfidiousness, and the like, all these would have infinitely a worse Scent to our Souls, than this which you say is so stinkingly evil can have to our Noses. And yet in all these things there is nothing but an undue Use of the Animal Faculties. And forasmuch as Order and Proportion and the right Congruity of things are those things

in the World which are the most *Intellectual* and *Divine*, the confounding and opposing of these must be the greatest *Opposition* and *Contradiction* that can be made or devised against the *Divine Intellect* or *Eternal Godhead*. For although the Faculties of the Soul of Man be but gradually differenced as to Goodness, that is to say, that some of them are better than other some, others only less good: yet the *Incongruity* and *Disproportionateness* of the Use of them are *diametrically opposite* to the *Congruity* and *Proportionateness* of their Use, and have the greatest *Contrariety* that can be betwixt *Good* and *Evil*; and are really such, the one good, the other evil, not a less good only.

Sophr. Excellently well argued, *Hylobares*! and it was as seasonably intimated at first, That there is a *sense* in a Man, if it were awakened, to which these *moral incongruities* are as harsh and displeasing as any incongruous Object, be it never so nauseous, is to the outward Senses. But a mere *Notional* or *Imaginary* Apprehension or Conception of these *Moral Congruities* and *Incongruities* does not reach that due *Antipathy* we ought to have against Sin and Wickedness: whereby also we do more lively understand how contrary and repugnant they are to the Will of God. But besides this fallacy in general, *Hylobares*, there were several particular Passages, in my Mind, very rash and unsound; but especially that, which makes our inordinate Adhesion to some parts of the Creation a Religious Worship or Service of God.

Bath. There may be some shew of Wit in such like conceits and expressions; but undoubtedly, O *Sophon*, such exorbitant Adhesions to the Creature are so far from being the due *Worship* of God, that they are *down-right Idolatry*. For neither the whole Creature nor part is God himself.

And therefore to love them more highly and affect them more devoutly than the pure Godhead, that is to say, to love them *most of all*, is to do that honour to them which is only due to God. Which is to play the Idolater.

Sophr. That is very true, *Bathynous*, and the same that the Apostle glances at, when he calls Covetousness *Idolatry*.

Bath. That also, O *Sophron*, is very perversly and un-Platonically done of *Cuphophon*, that whereas the *Platonists* from that Notion of things having some Similitude, or at least some Shadow of the Divinity in them, would draw Men off from the doting on these meaner Objects, that they might approach nearer the pure and essential Fountain of these more minute Delights, and enjoy them there more fully and beatifically; he by a strange rapturous Rhetorick and perverted Ratiocination would charm them in the present enjoyment of these smaller Perfections, and fix them down to that, which ought only to be a *Footstool* to stand upon to reach higher.

Philop. Gentlemen, although the Wit and Eloquence of *Cuphephron's* Harangue is indeed notable, and your opposing so diligently the ill-consequences of his Enthusiastick Rhetorick very commendable: yet I must crave leave to profess, that I take his *Sophistry* to be so conspicuous, that I think it not needful for any body more operosely to confute it. I believe it was only a sudden Rapture, a blast that came with this Evening-Air, and will be blown over again with the Morning wind, and this influence of the Moon dried quite up by the greater heat and warmth of the next meridian Sun.

Cuph. Indeed, *Philopolis*, it was a very sweet waft, and smelt wonderfully odoriferously of the Eglantines and Honey-suckles. But if it be not so salutiferous, I wholly submit it to your severer judgments.

Hyl.

Hyl. In the mean time I am quite at a loss for satisfaction touching the weightiest Difficulty I have yet propounded, *viz.* How it can be consistent with the Nature of God, who is Goodness it self, to permit Sin in the World, if it be so real an Evil, and not only a *less good*, as *Cuphrophron's* inspired Muse, like a Bird of *Athena*, has so loudly sung to us this Moon-shine Night.

Philop. I pray you, *Hylobares*, make your address to *Philothens*: you know how successful he has been hitherto.

Philoth. If that would quiet your Mind, *Hylabares*, I could indulge to you so far as to give you leave to think that, although Sin be in it self absolutely evil, (as being an *Incongruity* or *Disproportionality* only betwixt Things, not the Things themselves, for all things are good in their degree) yet the *Motions*, *Ends* or *Objects* of sinful Actions are at least some lesser good: which I charitably conceive may be all that *Cuphrophron* aimed at in that Enthusiastick Hurricane he was carried away with, and all that he will stand to upon more deliberate thoughts with himself.

Cuph. Yes, I believe it will be thereabout to Morrow Morning, after I have slept upon't. And I return you many thanks, *Philothens*, for your candid Interpretation.

Philoth. But Methinks the Question is in a manner as nice, Why God should suffer any Creature to choose the *less good* for the *greater*, as permit him to sin. For this seems not according to the exactness of a perfectly benign Providence.

Hyl. You say right, *Philothens*; and therefore if you could but clear that Point, I believe it would go far for the clearing all.

Philoth. Why, this Scruple, *Hylabares*, concerning the *Souls of Men*, is much what the same (if not something easier) with that concerning the *Bodies* of both *Men* and *Beasts*. For the Omnipotency of God could keep them from Diseases

XIX.

A more sober Enquiry into that Difficulty, How the Permission of Sin in the World can consist with the Goodness of God.

XX

and Death it self, if need were. Why therefore are they Subject to Diseases, but that the Wisdom of God in the contrivance of their Bodies will act only according to the capacity of corporeal Matter; and that he intends the World should be an *Automaton*, a self-moving *Machina* or Engine, that he will not perpetually tamper with by his absolute power, but leave things to run on according to that course which he has put in Nature. For it is also the perfection of his Work to be in some sort like its Artificer, independent; which is a greater Specimen of his Wisdom.

XX.

The first Attempt of satisfying the Difficulty, from that Stoical Position of the invincible Freedom of Man's Will.

Hyl. But you should also shew that his Goodness was not excluded the Consultation, O *Philothous*.

Philoth. No more is it, so far as there is a Capacity of its coming in, for any thing that humane reason can assure it self to the contrary. For let me first puzzle you, *Hylotares*, with that Position of the *Stoicks*, That the Mind of Man is as free as *Jupiter* himself, as they rant it in their language, and that he cannot compel our Will to any thing, but whatever we take to must be from our own free Principle, nothing being able to deal with us without our selves. As a Man that is fallen into a deep Ditch, if he will not so much as give his fellow his hand, he cannot pull him out. Nor may this seem more incongruous or inconsistent with the Omnipotency of God, than that he cannot make a Square whose Diagonal is commensurate to the Side, or a finite Body that has no figure at all. For these are either the very Essence or the essential Consequences of the things spoken of, and it implies a contradiction they should exist without them. So we will for dispute-sake affirm, that Liberty of Will is an essential Property of the Soul of Man, and can no more be taken from her, than the proper Affections of a Geometrical Figure; unless

she once determine or intangle her self in Fate, which she cannot do but of her self, or else fix herself above Fate, and fully incorporate with the simple Good. For, to speak *Pythagorically*, the Spirits of Men and of all the fallen Angels are as *Isosceles* betwixt the *Isopleuron* and *Scalenum*, nor so ordinate a Figure as the one, nor so inordinate as the other; so these Spirits of Men and Angels are middle betwixt the more pure and Intellectual Spirits incapable of falling from, and the Souls of Beasts incapable of rising to the participation of Divine Happiness. Wherefore if you take away this vertible Principle in Man, you would make him therewithal of another Species, either a perfect Beast or a pure Intellect.

Hyl. This Opinion of the *Stoicks* is worth our farther considering of. But in the mean time why might not Man have been made a pure Intelligence at first?

Philoth. Why should he so, *Hylobares*, with the Creation of this middle Order makes the numbers of the pure Intellectual Orders never the fewer? Not to add, that your demand is as absurd as if you should ask why every Flie is not made a Swallow, every Swallow an Eagle, and every Eagle and Angel, because an Angel is better than any of the other Creatures I named. There is a gradual descension of the Divine Fecundity in the Creation of the World.

Hyl. This is notable, *Philotheus*, and unexpected. But were it not better that God Almighty should annihilate the Individuals of this middle vertible Order, as you call it, so soon as they lapse into Sin, than let such an ugly Deformity emerge in the Creation?

Philoth. This is a weighty Question, *Hylobares*; but yet such as, I hope, we both may ease our selves of, if we consider how unbecoming it would be to the Wisdom of God to be so over-shot in the Contrivance of the Creation, as that

he must be ever and anon enforced to annihilate some part of it, as being at a loss what else to do, and if they should all lapse, to annihilate them all.

Hyl. Why? he might create new in a moment, *Philothens.*

Philoth. But however these would be very violent and harsh, though but short *Chasmas* in the standing Creation of God. I appeal to your own sense, *Hylobares*, would that look handsomely?

Hyl. I know not what to think of it. Besides, if that were true that some Philosophers contend for, That all the whole Creation, as well particular Souls and Spirits, as the Matter and universal Spirit of the World, be from God by necessary Emanation, this *middle vertible Order* can never be turned out of Being. But that the Stability of God's Nature and Actions should not be according to the most exquisite Wisdom and Goodness, would be to me the greatest Paradox of all.

Philoth. Why, who knows but that it is better for them to exist, though in this lapsed state, and better also for the Universe, that so they may be left to toy and revel in the slightest and obscurest shadows of the Divine fulness, than to be suddenly annihilated upon their first Lapse or Transgression? For to be taken up with a less good is better than to be exiled out of Being, and to enjoy no good at all.

Hyl. That it is better for them is plain, according to the opinion of all Metaphysicians: but how is it better for the Universe, *Philothens.*

Philoth. How do you know but that it is as good for the Universe, computing all respects, if it be not better? And that is sufficient. For Man is betwixt the Intellectual Orders and the Beasts, as a *Zoophyton* betwixt the Beasts and the Plants. I demand therefore, if the *Zoophysis* some of them should degenerate into mere Plants, while

while others emerge into the condition of Animals, and so they should ever and anon be ascending and descending, what great hurt were done: what contradiction to the Divine Goodness would there be in this?

Hyl. I confess, *Philothens*, I see no great hurt in that.

Philoth. Man therefore being of such a mixt nature, and of so invincible a Freeness, that he may either associate himself with Angels, or sort himself with Apes and Baboons, or Satyrs of the Wood, what more hurt is there, he so doing, than that there are Apes and Baboons already? and who can tell just how many there ought to be of any of those Orders; or why there must be just so many Orders of Apes or Satyrs, and no more?

Hyl. I must confess it were a rash charge against Providence on this account, and hard to prove but that it is indifferent, as touching Individuals of this or that Order, to have some Thousands less, it may be Myriads, and yet the good of the Universe much what alike concerned in either Number. And there is the same reason proportionally touching the Number of the Orders themselves. Such variations as these, its likely, may not bear so great stress with them, as to force God to betake himself to that extremest of Remedies, *Annihilation*.

Philoth. But now in the second place, *Hylotares*, supposing Mankind of a vincible Freeness or Liberty of Will; what, would you have God administer some such powerful *Philtum* to all of them, that he might even force their Affections towards those more precious emanations of himself which are more properly called Divine?

Hyl. Yes, *Philothens*, I would.

Philoth. But I much question how this will always consist with the Divine Justice. For I think it as incongruous that the Divine Goodness should

always

XXI.

The second Attempt from the Consideration of some high Abuses of a vincible Freedom, as also from the nature of this Freedom itself.

always act according to the *Simplicity* of its own nature; as it is unnatural for the Beams of the Sun to be reverberated to our eyes from several Bodies variously surfaced in the same form of Light, and not to put on the face of divers Colours, such as yellow, green, red, purple, and the like. For as the various Superficies of Bodies naturally causes such a diversification of pure Light, and changes it into the form of this or that Colour; so the variety of Objects the Divine Goodness looks upon does rightfully require a certain modification and figuration of her self into sundry forms and shapes, (as I may so call them) of Vengeance, of Severity, of Justice, of Mercy, and the like. This therefore is the thing you contend for, That free Agents, such as Men and Angels, may so behave themselves in the sight of God, that they will become such Objects of his Goodness, that it cannot be duly and rightfully expected that it should act according to its pure and proper benign form, dealing gently and kindly with all Tenderness that may be with the party it acts upon; but it must step forth in some of those more fierce and grim forms, (I speak after the manner of Men) such as *Vengeance* and *Justice*. And I will now put a Case very accommodately to our own Faculties. Suppose some Vertuous and Beautiful Virgin, Royally descended and Princely attired, who venturing too far into the solitary Fields or Woods, should be light upon by some rude Wretch, who, first having satisfied his Lustful Desires upon her by a beastly Rape, should afterwards most barbarously and despitfully use her, haling her up and down by the Hair of the head, soiling her sacred Body by dragging her through mity Ditches and dirty Plasses of Water, and tearing her tender Skin upon Briars and Brambles, whiles in the mean time some Knight-Errant or Man of Honour and Ver-

the (but of as much Benignity of Spirit as God can communicate to humane nature without Hypostatical Union) is passing by that way, and discerneth with his astonished Eyes this abhorred Spectacle: I how appeal to your own sense and reason, *Hylobares*, whether it be enough for that *Heroi* to rescue this distressed Virgin from the abominable injury of this Villain, and to secure her from any farther harm; or whether there ought not to be added also some exquisite Torture and shameful Punishment worthy so heinous a fact, and proportionable to the just indignation any noble Spirit would conceive against so villainous a Crime, though neither the wronged Person nor punished Party were at all bettered by it. *Hyl.* For my part, *Philothens*, I should be in so high a Rage against the Villain, if I were on the spot, that I should scarce have the discretion how to deliberate to punish him so exquisitely as he deserved; but in my present fury should hew him in pieces as small as Herbs to the Pot. I should cut him all into mammoicks, *Philothens*, *Philoth.* Wherefore, *Hylobares*, you cannot but confess that Goodness it self in some circumstances may very justly and becomingly be sharpened into Revenge. Which must be still the less incongruous, in that the Revenge is in the behalf of injured Goodness, though she get nothing thereby, but that she is revenged. *Eust.* To this case that Notion of Punishment appertains which the Greeks call *μίσος*, as *Gellius* observes; which nothing concerns the Reformation or amendment of the punished, but only the Honour of the injured or offended. *Philoth.* Right, *Eustor*. But in the meantime it is manifest from hence, as I was making inference to *Hylobares*, That the Divine Goodness may step forth into Anger and Revenge, and yet the Principle of such Actions may be the very Good.

Noct. Att.
l. 6. c. 14.

Goodness it self. Which therefore we contend is still (notwithstanding that evil which may seem to be in the World) the measure of all God's works of Providence, even when *Sin is punished with Sin*, and Men are suffered to degenerate into Baboons and Beasts.

Hyl. I grant to you, *Philothous*, that a Man may behave himself so, as that all that you affirm may be true, and that even the highest *Severity* may have no other Fountain than *Goodness*. But where *Goodness* is Omnipotent, as it is in God, how can it consist therewith not to prevent all occasions of Severity and Revenge, by keeping his Creature within the bounds of his own Laws, and by communicating to all Men and Angels such an irresistible measure of Grace, that they could never have possibly been disobedient to him?

Philoth. To this, *Hylobares*, I answer, That God having made a free Creature, (and it is impossible to prove that he did amiss in making it) Omnipotency it self (if I may speak it with reverence) is not able to keep off certain unavoidable respects or congruities it bears to the Divine Attributes: As it is a thing utterly unimaginable that even the eternal Intellect of God should be able to produce a finite Number that did not bear a certain proportion to some other finite Number first given. This free Creature therefore now made, necessarily faces the several Attributes of God with sundry respects. And this native Freedom in it challenges of his Wisdom, that she shew her best skill in dealing with a Creature that is free with as little violence done to its nature as may be. Which we see the Wisdom of God has practised upon Matter, as I noted a while ago. And yet the defacement of rightly-organized Matter is as real an entrenchment upon, or opposition of what is Intellectual or Divine, (I mean the Divine *Idea's* themselves)

as Vice or Immorality. As the Divine Wisdom therefore forces not the terrestrial Matter beyond the bounds of its own natural capacity, to fend all Animals Bodies from Diseases and Death; no more should the Divine Goodness universally in all free Creatures irresistibly prevent the use of their own nature. And therefore being free, they ought, according to the congruity of their condition, be put to the trial what they will do. And if the miscarriage be upon very strong Temptations, that did even almost over-power the strength of the free Creature, this state of the case is a meet Object of the *Mercy* of God. But if it have strength enough, and has been often and earnestly invited to keep close to and to pursue after those things that are best, and yet perpetually flights them and shuffles them off, the Party thus offending is a congruous object of the Divine *Slight* and *Scorn*; and it is but just that such an one be left to follow his own swindge, and to find such a fate as attends such wild courses. For it seems a kind of disparagement, to pin Vertue and Divine Grace upon the sleeves of them that are unwilling to receive it. It would be as unseemingly as the forcing of a rich, beautiful and vertuous Bride upon some poor slouching Clown, whether he would or no.

Hyl. But God may make them willing.

Philoth. That is, *Hylobares*, you may give the Clown a *Philtrum* or *Love-potion*. But is not this still a great disparagement to the Bride? Wherefore for the general it is fit, that God should deal with free Creatures according to the freedom of their nature: But yet, rather than all should go to ruine, I do not see any incongruity but that God may as it were lay violent hands upon some, and pull them out of the Fire, and make them potent, though not irresistible Instruments of pulling others out also. This is that Election of God for whom it was impossible to fall, as it is
also

also morally impossible for others that have arrived to a due pitch of the Divine Life. But for those that still voluntarily persist to run on in a rebellious way against God and the Light that is set before them, and at last grow so crusted in their Wickedness, that they turn professed enemies of God and Goodness, scoff at Divine Providence, riot and Lord it in the World, with the contempt of Religion and the abuse and Persecution of them that profess it; that out of the stubborn blindness of their own Hearts, being given up to Covetousness, Pride and Sensuality, vex and afflict the consciencious with abominable Tyranny and Cruelty; I think it is plain that these are a very suitable Object for *Divine Fury and Vengeance*, that sharp and severe Modification of the *Divine Goodness*, to act upon.

Hyl. Truly this is very handsome, *Philothens*, and pertinent, if not cogent.

XXII.

The third and last, from the Questionableness whether in compute of the whole there does not as much good redound to the Universe by God's Permission of Sin, as there would by his forcible keeping it out.

Philoth. But lastly, *Hylobares*, though we should admit that the whole design of Divine Providence is nothing else but the mere disburthening of his overflowing Goodness upon the whole Creation, and that he does not stand upon the terms of Justice and Congruity, or any such punctilio's, (as some may be ready here to call them) but makes his pure Goodness the measure of his dealing with both Men and Angels; yet I say that it does not at all contradict, but that God may permit Sin in the World, he having the privilege of bringing Light out of Darkness, and the nature of things being such, that the lessening of Happiness in one is the advancement of it in another: As it is in the Motion of Bodies, what agitation one loses, is transferred upon another; or like the Beams of the Sun, that retunded from this Body are received by another, and nothing is lost. So that in gross the Goodness of God may be as fully derived upon the Creation, though not so equally distributed

to particular Creatures, upon his permitting Sin in the World, as if he did forcibly, and against the nature of free Creatures, perpetually keep it out. This is that therefore that I would say, that the Vices of the Wicked intend and exercise the Vertues of the Just.

What would become of that noble Indignation of Mind that holy Men conceive against wicked and blasphemous People, if there were neither Wickedness nor Blasphemy in the World? What would become of those enravishing Vertues of Humility, Meekness, Patience and Forbearance, if there were no Injuries amongst Men? What had the Godly whereupon to employ their Wit and Abilities, if they had no Enemies to grapple with? How would their Faith be tried, if all things here below had been carried on in Peace and Righteousness and in the Fear of God? How would their Charity and Sedulity be discovered in endeavouring to gain Men to the true Knowledge of God, if they were always found so to their hands? Terrestrial Goodness would even grow sluggish and lethargical, if it were not sharpened and quickned by the *Antiperistasis* of the general Malignity of the World.

There are no generous Spirits but would even desire to encounter with Dangers and Difficulties, to testifie their love to the parties they are much endeared to, and it is an exceeding great accession to their enjoyments, that they have suffered so much for them. But if the World were not generally wicked for a time, no Soul of Man could meet with any such adventure, and the History of Ages would be but a flat Story. Day it self upon this Earth would be tiresome, if it were always Day, and we should lose those chearful Salutes of the emerging Light, the cool breathings, and the pleasing aspects of the Rosie Morning. The Joys and Solemnities of Victories and Triumphs could never be, if there were

no

no Enemies to conflict with, to conquer and triumph over. And the stupendious undertakings of the Saviour of Mankind, and the admirable windings of Providence in her Dramatick Plot, which has been acting on this Stage of the Earth from the beginning of the World, had been all of them stopped and prevented, if the Souls of Men had not been lapsed into Sin. And the sweetest and most enravishing Musical touches upon the melancholized Passions (so far as I know) of both Men and Angels had never sounded in the Consort of the Universe, if the Orders of free Agents had never played out of tune.

Nothing therefore of the Divine Goodness seems to be lost, when as the very Corruption of it, as in a grain of Corn cast into the ground, makes for its encrease; and what of it is rejected by some, is by the Wisdom of God so unavoidably conveyed upon others. But that it is best that all should partake alike of the Overflowings of God, will, I think, be no less difficult to prove, than that all Subordination of estates and conditions in the World should be taken away, and that God should not have created any of the more vile and contemptible kind of Creatures, such as the Worm, the Fly, the Frog, and the Mouse. Wherefore it being so disputable a Point, whether it be not in it self as good that there should be those that are rightly called evil and wicked in the World, as that there should be such and such viler or more mischievous Creatures on the face of the Earth, it is an unexcusable piece of Rashness to conclude; that the Permission of Sin is any such Argument against the Goodness of that Providence that guideth all things. For why should she *generally* force or certainly determine the Faculties of Men that are naturally free, and so perpetually keep them off from acting of Sin, when as Sin it self is so pompously led captive by the power of Righteousness;

ness, and by the admirable Wisdom of God serves for the equal advancement of his intended Goodness?

Hyl. Your Reason, or your zealous Eloquence, or both of them jointly, strike so strongly upon my Mind, O *Philothens*, that I am, whether I will or no, constrained to look upon it as a desperate Doubt or Difficulty, and such as I never hope to be resolved of, Whether, considering the comprehension of all, God's permission of Sin be more becoming his Goodness, or his perpetual forcible hindering thereof. And therefore the Goodness of Divine Providence being so conspicuous in other things, I think I ought not to call it into question from matters that be so obscure, but to surmize the best.

Sophr. Excellently well inferred, *Hylobares*.

Hyl. But there are yet two Scruples behind touching the Circumstances of this Permission that something gaul my Mind, which if *Philothens* please to free me of, I shall sleep the quieter this Night.

Philoth. What are those Scruples, *Hylobares*?

Hyl. The one is, Why, though it may not prove worth the while for Divine Omnipotency to prevent all Sin in the World by absolutely determining the humane Faculties to the best Objects, that yet, when these Faculties of Men are determined to the best Objects, there should not appear a more palpable assistance of the Deity to make the ways of Religion and Godliness more easie and passable to poor toiling Mortals, who are so pitifully tired and wearied out in their pious Prosecutions, that they often forfeit not only the Health of their Bodies, but even the soundness of their Minds, and are given over either to miserable Mopedness or Distraction. The other in brief is, The external Adversity of the Just, and Prosperity of the Wicked. For in this God does not seem to assist the converted Wills of Men so favourably as he may.

xxiii.

How consistent it is with the Goodness of Providence, that God does not suddenly make Men holy so soon as they have an hearty Mind to it.

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Philoth.

Philoth. That it is an hard thing for us Mortals, whose abode is in houses of Clay to arrive to any due pitch of Purity and Goodness, experience does so frequently witness, that it cannot be denied. But that this is no real blemish to the benignity of Providence, if a Man look more narrowly into the nature of the thing, he may easily satisfy himself from manifold reasons. For, first, If we had any Modesty in us, we may very well suspect that the Pain and torture we undergo in the process of our Regeneration is but a just punishment of our former Sins, in which they that stay the longest come out with the greatest Sorrow and difficulty. 2. Besides, In other things we hold it not indecorous, that matters of greatest price should be purchased with answerable pains. For what has God given us several Faculties for, but to the improvement of our own good? 3. Again, by this means of God's acting according to our nature, not by his absolute power in some mighty and overbearing miraculous way, the Acquisition of the Holy Life becomes a Mystery, and Men to the great gratification of one another record the Method and, as I may so say, the artificial Process thereof. A thing of greater moment than the finding out the most sovereign Elixir or the Philosopher's Stone. 4. The tiresomeness of the Fight makes the Victory more pleasant and sensible, and the continuance of the Quarrel fixes more deeply upon our spirits an Antipathy against Sin; and the hardness we find in winding our selves out of the bondage of Wickedness will more strongly establish us in the Kingdom of Vertue. 5. It is a meet trial of our Faith and Sincerity, and entire Affection to God. For when we perceive our selves hold on, notwithstanding all these Combats and Incumbrances, we are assured in our selves that we are in good earnest, and that we shall at last obtain, if we faint not. 6. And that

that therefore we ought rather to examine our own sincerity, than accuse Providence. For if our love to Goodness be sincere, and not lazy and phantastical, it will hold out with patience; which Vertue is exercised and encreased by these present Trials. 7. We are also to examine our Faith and Opinion concerning God's Will and Power, whether we think him as well willing as able to help all those that sincerely seek after him; which is essentially congruous to the Divine Nature and Goodness; and whether we believe that through his power we may be enabled to get the conquest over all the Enormities of the Animal Life. And if we think God is not so good to his Creature, let us consider whether we could serve the Creature so, if we were in God's stead. If we could it is the wickedness of our own Nature that has thus infected the Notion of God in us, and so our own evil Spirit is our Fury and Devil, that at last may chance to drive us into Madness. If we could not deal thus our selves, how foolish a thing is it not presently to collect, that we cannot be more benign than God, and that therefore the fault is in our selves that we are no better? Moreover we are to consider, that Clearness and Serenity of Mind is not to be had without the forsaking all manner of Sin; and that if we hope otherwise, it is an Indication of our own Hypocrisie, that we would hold a League with both Light and Darkness at once. And therefore we see as touching religious Distraction, that we our selves may be the Causes of it, and that it is but the just result of our own Insincerity. But for downright Madness proceeding from Melancholy, it is a natural Disease, and respects the Physician rather than either the Philosopher or Divine. 8. And lastly, The great Desertions, dark Privations, desperate Temptations, Enfeeblements of Mind and Body, or whatever other Inconveniences, as they seem

to be, occur in this process towards the due pitch of Regeneration and Newness of Life, they very effectually and naturally make for that most precious and truest piece of Piety, I mean Humility; whereby the Soul is so affected, that she very feelingly and sensibly acknowledges that all the good she does or knows is wholly from God, her Maker, and that she is nothing of her self. Wherefore she is just to God in attributing all to him; and mild and meek-hearted towards Men, even to those that are yet out of the way, being conscious to her self, that the ordering of her ways is not from her self, but that God is her strength and the light of her paths. Wherefore there being such genuine advantages in this slow process of them that move towards what is truly good, and that congruity to our Faculties, and to the nature of the things we seek after, it seems to me as unreasonable that God should use his absolute Omnipotency in making Men good in a moment, so soon as they have a Mind to be so, as to expect he should make the Flowers suddenly start out of the Earth in Winter, or load the Trees with Autumnal fruit in Spring.

XXIV.

*The Parable
of the Ere-
mite and the
Angel.*

Enist. There's nothing can stand against the power of *Philothens* his Reasonings. This first was by far the more difficult Problem of the two, and how easily has he solved it? The other which is the more ordinary, never seemed to me to have the least force in it, since I met with the Story of the *Eremite* and the *Angel*.

Philop. I pray you what Story is that, *Enistor*?

Enist. I hope, *Philopolis*, you would not have me to interrupt *Philothens*, by reciting of it.

Philoth. By all means let's hear it, *Enistor*. I shall not proceed quietly till you have told it. It will at least give me some respite, who have spoken so much already, and it is likely may save me the labour of proceeding any farther on that Subject.

Enist.

Euist. I will not tell it, O *Philothous*, but upon condition that you will afterwards proceed as copiously as if I had said nothing.

Philop. I will undertake he shall, *Euistor*.

Euist. The Story then in brief is this. That a certain *Eremite* having conceived great Jealousies touching the due Administration of Divine Providence in external occurrences in the World, in this anxiety of Mind was resolved to leave his Cell, and travel abroad, to see with his own Eyes how things went abroad in the World. He had not gone half a day's journey, but a young Man overtook him and join'd Company with him, and insinuated himself so far into the *Eremite's* affection, that he thought himself very happy in that he had got so agreeable a Companion. Wherefore resolving to take their fortunes together, they always lodged in the same House. Some few days travels had over-past before the *Eremite* took notice of any thing remarkable. But at last he observed that his Fellow-traveller, with whom he had contracted so intimate a Friendship, in an House where they were extraordinary well treated stole away a guilt Cup from the Gentleman of the House, and carried it away with him. The *Eremite* was very much astonished with what he saw done by so fair and agreeable a Person as he conceived him to be, but thought not yet fit to speak to him or seem to take notice of it. And therefore they travel fairly on together as aforesaid, till Night forced them to seek Lodging. But they light upon such an house as had a very unhospitable Owner, who shut them out into the outward Court, and exposed them all Night to the injury of the open weather, which chanced then to be very rainy. But the *Eremite's* Fellow-traveller unexpectedly compensated his Hosts ill entertainment with no meaner a reward than the guilt Cup he had carried away from the former place, thrust-

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ing

ing it in at the Window when they departed. This the Eremite thought was very pretty, and that it was not Covetousness, but Humour, that made him take it away from its first Owner. The next Night, where they lodged, they were treated again with a great deal of Kindness and Civility: but the Eremite observed with horror that his Fellow-traveller for an ill requital strangled privately a young Child of their so courteous Host in the Cradle. This perplexed the mind of the poor Eremite very much; but in sadness and patience forbearing to speak, he travelled another day's journey with the young Man, and at Evening took up in a place where they were more made of than any where hitherto. And because the way they were to travel the next Morning was not so easie to find, the Master of the house commanded one of his Servants to go part of the way to direct them; whom, while they were passing over a Stone-bridge, the Eremite's Fellow-traveller caught suddenly betwixt the Legs and pitched him headlong from off the Bridge into the River, and drowned him. Here the Eremite could have no longer patience, but flew bitterly upon his Fellow-traveller for these barbarous Actions, and renounced all Friendship with him, and would travel with him no longer nor keep him company. Whereupon the young Man smiling at the honest zeal of the Eremite, and putting off his mortal disguise, appeared as he was, in the form and lustre of an Angel of God, and told him that he was sent to ease his Mind of the great Anxiety it was incumbred with touching the *Divine Providence*. In which, said he, nothing can occur more perplexing and paradoxical than what you have been offended at, since we two travelled together. But yet I will demonstrate to you, said he, that all that I have done is very just and right. For as for that first Man from whom I took

took the gilded Cup, it was a real Compensation indeed of his Hospitality; that Cup being so forcible an occasion of the good Man's Distemp'ring himself, and of hazarding his Health and Life, which would be a great loss to his poor neighbours, he being of so good and charitable a nature. But I put it into the window of that harsh and unhospitable Man that used us so ill, not as a Booty to him, but as a Plague and Scourge to him, and for an ease to his oppressed Neighbours, that he may fall into Intemperance, Diseases, and Death it self. For I knew very well that there was that Inchantment in this Cup, that they that had it would be thus bewitched with it. And as for that civil Person whose Child I strangled in the Cradle, it was in great mercy to him, and no real hurt to the Child, who is now with God. But if that Child had lived, whereas this Gentleman hitherto had been piously, charitably and devoutly given, his Mind, I saw, would have have unavoidably sunk into the love of the World, out of love to his Child, he having had none before, and doting so hugely on it; and therefore I took away this momentary life from the Body of the Child, that the Soul of the Father might live for ever. And for this last fact, which you so much abhor, it was the most faithful piece of Gratitude I could do to one that had used us so humanly and kindly as that Gentleman did. For this Man, who by the appointment of his Master was so officious to us as to shew us the way, intended this very Night ensuing to let a company of Rogues into his Master's house, to rob him of all that he had, if not to murder him and his Family. And having said thus he vanished. But the poor Eremite, transported with Joy and Amazement, lift up his Hands and Eyes to Heaven, and gave glory to God, who had thus unexpectedly delivered him from any farther Anxiety touching the ways of

his Providence ; and thus returned with cheerfulness to his forsaken Cell, and spent the residue of his days there in Piety and Peace.

Philoth. It is an excellent good Story indeed, *Euistor*, and so much to the purpose, that it is plainly superfluous to add any more words touching this Theme.

Philop. But I believe, *Philotheus*, that neither *Euistor* nor *Hylobares* will be so satisfy'd.

Euist. For my part, I challenge the performance of your promise, O *Philopolis*, that the condition upon which I told the Story may be made good to me, namely, That *Philotheus* be never the briefer in his Satisfaction to *Hylobares* for my unseasonable Interpellation by this Parabolical Story.

Hyl. And I am of that childish humour, that I do not relish any drink so well as that out of mine own usual Sucking-bottle ; wherefore I expect farther refreshment, *Philotheus*, from your more nervous Eloquence.

Philop. My credit also, *Philotheus*, is at the stake, if you do not utter your Sentiments upon this Subject.

Philoth. But in the mean while, *Philopolis*, it does me good to observe what fine sense *Hylobares* speaks in so unmeet a demand, as if *strong meat* were for *babes*.

Hyl. But strong drink may be for them ; for some give such to Children so soon as they be born.

Philop. Nay he is even with you there, *Philotheus* ; you had better have fallen directly upon the matter without these delays.

Philoth. Well then, *Philopolis*, I will do so, because you urge me so much unto it, though in my own judgment I think it needless. The Difficulty propounded always seemed to me one of the easiest to be solved, though the most ordinarily complain'd of, I mean, the *Impunity and Prosperity*

Prosperity of the Wicked, and the Affliction and Adversity of the Good.

For first, What is alledged concerning the Impunity of the Wicked is not only false, but impossible. For how can the Wicked escape Punishment, when wickedness it self is one of the greatest Penalties? or how can they be said to be prosperous, who have nothing succeed according to their own scope and meaning? For every Man means well, as *Socrates* wisely determines; but it is the perpetual unhappiness of the Wicked that he does that which is ill. So great is his Ignorance and Impotency, that he cannot reach the mark he aims at; but wishing the best to himself, as all other Men do, yet notwithstanding he really prosecutes that which is worst. And therefore with the wise he can be no Object of Envy, but of Pity. And it is an unmeet thing that any sentence concerning Divine Providence should be carried by the Votes of Fools. When a Drunken Man breaks Glass-windows, ravishes Women, stabs Men in the Streets, and does many such Villanies as these, I appeal to you, *Hylobares*, what Privilege or Prosperity is there in this, (though he were not to be punished by the Magistrate) having done that which indeed he had no true Mind to do, but did heartily detest and abhor when he was sober? This is the true state of all Wicked Men whatsoever; let their power be never so high, yet they act like Drunkards or Men in a Dream, such things as they will be ashamed of so soon as they are sober or awakened.

Sophr. This is the very Philosophy of the Apostle, O *Philothous*, What fruit have ye then of those things whereof ye are now ashamed?

Philoth. Now as it is evident, *Hylobares*, that they are punished in the forfeiture of that high Happiness, that consists in the peace and joy of a purify'd Mind, wherein resides the true Knowledge

XXV.

That the Adversity of the Good, and the Prosperity and Impunity of the Wicked in this Life, are no Arguments against the Accuracy of Providence.

ledge of God, and a living sense of the Comeliness and Pulchritude of Grace and Vertue; so likewise there is an Infliction of internal Pain to their very Senses. For what Torture can there be greater than that Rack of Pride, those Scorpion-stripes of Envy, those insatiable scorching Flames and Torches of Furies, untamed Lust? what than strangling Care, than the severe Sentences of their own prejudging Fears? what Dungeon more noisome, horrid or dismal, than their suspicious Ignorance, and oppressing loads of surprizing Grief and Melancholy?

Again, it is farther manifest that the Wicked are plagued even in this life; for they are a mutual plague and scourge one to another, and take the Office of Executioners and Hangmen by turns. For all the noise of Injury and Injustice in the World is ordinarily nothing else but a complaint, that wicked Men abuse one another. Wherefore why should it be expected that Divine Providence should forthwith take vengeance of the Executioners of his own Justice?

But for those few Righteous that are in the World, they are bettered by those things that seem to the Idiot and unskilful the only Evils that Mortals can fall into. But the Infelicity of the Godly is commonly this, that they will scramble with the Men of this World for such things as are the most proper Happiness of those that are wicked. For they fighting with them thus as with Cocks on their own Dunghil, it is no marvel they come by the worst; for this is *their hour and the power of Darknes*.

Thirdly, It is manifest that the Peace and Impunity of the Wicked is very serviceable for the exercising of the Vertues of the Righteous, whereby they may discern their own Sincerity or Hypocrisie, and discover whether it be the pure Love of Piety that puts them in such a garb, or the desire of the Praise and Countenance
of

of Men; whether the profession of their Faith in God, and of future Happiness be formal, or real. For if it be real, what will not they be able to undergo? and what an high Cordial must it be unto them, to have an unfeigned sense and belief of that great Compensation they are to receive in the World to come? Not to mention what a great satisfaction the consciousness of constant Sincerity is to the Soul of a Man even in this life also. Wherefore the strokes of the Confusion and unrighteous Disorder in the World do in a manner miss the Righteous, and hit heavy only there where they should do, upon the Ungodly themselves. But what reaches those that are deemed more just, they are in all reason and modesty to look upon it as either a Punishment of some Reliques of Vices in them, or as an Exercise of their Vertues, that God may be glorify'd in them. Wherefore if any thing harsh happen to a good Man, he will forthwith examine himself if his heart be clean: which if it be not, he is to look upon it as a Chastisement; if it be, he will bear it and embrace it as a Trial from God, and as an occasion whereby he may glorify the Power of God in him. But if he do not thus, it is a sign his heart is not clean, and therefore why should he grumble that he is punished?

Fourthly, That Tyranny, Murther, Perjury, Blasphemy and exorbitant Lust has been notoriously and exemplarily punished by a kind of Divine Vengeance, and above all the expectation of Men, even in this Life, in several Persons, is so noted in History, that I need name no Instances. But to pursue every Monstrosity of Wickedness with present Punishment here in this World, were not to make Men good, but to hinder the wicked from *mischieving* and *scourging* one another, and from exercising the Vertues of the Righteous.

Fifthly, In that Wickedness is not so constantly and adequately punished in this Life, there is
also

also this Convenience in it, That it is a shrewd Argument to any indifferent Person that understands the Nature and Attributes of God, that there is a Reward to come hereafter in the other Life.

To all which I add in the last place, that the affairs of this World are like a curious, but intricately contrived, Comedy, and that we cannot judge of the tendency of what is past or acting at present before the entrance of the last Act, which shall bring in Righteousness in triumph: who though she has abided many a brunt, and has been very cruelly and despightfully used hitherto in the World, yet at last, according to our desires, we shall see the Knight overcome the Giant. And then I appeal to you, *Hylobares*, whether all things have not been carried on according to the natural Relish of your Faculties. For what is the reason we are so much pleased with the reading *Romances* and the Fictions of Poets, but that here, as *Aristotle* says, things are set down as they should be, but in the true History hitherto of the World things are recorded indeed as they are, but it is but a Testimony that they have not been as they should be? Wherefore in the upshot of all, if we shall see that come to pass that so mightily pleases us in the reading the most ingenious Plays and Heroick Poems, that long afflicted Vertue at last comes to the Crown, the Mouth of all Unbelievers must be for ever stopped, And for my own part, I doubt not but that it will so come to pass in the last Close of the World. But impatiently to call for Vengeance upon every Enormity before that time, is rudely to overturn the Stage before the entrance into the fifth Act, out of Ignorance of the Plot of the Comedy, and to prevent the solemnity of the general Judgment by more petty and particular Executions. These are briefly the six Heads, *Hylobares*, which I might have insisted

ed upon to clear Providence from this last Allegation, had there been any great Difficulty in the matter.

Hyl. What you have already intimated, *Philothous*, from these six Heads, and *Euistor* suggested by that handsome Parable, has, I must confess, so fully satisfy'd me in this last Point, that it makes the Difficulty look as if it had been none at all.

Philop. In this last Point, *Hylobares*? that's but one Point. But I pray you ingenuously declare how much at ease you find your self touching the other Difficulties you propounded.

Hyl. Very much, I'll assure you, *Philopolis*, touching all of them for the present. But what dark clouds may again overcast my Mind by our next meeting, I cannot divine aforehand. But you shall be sure to hear of it, if any thing occur that dissettles me. In the mean time I am sure I find my self in a very gay and chearful condition.

Philop. We may then very seasonably adjourn this Meeting, O *Cuphophon*, to six a clock to morrow in the afternoon.

Cuph. I shall then be again very happy, O *Philopolis*, in my enjoyment of so excellent Company. In the mean time my Service to you in this Glass of Wine; for I think neither you nor any one else has drunk since they come hither, they have been so intent upon the Discourse.

XXVI.
A civil, but
merry-con-
ceited, bout of
Drinking in
Cupho-
phon's Ar-
bour.

Philop. It is utterly needless this Summer-time, O *Cuphophon*.

Cuph. It is very convenient to drink one Glass, to correct the Crudities of the nocturnal Air and Vapours. This therefore is truly to your good Health, O *Philopolis*.

Philop. Well, since it must be so, I thank you kindly, *Cuphophon*.

Hyl. Nay, Gentlemen, if you fall a-drinking, I may well fall a-whistling on my Flagellet.

Cuph. What, do you mean to make us all Horses, to whistle us while we are a-drinking.

Hyl.

Hyl. Nay, *Cuphophron*, I whistle that you may drink, and all little enough to make *Philothens*, *Bathynous* and *Sophron* to take off their Glasses.

Bath. I believe *Hylobares* his Whistling may have a more symbolical meaning in it than we are aware of, and intimate to us that Eating and Drinking are acts common to us with the Beasts.

Philop. Be it so, *Bathynous*, yet these acts are sometimes necessary for Men also. Nor is it inconvenient to drink to my next neighbour, *Philothens*, not only to fortifie him against the nocturnal Vapours, but likewise to recruit his Spirits, which he may have overmuch expended in his long and learned Discourses.

Philoth. The fresh Air, *Philopolis*, moistened with the Moon-shine, as *Cuphophron* noted, is as effectual to that purpose, if I had been at any such expense.

Philop. But this Glass of Wine will help to correct the Crudity of that moisture: wherefore my Service to you, *Philothens*.

Philoth. I thank you heartily, *Philopolis*, I will pledge you.

Philop. I shall commend it the more willingly to *Bathynous*, a little to warm and chear his thoughtful Melancholy. *Bathynous*, my Service to you.

Bath. Your Servant thanks you, *Philothens*.

Philoth. I perceive *Philopolis* has a very judicious Taste.

Bath. It is ordinarily the pure effect of Temperance to have so. But yet my palate is something more surd and jacent. However I will try. I promise you it seems to me very good, *Philothens*, and such as *Cato* himself would not refuse a Cup of: which makes me with the more assurance drink to my next neighbour, even to *Sophron*, to chear him after his conceived Fears and Affrights touching the Success of this Dispute concerning Providence.

Sophr.

Sophr. The good Success, *Bathynous*, cheers me more than all the Wine in *Athens* can do. And therefore not so much to be cheared, as out of my present Chearfulness, I will readily pledge one cup. For Sobriety is not in drinking no Wine at all, but in drinking it moderately.

Bath. Well, my Service to you then, *Sophron*.

Sophr. I thank you, *Bathynous*.

Euist. But certainly, if my memory fail me not, *Cato*, as grave as he was, would drink more Cups of Wine than one at a time.

Sophr. Nor do I think that moderate Drinking consists in one Cup, but in drinking no more than is for the Health of both Soul and Body. And one Glass will serve me for that end at this time.

Euist. Your Definition is very safe and useful, I think, O *Sophron*.

Sophr. And therefore my singular respects to you, *Euistor*, in this single Glass of Wine.

Cuph. See the virtue of good Canary, the mere steam of whose volatile Atoms has so raised *Sophron*'s phancy, that it has made him seem for to offer to quibble before the Glass has touched his lips.

Sophr. It is marvellous good Wine indeed. I warrant you, *Euistor*, this will rub up your memory to the purpose, if the recalling how many Cups grave *Cato* would take off at a time, more than is needful or convenient. I pray you tast it.

Euist. I thank you, *Sophron*, I should willingly pledge you, though it were in worse liquor. They have all of them had each Man his Glass, but *Hylobares*, but have excogitated such pretty pretences to accost them they drank to, that I find I need to have my *wit* rubb'd up as well as my *memory*, to hold on this ingenious humour.

Cuph. Do not you observe, *Euistor*, how studiously *Hylobares* has play'd the Piper all this time? Take your Cue from thence.

Euist. *Hylobares*, not to interrupt you, my humble

humble Service to you in a Glasſ of Canary, to wet your whistle.

Hyl. I thank you kindly, *Euistor*; but I profeſs I was ſcarce aware what I did, or whether I whiſtled or no.

XXVII.
The marvel-
lous Conjun-
cture in Hy-
lobares of an
outward Le-
vity and in-
ward Sober-
neſs at once.

Philop. Methinks thoſe Airs and that Inſtrument, *Hylobares*, ſeem too light for the ſerious Diſcourſe we have had ſo many hours together.

Hyl. But I'll aſſure you, *Philopolis*, my thoughts were never more ſerious than while I was piping theſe eaſie Airs on my Flagellet. For they are ſo familiar to me, that I had no need to attend them, and my Mind indeed was wholly taken up with Objects ſutable to our late Theme. And even then when I was playing theſe light Tunes, was I recovering into my memory, as well as I could, ſome part of a Philoſophick Song that once I had by rote, (both words and tune and all) which has no ſmall affinity with the Matters of this day's Diſcourſe.

Philop. It is much, *Hylobares*, you ſhould be able to attend to ſuch contrary things, ſo light and ſo ſerious, at one and the ſame time.

Hyl. That's no more, *Philopolis*, than *Euistor* did in his Story of the Angel and the Eremite. For I look upon the twiſting of a Man's Muſtacho's to be as ſlight and trivial a thing as the playing on the Flagellet. And yet I believe he was at it at leaſt twenty times with his fore finger and his thumb in his rehearſing that excellent Parable, though his Mind, I ſaw, was ſo taken up with the weightineſs of the ſenſe, that his aſpect ſeemed as devout as that of the Eremite, who was the chief Subject of the Story.

Euist. I pray you, *Hylobares*, take this Glasſ of Wine for a reward of your abuſing your Friend ſo handſomely to excuſe your ſelf, and ſee if it be ſo good for the rubbing up the memory as *Sophon* avouches it. For then I hope we ſhall hear you ſing as attentively as you have regardleſly whiſtled all this time.

Hyl.

Hyl. The Wine is very good, *Euistor*, if it be as good for the Memory. But I believe I had already recalled more of those Verses to Mind than what is convenient to repeat at this time.

Philop. I prithee, *Hylobares*, repeat but them you have recalled to Memory; it will be both a farther ratification of this unthought-of Experiment, and a suitable Close of the whole day's Discourse.

Hyl. Your desire is to me a command, *Philopolis*; and therefore for your sake I will hazard the credit of my Voice and Memory at once.

*Where's now the Objects of thy Fears,
Needless Sighs and fruitless Tears?
They be all gone like idle Dream
Suggested from the Body's steam.
O Cave of Horror black as pitch!
The weakned Phancy sore affright
With the grim shades of grisly Night!
What's Plague and Prison, loss of Friends,
War, Dearth, and Death that all things ends?
Mere Bugbears for the childish Mind,
Pure Panick Terrours of the blind.*

XXVIII.
*His serious
Song of Di-
vine Provi-
dence.*

*Collect thy Soul into one Sphear
Of Light, and 'bove the Earth it bear.
Those wild scattered Thoughts, that erst
Lay loosely in the World disperst,
Call in; thy Spirit thus knit in one
Fair lucid Orb, those Fears be gone,
Like vain Impostures of the Night,
That fly before the Morning bright.
Then with pure eyes thou shalt behold
How the First Goodness doth infold
All things in loving tender Arms;
That deemed Mischiefs are no Harms,
But sovereign Slaves, and skilful Cures
Of greater Woes the World endures;*

N

That

DIVINE DIALOGUES.

*That Man's stout Soul may win a state
Far rais'd above the reach of Fate.*

*Power, Wisdom, Goodness sure did frame
This Universe, and still guide the same.
But thoughts from Passions sprung deceive
Vain mortals. No Man can contrive
A better course than what's been run
Since the first Circuit of the Sun.*

*He that beholds all from an high
Knows better what to do than I.
I'm not mine own: should I repine
If he dispose of what's not mine?
Purge but thy Soul of blind Self-will,
Thou straight shalt see God does no ill.
The World he fills with the bright Rays
Of his free Goodness. He displays
Himself throughout: Like common Air
That Spirit of Life through all doth fare,
Suck'd in by them as vital breath
Who willingly embrace not Death.
But those that with that living Law
Be unacquainted, Cares do gnaw;
Mistrusts of Providence do vex
Their Souls and puzzled Minds perplex.*

These Rhimes were in my Mind, *Philopolis*, when
the Flagellet was at my Mouth.

Philop. They have an excellent sense in them,
and very pertinent to this Day's Disquisitions.
I pray you whose Lines are they, *Hylobares*?

Hyl. They are the Lines of a certain Philo-
sophical Poet, who writes almost as hobblingly as
Lucretius himself; but I have met with Strains
here and there in him that have infinitely pleas-
ed me; and these, in some humours, amongst
the rest. But I was never so sensible of the weigh-
tiness of their meaning as since this day's dis-
course with *Philothens*.

Philop.

Philop. Well, *Hylobares*, if you ruminate on no worse things than these while you play on your Flagellet, it will be an unpardonable fault in me ever hereafter to disparage your Musick.

Euist. I think we must hire *Hylobares* to pipe us to our Lodgings, else we shall not find the way out of *Cuphophron's* Bower this Night, as bright as as it is. XXIX.
The breaking up of the Meeting.

Hyl. That I could do willingly, *Euistor*, without hire, it is so so pleasing a divertisement to me to play on my Pipe in the silent Moon-light.

Philop. Well, we must abruptly take leave of you, *Cuphophron*, and bid you good Night: *Hylobares* is got out of the Arbour already, and we must all dance after his Pipe.

Cuph. That would be a juvenile act for your Age, *Philopolis*.

Philop. I mean, we must follow his example, and betake our selves homewards; for it is now very late. Was it a delusion of my sight? or did there a Star shoot obliquely as I put my head out of the Arbour?

Bath. If the Dog-star had been in view, one would have thought him in danger from *Hylobares* his charming Whistle.

Euist. No Hags of *Thessaly* could ever whistle the celestial Dog out of the Sky, *Bathynous*.

Cuph. How sublimely witty is *Euistor* with one single Glass?

Euist. Good night to you, dear *Cuphophron*.

Cuph. Nay, I will wait on you to your Lodgings.

Philop. By no means, *Cuphophron*; we will leave you here in your own House; unless you will give us the trouble of coming back again with you.

Cuph. Good night to you then, Gentlemen, all at once.

Philop. Good night to *Cuphophron*.

The End of the Second Dialogue.

THE THIRD DIALOGUE.

*Philotheus, Bathynous, Sophron, Philopolis,
Euistor, Hylobares, Cuphophon.*

I.
*Conjectures
touching the
Causes of that
Mirth that
the Meeting
of some Per-
sons naturally
excite in one
another.*

Sophr. **W**HAT tall Instrument is this, O *Cuphophon*, that you have got thus unexpectedly into your Arbour?

Cuph. The tallness discovers what it is, a *Theorboe*. I observing yesternight how musically given the Company was, instead of *Hylobares* his Whistle, (which is more usually play'd upon before Bears or dancing Dogs than before *Philosophers* or Persons of any quality) have provided this more grave and gentile Instrument for them that have a mind to play and sing to it, that so they may, according to the manner of *Pythagoras*, after our Philosophical Dissertations, with a solemn Fit of Musick dismiss our composed Minds to rest.

Sophr. You abound in all manner of Civilities, *Cuphophon*: But do not you play on this Instrument your self?

Cuph. No, alas! it is too tall for me, my Fingers will not reach the Frets. But sometimes with a careless stroke I brush the *Guitar*, and please my self with that more easie Melody.

Hyl. And it would please any one living to see *Cuphophon* at that graceful Exercise, so as I have sometimes taken him; He is so like the Sign at the other end of the Street.

Cuph. This Wag *Hylobares*, I dare say, means the Sign of the Ape and the Fiddle. This is in revenge for the disparagement I did his beloved *Syrinx* the Arcadian Nymph.

Philop.

Philop. I never heard that *Hylobares* had any Mistress before.

Hyl. This is nothing, *Philopolis*, but the exaltedness of *Cnephron*'s phancy and expression; a Poetical Periphrasis of my *Flageller*, which in disparagement before he called a *Whistle*.

Philop. But your imagination has been more than even with him, if he interpret you aright. Let me intreat you of all love, *Hylobares* to suppress such light and ludicrous Phancies in so serious a Meeting.

Hyl. I shall endeavour to observe your commands for the future, O *Philopolis*, but I suspect there is some strange reek or efflux of Atoms or Particles.

(*Cuph.* Of Particles, by all means, *Hylobares*, for that term is more *Cartesian*.)

Hyl. Which fume out of *Cnephron*'s body, and infect the Air with Mirth, though all be not alike subject to the Contagion. But for my self, I must profess, that merely by being in *Cnephron*'s presence I find my self extremely prone to Mirth, even to *Ridiculousness*.

Philop. As young Men became disposed to Virtue and Wisdom merely by being in the company of *Socrates*, though he said nothing unto them.

Cuph. And I must also profess that *Hylobares* is not much behind-hand with me. For I can never meet him, but it makes me merry about the Mounth, and my Heart is inwardly tickled with a secret joy. Which for the credit of *Des-Cartes*'s Philosophy, I easily acknowledge may be from the mutual recourse and mixture of our exhaled Atoms, or rather *Particles*, as *Cartesius* more judiciously calls them: for these Particles are not indivisible. Some also are ready to quarrel with one another at the first Meeting, as well as *Hylobares* and I to be merry: and you know some Chymical Liquors, though quiet and cool sepa-

rate, yet mingled together will be in such a rageful Fermentation, that the Glass will grow hot to the very touch of our Fingers.

Enist. This is learnedly descanted on by *Cuphophron*: but, by the favour of so great a Philosopher, I should rather resolve the Probleme into some Reason analogous to that of those Seeds *Polyhist. c. 15.* which *Solinus* says the *Thracians* at their Feasts cast into the fire, the fume whereof so exhilarated their spirits, that they were no less merry than if they had drank liberally of the strongest Wines.

De situ Orbis
l. 2. c. 2.

Hyl. Pomponius Mela also relates the same of them. But nothing, methinks, illustrates the nature of this *Phænomenon* better than that Experiment of a certain *Ptarmicon*, (Seed or Powder, I do not well remember) which cast secretly into the fire will unexpectedly set the company a sneezing. Such I conceive to be the hidden *Effluvia* of *Cuphophron's* Complexion, which thus suddenly excites these ridiculous Flashes of my ungovernable Phancy, to the just scandal of the more grave and sober: Which Extravagance I must confess is so much the more unpardonable to my self, by how much my own Mind has been since our last Meeting more heavy-laden with the most Tragical Scenes that are exhibited on this terrestrial Globe; which endeavour to bear against all those ponderous Reasons, those dexterous Solutions and solid Instructions which *Philothæus* yesterday so skilfully produced in the behalf of Providence.

II.
Hylobares
his Relapse
into Dissettle-
ment of Mind
touching Pro-
vidence with
the Cause
thereof.

Philop. Why, what remains of Difficulty, *Hylobares*, either touching the *Natural* or *Moral* Evils in the World?

Hyl. Touching the *Natural* Evils, *Philopolis*, I rest still pretty well satisfy'd; and in that general way that *Philothæus* answered touching *Moral* Evils, his Solutions seemed to my Reason firm enough: but when in solitude I recounted with

with my self more particularly the enormous Deformities and Defects that every where are conspicuous in the Nations of the Earth, my Phancy was soon born down into a diffidence and suspicion, that there is no such accurate Providence (as *Philotheus* contends for) which does superintend the Affairs of Mankind.

Bath. That is to say, *Hylobares*, After that more than ordinary Chearfulness raised in your spirits by your re-acquaintance of those many and most noble Truths that *Philotheus* recovered into your Mind, (by his wise discourse) at which the Soul of Man, at her first meeting with them again, is as much transported, as when two ancient friends unexpectedly meet one another in a strange Country, as *Iamblichus* somewhere has noted, I say, after this more than usual transport of Joy, your spirits did afterward as much sink and flag, and so *Melancholy* imposed upon your Phancy. But there is no fear, things having succeeded so well hitherto, but *Philotheus* will revive you, and dissipate these Clouds that seem so dark and dismal to your *Melancholized* Imagination.

Hyl. I believe you will more confidently conclude it *Melancholy*, *Barhynous*, when you have heard what an affrightful puzzle one thing then seemed to me.

Bath. I pray you, *Hylobares*, propound it to *Philotheus*.

Hyl. Well, I shall, *Barhynous*, and it is briefly this; How squalid and forlorn the World seemed to me by reason there are so very few *Philosophers* in it. For the rest of Mankind seemed to me little to differ from Baboons or Beasts.

III.

Paucity of
Philosophers
no blemish to
Divine Providence.

Cuph. O *Hylobares*, how dearly could I hug thee for this Meditation! This is a Consideration framed after the Sentiments of my own heart. It is a thing I have often in secret bewailed the World for even with tears, I mean for the pau-

city of *Philosophers*; and then most of all, that amongst these few there should be so very few pure and thorough-paced *Cartesians*. These serious thoughts in private have afflicted my heart very sore.

Philoth. I pray you, *Cuphophron*, be of good comfort, and you, *Hylobares*, let not this Scene seem so Tragical to you. For it is a great question whether the *Philosophers* be not more ridiculous, than they, that are accounted none, deplorable or contemptible. Besides why is this to be charged upon Providence, that there are so few? The Book of Nature lies open to all, and the generality of Men have wit for observation: But it is their own fault, that they had rather please their *Senses* than exercise and improve their *Reason*. But admit that few are born to Philosophy, yet all in a manner are born to far better matters: that is to say, It is in the power of every Man to be *Religious*, *Just*, and *Vertuous*, and to enjoy the wholesome Pleasures of the *Animal* life in a pious and rational way. Wherefore there being so short a cut every where to *Prudence* and *Religion*, (if a Man be sincere and faithful,) I see not how any one is excluded from the most substantial Happiness humane Nature is capable of. But for other Knowledge, if it were every Man's, it were scarce the enjoyment of any Man. But the confident Ignorance of the rude and the unexpected Paradoxicalness of the skilful do fitly furnish out the Stage of things, and make more for the sport and pleasure of life, and enhance the price and compensate the labour of finding out or apprehending the more abstruse Theories in Philosophy.

But this peculiar *Philosophical Happiness* is but a very small accession to that *Moral Happiness* which is common to all Men, if they be not wanting to themselves; as, *To be loyal to a Man's Prince*, *To be true to his Religion so far as it is true*,

To

To deal faithfully with all Men, To be kind to his Neighbours, To relieve the oppressed, To be an hearty lover of God and of the whole Creation. A Man thus affected, and armed with so much Prudence as not to deny or assert any thing beyond his clear comprehension and skill in speculative matters, but to admire and adore the ineffable Wisdom of his Creator, this Man, I say, is a more complete, perfect and unexceptionable Person, and more solidly happy, than any Philosophers I know that have left their Writings to the World as a lasting Testimony of their Wit, *Descartes* himself not excepted; whose gross Extravagancies (such as making Brutes mere *Machina's*, the making every Extension really the same with Matter, his averring all the *Phænomena* of the World to arise from mere Mechanical causes) will be more stared upon and hooted at by impartial Posterity, than any other pieces of wit he may have light on can be admired or applauded: Which hazard those that adhere only to *Virtue* and true *Piety* are always secure from.

Hyl. What think you of this, *Cuphophrn*?

Cuph. With *Philothens* his leave, I think the *Cartesian* Philosophy a very fine thing for all this. What think you, *Hylobares*?

Hyl. I think *Philothens* has spoken in the main very solidly and home to the purpose, and that the *Prudent virtuous Man* is far a more noble and goodly Spectacle than any *Philosophical Knight-errant* whatsoever. If he can blow away the rest of those Mists and Clouds that sit upon my Mind with like facility, I hope I shall be in an utter incapacity of raising the least doubt concerning Providence for the future.

Philop. Try what *Philothens* can do, *Hylobares*. Propound to him the rest of your Difficulties.

Hyl. The rest of my Difficulties? O *Philothens*, arise from the view of the Manners and Religions of the barbarous Nations, such as they are de-

IV.
Reasons in general of the gross Defor-
mity in the

Religions and
Customs of
the Savage
Nations, as
also of the va-
riety of this
Deformity in
Manners and
Customs.

scribed in History, and which indeed are such, so fordid and ridiculous, so horrid and enormous, that they would even force a Man's Phancy into a distrust that in those Nations Divine Providence has quite forsaken the Earth. For if she cast her eye upon them, why does she not either reform them, or confound them and destroy them?

Philoth. That the face of things, in some parts of the barbarous Nations especially, looks very durtilly and dismally, I cannot but acknowledge; but the Causes being found out, Admiration ought to cease. For that Mankind is in a *lapsed* condition it cannot be denied, nor that a great part of the *invisible Powers* are sunk into the *Animal* life with them. Now that which is most high and powerful in the *Animal* life will not let its hold go so long as it can hang on. Whence the most *active* Spirits in this Region get the Dominion over the more *Passive*, and the Kingdom of the Prince of the Air has proved very large over the Nations of the Earth, they being so deeply *lapsed* and immersed into the *Animal* Nature. Wherefore we cannot expect, but that both the *Rulers* and the *ruled* having fallen from the holy Light and the Divine benignity of the *Æthereal* nature, that the effects of that Government and the garb of their Manners should be *cruel, squalid, deformed* and *ridiculous*; a judicious sense of true Pulchritude and Decency not being able to reside in so dark and and distempered Complexions, and their envious *Guardians* caring more to tyrannize over them and to make sport with them, than to spare them, or to be true *Guides* to them in any thing. All therefore that can be done is, to mitigate, as well as we can, the sad horror and mad aspect of this strange Theatre, which strikes the *Phancy* so strongly and so harshly. For the wound, by your own proposal of the Difficulty, *Hylobares*, I perceive reaches no farther than the *Phancy*; which

which is an intimation the better parts of your Mind stand sound. And there is another passage I noted, which I shall make use of for the cure of your *Phancy* also, viz. That this *squalid Face* of things is only in those *barbarous Nations*: wherein there is imply'd a tacit concession that the *civilized parts* of the World are at least *passable*.

Hyl. I must confess it seems to import so much.

Philoth. And the *Christian World* most of all.

Hyl. One would think so, *Philothens*.

Philoth. Wherefore to satisfy your *Reason* and quiet your *Phancy*, if any of us shall shew that either there is no great hurt in such Customs of the barbarous Nations that seem strange and uncouth to us, or that *we our selves* have something *analogous* to them, much of this surprizing horror and astonishment will be taken off.

Hyl. I hope so.

Philoth. In the mean time it is worthy the noting in general, That there being this Lapse in Mankind, it is far better that their Obliquities and Deformities in Manners and Religion be very much varied, than that they should be every where one and the same. For that would make *Transgression* look more like a *due and settled Law of Life and firm Reason*: But now the freeness of the internal spirit of Man, that is so active, and reflective, having broke the *Animal Life* into such varieties of Fooleries and Vanities, whether National, Provincial or Personal, we become a mutual Theatre one to another, and are in a better capacity of censuring what is evil in our selves by reflecting upon others; the Deformities we espy in others being nothing else but a reprehensive Parable touching our selves. For the whole Mass of Mankind is like a Company fallen asleep by the Fire-side, whom some unlucky Wag has smutted with his sooty and greazy fingers, and when they awake, every one laughs at the

the false Beards and antick Strokes in other Mens Faces, not at all thinking of his own. But assuredly it is a very easie intimation to him to reflect upon himself, and to look into the Glass whether he be not smutted also. Wherefore seeing there must be Faults in the World, methinks it is more agreeable to Reason and Providence, that there be a Variation of them, though the strangeness thereof surprises us, than that the Jar should be always on the same String; that Folly and Wickedness may not seem familiar to us in every place we meet with it, but that we may be startled at the new and unexpected guises thereof in others, and thereby take occasion to examine if we have nothing akin to it in our selves. This may be said in general, *Hylobares*, but to particulars no answer can be returned, till you propound them.

V.
Of the barbarous Custom
of going naked.

Hyl. That I shall do as they occur to my mind; but I must implore the aid of *Euistor* where I am at a loss.

The first brutish and barbarous Custom that occurs is the going stark naked, as some Nations do, if my memory fail me not.

Euist. The Inhabitants of the *West-Indies* did so, as *Americus Vesputius* reports. And *Paulus Venetus* relates the same of the *Abraiamim* in the Kingdom of *Lae*. Again, in the *West-Indies* particularly the Maids of *Venesuella* are said to go as naked as they were born.

Philoth. I do not deny but that some Nations may go stark naked, as questionless there may be many with little or no Covering on them, the parts of Modesty excepted: but as to these latter, that this is any such Flaw in Providence, I understand not. For the Clemency of the Clime under which these People live, the goodly Structure of their Bodies, the true Shape and Symmetry of Parts, their prodigious Agility, Strength, and nimbleness in Running, Swimming

and

and Dancing, their freedom from care of providing, and the trouble of putting on and putting off their Garments, their long Lives, unwrinkled Skins, easie Child-birth, virgin-like Breasts, and unsophisticated Venery, the imposture and gullery of fine Cloths, (like pernicious Sauce) never begetting in them a false Appetite, nor administering occasion of Lascivious phancies; I say, these are so considerable Concomitants of the Nakedness of these People, (which Historians jointly take notice of) that it may not only apologize for this seeming Barbarity, but put us to a stand whether they be not either more rational or more fortunate in this Point than the Civilized Nations. I am sure, some Sects of the Civilized World look upon it as a piece of Perfection to imitate them, if not to out-do them, as the *Adamites* and such like. And those two severer Sects of Philosophers, the *Stoicks* and *Cynicks*, will abet them in it, who contend there is no Turpitude in any thing but Sin; from which they willingly acquit the works of God and Nature. *That more general shame in Mankind, of having their more uncomely parts seen, is undoubtedly an indication by God and Nature, that we are born to higher and more excellent things than these corporeal pleasures.* But to be ashamed to be naked, and yet not to forbear those Sins that this Shame was intended a Bar to, such as Whoredom, Adultery and Sodomy, is to turn their Clothing into Cloaks of Hypocrisie; and to be but Apes and Satyrs still in green Coats. This is a taste of what may be said touching such uncouth Spectacles. But it would be too laborious a task for me, *Hylobares*, to answer every particular you may produce. I had rather employ my thoughts, while you are proposing them to others, in finding out some summary Answer to all, upon a fuller view of your Allegations, or *Euisfor's* Relations.

Philop.

Philop. *Philotheus* makes but a reasonable motion, *Hylobares*. Give him some respite, and propound your Particulars in common to all, or any that are ready to answer.

Cuph. A very good motion, *Philopolis*.

VII.
Of the ridiculous
Deckings
and Adorn-
ings of the
Barbarians.

Hyl. The next then, *Cuphophron*, shall be touching the ridiculous *Adornings* or *Deckings* of the *Barbarians*. The embroidering of their Skins with *Flowers*, *Stars*, *Birds*, and such like pleasant Figures, this indeed has as little hurt in it as that kind of work in Womens Petticoats. But the painting of their Skins with Serpents and ugly Beasts, as the *Virginians* are said to do, how vilely must that needs look?

Cuph. That's a slight business, *Hylobares*, if you consider the design, which I suppose is to make them look more terrible of aspect; a thing that seems to be affected in the Civilized parts of the World, many Families bearing Coats of Arms wherein are seen as venomous and poisonous Monsters. Not to add how general an Humour it is amongst Men, to desire *Power* more than *Goodness*, and to be feared rather than to be loved.

Euist. But what say you, *Cuphophron*, to the Gentry of *Calecut*, who stretch their Ears as low as their Shoulders, that they may be large enough to be laden with variety of rich Jewels?

Cuph. I say it is not so unhandsome, it may be, *Euistor*, as unsafe, unless they be well guarded. It is a fair invitation to have them effectually pulled by the Ears and Jewels at once.

Euist. Indeed I think so too, *Cuphophoon*. But what shall we think of the *Tartars* and *Maldives* cutting off all the Hair of their upper Lip?

Cuph. Why, *Euistor*, I think it an excellent way for the more cleanly drinking, and supping of their Pottage.

Euist. But is it not very ridiculous in the *Virginians*, to cut away half of their upper and lower Beards, and leave the other half behind?

Cuph.

Cuph. It is not, I must confess, so slightly. But who knows but that there may be some usefulness of it, as in the *Amazons* cutting off their right Breasts, the better to draw their Bow and Arrow? It may be also, when they take *Tobacco*, they flaver on the shorn side of their Chin.

Enist. But O the beauty of black Teeth, the affected Ornament of the Inhabitants of *Venesuela*!

Cuph. And so it may be, for ought we know, as lovely as black Hair and black Eyes and Eyebrows: a black Set of Teeth would fit excellently well with these. For my part, I know not whether Jet or Ivory looks more pleasantly; either, methinks, looks more handsomely than a row of Teeth as yellow as Box, which is the more ordinary hue of our *Europeans*.

Enist. But the Laws of Miction amongst those of the *West-Indies* is a pitch of Slovenliness beyond all *Cynicism*, the Men and Women not sticking to let fly their Urine even while they are conversing with you.

Cuph. That is very consequentially done, *Enistor*, to that simple shamelessness of being stark naked. For it is those Parts, rather than any Loathsomeness in the liquor that proceeds from them, (which is both wholesome to be drunk in sundry cases, and many times pleasant to the smell) that require secrecy in that Evacuation. Wherefore there seems more of *judgment* than *Sottishness* in this Custom, unless in the other Exoneration they use the like carelessness.

Enist. Cautious beyond all measure. No Miser hides his Bags of muck with more care and secrecy than they endeavour to unload themselves of that *Depositum* of Nature. They are very *Esfenes* in this point of Cleanliness, O *Cuphophon*.

Cuph. Why, this makes amends for the former: I thought they would easily smell out the difference.

Hyl. Methinks, *Enistor*, you ask a little out of order.

order. The present Theme is the Deckings of the barbarous Nations. But you see *Cuphophron* is excellently well appointed for all.

Cuph. An *universalized* spirit, a Soul thoroughly reconciled to the Oeconomy of the World, will not be at a loss for an Apology for any *Phænomenon*.

Euist. There are far harder than these to come, O *Cuphophron*. But I will only give one step back touching Ornaments. Is not that Bravery which *Americus Vesputius* records in his Voyage to the New-found-world very ghastly and tragical? For he says sundry of those Nations had quite spoiled their Visages, by boring of many great Holes in their Cheeks, in their Chaps, in their Noses, Lips, and Ears; and that he observed one Man that had no less than seven Holes in his Face, so big as would receive a Damask prune. In these they put blew Stone, Crystal, Ivory, or such like Ornaments. Which I the easilier believe to be true, having spoke with those my self that have seen *Americans* with pieces of carved Wood stuck in their Cheeks.

Sophr. *Cuphophron* scratches his Head as if he were something at a loss. In the mean time, *Euistor*, take this till *Cuphophron* has excogitated something better. That which is rare (we know) is with all Nations precious, and what is precious they love to appropriate and transfer upon themselves as near as they can: whence rich Men eat many times not what is wholesomest, but the hardest to be got. So if there be any thing more costly than another, they will hang it on their Bodies, though they cannot put it into their Bellies, such as their Ear-rings and Jewels. But these *Barbarians* seem to exceed them in the curiosity of their application of these Preciosities, they fully implanting them into their very Flesh, as if they were part of their natural Body.

Hyl. Well, *Sophron*; but how rude and sottish are

are they in the mean time, that they thus cruelly wound their poor Carcasses to satisfy the folly of their Pride and Phancy?

Sophr. But the boring of the Face and the slashing of the Skin I believe will prove more tolerable, than the cutting and piercing of the Heart with Care and Anxiety, which the Pride of more civilized places causes in Men of high Spirits and low Fortunes. Besides, *Hylobares*, it may be our ignorance to think they undergo so much Pain in the prosecution of these phantastick humours. For these Holes and Slashes may be made in their Bodies when they are young, like Incisions on the Bark of a Tree or a young Pumpion, that grow in bigness with the growth of these Plants. And how safely and inoffensively such things may be practised on young Children, the wringing off the Tails of Puppies, and Circumcision of Infants used by so many Nations, are sufficient examples.

Cuph. I thank you for this, *Sophron*; some such thing I was offering at, but you have prevented me. Proceed, *Eufstor*, or *Hylobares*, whether of you will.

Hyl. I prithee, *Eufstor*, puzzle *Cuphophron*, if you can, touching the *Political Government* of the *Barbarians*.

Eufst. Does not that seem marvellous brutish, O *Cuphophron*, that in some places they had no Government at all, as in *Cuba* and *New Spain*, whose Inhabitants went naked, acknowledged no Lord, but lived in common Liberty, as *Cosmographers* witness?

Cuph. Is that so unreasonable or brutish, O *Eufstor*, that those that are not burthened with the incumbrance of Riches should neglect the use of Laws; the chiefest Controversies amongst Men arising concerning Honours and Wealth, those two great incitements to Injustice? Wherefore those *Barbarians* seem so far from any Degene-

VII.
The Lawlessness of the Barbarians and their gross Extravagancies touching Wedlock apologized for by Cuphophron, Advocate general for the Paynims.

raey in this, that they rather resemble the *Præval Simplicity* of the *Golden Age*, where there was neither Judge nor Gaoler, but common Liberty prevented all occasions of Injury. Here Adultery was found impossible, there being only difference of Sexes, no distinction of the married and unmarried state, or appropriation of any single Female to one solitary Man. Which some eminent Sages of *Greece* (to omit the suffrage of some of the more spiritually pretending Sectaries of this present Age) have look'd upon as a special part of the most perfect platform of a Commonwealth their Wisdom could excogitate. Assuredly the power of Nature is so wire-drawn through so many ceremonious Circumstances, of Parentage, of Portion, of Alliances, and then so fettered and confined by the religious tie of Marriage, whether the parties can well hit it or no, that her vigour is very much broken, the Generations of Men weakned, and their Days shortened, in most parts of the civilized World: when as those Tenants in common you speak of seldom are sick, and ordinarily live to an hundred and fifty years, as I have read in Historians. So that the confinements of the Law of Marriage seem instituted for the *good of the Soul* rather than the *health and strength of the Body*. But outward Laws not reaching adulterous Affections the Hypocrisie of the Civilized Nations has made them too often forfeit the sincere good of both *Grace* and *Nature* at once.

Sophr. This is smartly, but madly and surprisingly, spoken, *Cuphophron*, and more like a Poet or Philosopher than like a Christian.

Cuph. This is nothing against the *Sanctity* of the Laws of Christianity, which undoubtedly are infinitely above not only the *Lawlessness*, but the *best Laws* of other Nations. But forasmuch as I find my self as it were *Advocate general* of the *Pagans*, I must plead their Cause, and make their Case look as tolerable as I can.

Both.

Bath. Which you do, *Cuphophron*, over-Lawyer-like, supporting your Clients without any regard to the Truth, while you impute the Health and Longævity, of these *Barbarians* to their promiscuous Venerly, rather than to their ranging abroad in the open Air, to their Fastings and Huntings, and other Hardships of life. But I have interrupted *Euistor*.

Euist. I pray you then, Mr. Advocate, what say you to that Custom of the *West-Indians*, who offer their Wives or Daughters to a Stranger in token of Friendship and Hospitality? Of the Bridegroom his not lying with his own Bride the first night, but some other of the like quality? Of the King of *Calecut*, in the *East-Indies*, his not lying with the Queen the first night, but one of the Priests, who has five hundred Crowns for his pains, as you may read in the Voyage of *Ludovicus Patritius*? What to the Custom of the Province of *Camul* belonging to the Great *Cham*, where the Master of the House, in an high strain of Hospitality, commits his Wife and his whole Family to the Stranger, to use his Wife and all he has with the same liberty himself doth; and that his Enjoyment may be entire, quits his house for the time, that the Stranger may seem to have no Corriual? as *Paulus Venetus* relates.

Cuph. This is marvellous pretty, *Euistor*. But I conceive the Custom comes from hence, in that they take Marriage to be no part of *Religion*, but of *Nature*, and look upon their Wives merely as the best Chattel they have, and therefore in an high strain of Friendship offer them to be enjoyed by their Friends. In which kind Simplicity the *Camulites* seem to exceed all the rest.

Euist. But what think you of the Priest of *Calecut*, *Cuphophron*?

Cuph. I think that his lying with the Queen the first night pretends to an auspicious Consecration of her Womb to future Fertility; and

that his five hundred Crowns are a reward of this religious performance.

Euist. But it is a strange act of Religion, to lie with another Man's Wife.

Cuph. The direction of the Intention, *Euistor*, is all in all. The Priest does not intend to commit Adultery, but to consecrate the Womb. But what blemish is this in Providence, that Paynim-Priests are as crafty as some of the Christian, who upon Spiritual Pretences too often promote an Interest of the World and the Flesh, as these *Calecut* Priests seem to do, they both reaping the pleasure of living with the Queen, and strengthening the Interest of the Priesthood by mingling the *Sacerdotal* with the *Royal* Seed, the first born of the Queen being in all likelihood as much the Son of a Priest as Heir to the Crown?

Philop. I thought *Cuphophron* had not been so nimble a Politician.

Hyl. His zeal, *Philopolis*, for the *Paynims* makes him more than ordinarily quick-witted.

Euist. But what excuse will his wit find out for the other excess in Matrimony, that, I mean, of the *Tartars*, who think Marriage so holy, that they believe their God *Natagai* to have Wife and Children, and therefore if their Sons or Daughters die before age, yet they celebrate a Marriage betwixt parties thus deceased, that they be Man and Wife in the other World?

Cuph. That they make Marriage so Sacramental a thing, need not seem strange to us. But that they conceit God to have Wife and Children, is more extravagant, and yet not much more than that opinion of the *Anthropomorphites*, who fancy God in the form of a Man. Which conceit certain Monks of *Egypt* were so mad upon, that they forced the Bishop of *Alexandria* to subscribe it for fear of his life.

Euist. I perceive no small matters will puzzle *Cuphophron's* invention: and therefore though the

the *γυναικονεγετέμντοι*, and the Men of *Arcladam* VIII. that lie forty days in Childbed for their Wives, Of the *γυναικονεγετέμντοι*, and the present themselves to my Memory, yet I will pass them over.

Cuph. That's a very odd thing of the Men of *Arcladam*, *Euistor*: I pray what is it?

Euist. When the Woman is delivered, she gets out of the Bed as soon as she can, and follows the businesses of the House; but the Man lies in for so many days, and does all the offices of a Mother to the Infant, saving the giving it suck: and the Neighbours come a-gossiping to the Man thus lying in Bed, as in other Countries they do to the Woman. And they of *Arcladam* give this reason for this custom, because the Mother had a sufficient share of trouble in bearing the Child and bringing him forth, and that therefore 'tis fit that the Man should ease her now, and take off part of the care to himself, as *Paulus De Region. Orient. l. 2.* *Venetus* reports.

Cuph. If the Men of the Country had had Milk c. 41. in their Breasts, which several Men have had, according to the testimony of many credible Writers, Philosophers, Physicians, and Anatomists, the Custom had been more plausible. But such as it is, it has its reason, as you see, and it was not a pure piece of Sottishness that carried them unto it. And for the *γυναικονεγετέμντοι*, in that the Women rule them, it is a sign that it is fit they should. For it is in virtue of their Strength, Wit, or Beauty; and you know the lambick,

Πρῶτον δὲ δὲ ἀξίον παραυδῶ.

They chose their Kings of old from the Beauty of their form, as *Lucretius* notes. And why do Men rule the Women, but upon account of more Strength or more Wisdom? But where the Women rule the Men, it is a sign they have more Strength or Wit, and therefore have a right to rule them. And indeed where do they not rule them? in so much that the whole World in a manner are of

the *γυναικωνεξουσι*. So that this is no peculiar Disorder amongst the *Barbarians*, such as *Mela* and *Diodorus Siculus* mention.

Hyl. The Women are much beholden to you, *Cuphophon*, for your so kind and careful Patronage of them.

Cuph. I am of a large Spirit, *Hylobares*; I love to be civil to all Sects, Sexes, and Persons.

IX.
Of the Pa-
gans Cruelty
to their En-
emies, and in-
humane Hu-
manity to
their Friends.

Hyl. *Cuphophon* swallows all down very glibly. But, as I remember, there are some direful Stories of the Pagans cruelty to their Enemies, and inhumane Humanity to their Friends, that, methinks, should a little turn his Stomach, *Euistor*.

Euist. There are very savage Customs recorded in *Pomponius Mela* touching the *Essedones*, *Axiaca* and *Geloni*. The last cloath themselves and their Horses with the Skins of their slain Enemies; with that part of the Skin that covers the Head they make a Cap for themselves, with the rest they cloth their Horses. The *Essedones* celebrate the Funerals of their Parents with great Feasting and Joy, eating their Flesh minced and mingled with Mutton; (which is the manner of their Burial of them) but tipping their Sculls with Gold they make Drinking cups of them: as the *Axiaca* quaff in the Heads of their slain Enemies, as well as drink their Blood in the field. In *Castella del Oro* the Inhabitants also eat their own dead. But in the Island *Java*, as *Ludovicus Patritius* reports, the Children do not, like the *Essedones*, eat their Parents, but when they are old and useless, sell them to the *Anthropophagi*, as the Parents do the Children, if desperately and irrecoverably sick in the judgment of the Physician. For they hold it the noblest kind of Burial to be interred in the Belly of a Man, and not to be eaten by Worms: To which if any expose the Body of his dead Friend, they hold it a Crime not to be expiated by any Sacrifice. The Laws also of the *Sardoans* and *Berberica*,

bicce, which *Ælian* relates, are very savage; the *Var. Hist. l. 4.* one commanding the Sons to knock the Fathers o'th' head when they are come to Dotage, the other prohibiting any to live above seventy years.

Hyl. Stop there, *Eufist*: let's hear what excuse the Advocate of the Panymys can devise for these horrid Customs.

Cupb. Truly, *Hylabares*, these things must seem very harsh to any civil person, especially at the first sight. But yet there seems, if we make farther search, to be something commendable at the bottom of some of these. For the Parricide that is committed by the *Sardoans* and *Berberice* seems to arise out of Compassion to their Parents, they not enduring to see so sad a Spectacle as helpless and wearisome old Age, a heavy Disease, and yet incurable by any thing else but Death. And those of *Java*, that sell, either the Parents their sick Children, or the Children their aged Parents, to the *Canibals*, it is both to ease them of their pain, and procure them, as they think, the most honourable Burial. And it is no small countenance to these barbarous Customs, that *Sr. Tho. More's Utopia* allows painful and remediless Diseases to be shortened by some easie way of death. Which seems to me another kind of Midwifery, to facilitate the birth of the Soul into the other World, as Midwives do the entrance of the Body into this. Which may be the reason why the *Essedones* are so jocund at the Funerals of their Friends, they looking upon it as their Birth-day into the other State.

Eufist. The *Thracians* do so indeed, if we will believe *Pomponius Mela*, who adds, that their Wives contend who should be buried with their dead Husbands. As also do the *Indians*. And *Arals* to accom-
costa reports that the Kings of *Peru* and the Nobles of *Mexico* had their Wives, nearest Friends and Servants, killed at their Funerals, to bear them company into the other World. *Cupb.*

X.

Their killing
Men at Funerals to accom-
pany the dead

Cuph. This is harsh, I must confess, *Euistor*; but, it may be, not so silly and unpolitick. For this Custom might be begun for the safeguard of Husbands and Kings from being poisoned by their Wives, nearest Friends and Servants.

Euist. But what a mad Solemnity was that of the Funeral of the Great *Cham* of the *Tartars*, which *Paulus Venetus* describes, when his Body was carried to the Mountain *Alchai*? For they *De Region Orient. l. 1. c. 54.* slew every one they met in the way, Horse and Man, saying these words, *Ite, & Domino nostro Regi servite in altera vita*. It is thought no less than twenty thousand Men were slain thus on this occasion at the Funeral of the Great *Cham Mongu*. There seems not in this so much as any Plot or Policy, *Cuphophron*, but mere savage *Barbarity*.

Cuph. It is very wild indeed, *Euistor*: But the opinion of the Immortality of the Soul and personal distinctness of the deceased in the other life is both sober, religious, and Philosophical; and the Impression of the belief thereof on the the Spirits of the People very useful and Political, for the making them warlike and just; and this Solemnity of more force to impress this belief, than all the subtile Ratiocinations of the Philosophers.

Euist. But it is so barbarously cruel, O *Cuphophron*.

Cuph. Who knows, *Euistor*, but most of these Men were Volunteers, and had a mind to serve the Great *Cham* in the other World? Otherwise they might have kept out of the way. And the Ambition of living Princes sends more to *Orcus* than this Superstition about the dead *Cham* of the *Tartars*, and, methinks, in more uncouth Circumstances. For he that dies in the service of his living Prince leaves him he serves, but he that dies in love to the deceased *Cham* goes to the Prince he loves.

Euist.

Euist. Very elegantly answered, *Cuphophon*.

Hyl. *Cuphophon* is such an *Oedipus*, that he will stick at the Solution of no Riddle.

Euist. But I have one more to try his skill to the purpose, an accustomary Cruelty of the People of *Caraiam*, such as it is hard to say whether it be more ridiculous, or barbarous.

Cuph. I prithee, *Euistor*, what is it? I love to hear such Stories.

Euist. The forenamed Author tells us that the People in this Country, when a Traveller from Foreign Nations lodges with them, the Man of the House, if he perceive the Stranger to be one of an excellent carriage and vertuous behaviour, prudent and sober in his Words and Actions, and very eminent for his Goodness and Honesty, he will be sure to get up at midnight and kill him, conceiting that thereby he shall for ever detain the Prudence, Vertue and Honesty, nay the very Soul, of this Traveller in his House, and that he will be a perpetual Lodger there.

Bath. Surely *Euistor* plays the Wag with *Cuphophon*, and contrives a Story to pole him.

Euist. In the word of a Gentleman, *Bathynous*, I relate no more than what I read, and what any one else may read in *M. Paulus Venetus* his History of the Oriental Countrys, in his second Book and the fortieth Chapter.

Cuph. I could easily suspect *Hylobares* of such a piece of Wagery, but I believe *Euistor* will deal *bonâ fide* with me, and play no tricks; and therefore I am glad *Hylobares* has committed this Province to him. But as for his Story of the Inhabitants of *Caraiam*, I do not see that the Cause of the Paynims is much detrimented thereby. It should seem these *Pagains* were as greedy after Vertue as the civilized Nations after Money, who ordinarily murder the Owner to make themselves Masters of it. They therefore were more ignorant, but we more wicked. But what farther

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The Caraiamites murdering good Men to seize on their Vertues,

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On the Author's Character

Mystery there may be in the matter no Man knows. It may be they intended the deceased for some *Lar familiaris*, whose Soul they would propitiate by some religious Ceremonies after they had trespassed so far on his Body, which they had killed in honour and love to his Virtues, though with small kindness to his Person. But whether it be more tolerable to murder Men out of love to their Virtues, or out of hatred to them, I leave, as a new Disquisition, to more subtle *Casuists*. I am sure the Jews had no other cause than that to kill our Saviour, although they lived under the Institutes of no less noble Lawgiver than *Moses* himself, and were then the choicest part of the civilized World.

Hyl. You do but play with *Cuphophron*. I pray you, *Eufstor*, try what *gusto* he hath for the Diet of the *Canibals*.

XII.
Of the An-
thropophagi
or Canibals.

Eufst. Had not you better resume your Province, *Hylobares*, and assault him your self?

Hyl. It cannot be in a better hand than yours, *Eufstor*, who so particularly remember Stories. Besides that *Cuphophron* is out of all jealousy of being abused by you, which will make his Answers come off more glibly.

Eufst. Well then, since it must be so, I will add to this single example of slaying Men to seize upon their Souls, that of murdering them to feed upon their Bodies, a Villany, *Cuphophron*, very frequently mentioned as well in ancient as modern Historians: As of the *Anthropophagi* about the *Nyffean* Mountains in *India*, which *Eufstathius* notes; as also those of *Scythia*, noted by *Pomponius Mela*. And *Solinus* takes notice not only of these *Anthropophagi* of *Scythia*, but mentions also others in *Ethiopia*. The truth of which things later discoveries seem to ratifie. *Christophorus Columbus* tells us of *Canibals* not far from the Island *Hispaniola*, that eat Man's-flesh, and salt

or

or soufe it, as we do Beef, Pork, Bacon, and Brawn: That they geld those they take young, as we do Capons, to make them eat more tender; and keep Women alive to breed on, as we do Hens to lay Eggs. This Island of *Canibals* is called *Insula Crucis*, of which you may read more in the Voyage of *Columbus*. The Men of *Zipangai*, (that belongs to the *Tartar*) if they light on a Stranger, unless he can redeem himself, kill him and eat him, calling their Friends and Kinsfolks to the Feast. In *Timaine*, a Town of *Castella del Oro*, they sold Man's flesh in the Shambles, as *Cosmographers* write. As also that the *Brasilians* celebrate their Festivals, making themselves merry over the body of a fat Man cut into Collops; and that the Enemies they take in War they roast and eat, dancing round about them.

Cuph. Enough, *Euistor*, my stomach is surcharged already; nothing is more nauseous than the Phancy of those things is to me. Nor can I devise what may be said in the behalf of so high Barbarities. Only it is to be noted, That these sad Objects are more a torment to the well-natur'd living than any farther mischief to the dead: and that slaying of Men of their Estates and Livelihood, or taking away their Lives, is an harder Cruelty to the sufferer; and that it is not so much the conscience of *Decorum*, as queaziness of Stomach, that makes our modern *Europeans* abstain from their Enemies Carcasses. Besides, whether is it more barbarous out of scorn and hatred to kill Men to feed their Dogs withal, as the *Spaniards* used the poor *Indians*, or for the *Indians* or other *Barbarians*, out of an appetitious liking of Man's flesh, more honourable to bury it in their own bowels? a Funeral solemnity that some of them use, and think it the last good deed they can do for their deceased Friends. Wherefore we can only make this deplorable Conclusion, That the unmercifulness of the

the *Europeans* is not less, but their Hypocrisie more, than that of the uncivilized *Indians*. For that horror they profess and abhorrency from the Flesh of dead Men (which instinct, questionless, God and Nature has implanted in us as a bar against all Cruelty to our kind) does not keep them off from doing all the *real* Cruelty that is committed by the *savage* Nations. Whence they seem to me to be self-condemned, while they boggle at the less kinds of Cruelty, and so frequently practise the greater; *straining at the Gnat*, (as it is said) but in the mean time *swallowing down the Camel*.

Sophr. I promise you, *Cuphophron*, I did not think you could have made so passable work out of so crooked and knotty a matter. At least thus much I think is true, That to them that make so light of War and Bloodshed and Murthering of Men to seize on what they have, to them, I say, to whom this substantial Cruelty seems tolerable, these Men should not think it intolerable in Providence, that she permits those slighter and more innocuous shadows thereof. For all those seeming Cruelties are but the flagellation of the absent, and they take up and use at their pleasure only what he has left: but the killing and murdering of a Man is a present tormenting of him, and forcibly driving of him out of all that he has. Which I speak to shame the civilized Nations, in shewing them that they frequently commit acts that are infinitely more cruel and barbarous than those which they themselves judge the most horrid and outrageous of all the acts of the *Barbarians*.

Cuph. I am glad, O *Sophron*, to see so grave a Judgment fall in with mine.

Sophr. I must confess, *Cuphophron*, that you have made a pretty shuffling show of mitigating the harshness of the secular Barbarity of the *Paynims*, as you call them: but I fear you will not have half

half the success in palliating the gross Enormities of their Religions.

Hyl. And that, *Sophron*, is the very next thing that I would have *Euistor* to exercise Mr. Advocate-general's Wit in.

Euist. In what, *Hylobares*?

Hyl. In finding any tolerable excuse for their gross Opinions touching God, for their Polytheism and Idolatry, for their Men-Sacrifices, Devil-worship, Sacrificing Men to the Devil, and the like.

XIII.

Of the Atheism and Polytheism. of the Barbarians.

Euist. I understand you, *Hylobares*, and shall accordingly propound Instances to *Cuphophon*. In the first place therefore, *Cuphophon*, I pray you, what do you say to the *Brasilians*, that are reported to acknowledge no God at all, and yet to be so addicted to Divination, that they grow mad therewith?

Cuph. To this I answer, That in that they are so much addicted to Divination, it is a suspicion that they do believe there is a God; and may be slandered as Atheists, because they worship no Idols nor any visible Object.

Euist. That is very charitably surmized of you, *Cuphophon*.

Cuph. But suppose they be Atheists, how many thousands are there of such kind of Cattle in the most civilized parts of Europe?

Euist. But others of the *Indians*, *Cuphophon*, to make amends, hold more Gods than one. They of *New-England* worshipped *Kesan* their Good God, and the *Devil* beside, that he might not hurt them.

Cuph. And so by worshipping the Devil, acknowledged two sovereign Powers or Principles, a good one and a bad one: Which though it be a great Errour, yet is such as very great Wits have fallen into. For *St. Augustine* himself before he became Christian, was a *Manichee*. And *Plutarch*, in his *Isis* and *Osiris*, entitles *Plato* to the like Errour, *ἡ μὲν Ἰσὶς καὶ Ὀσίρις τὸν καλόν.* He tells

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tells us also that *Zoroaster* was of the same Opinion; and that they named these two distinct Principles *Oromasdes* and *Arcimanius*; and that the *Egyptian Osiris* and *Typhod* answer to them. So that it is not any sign of so great Sottishness, if the *Barbarians* of *America* were laps'd into this strange mistake.

Euist. But your Paynims, O *Cuphophron*, seem to have made not only two, but even two thousand Deities, while they worshipp'd Sun, Moon, Stars, Beasts and Plants, Sea, Land, Wind, Thunder, Caves, Hills, the tallest and most spreading Trees, nay whatever living Creature they met with first in a Morning, as some choose *Valentines*; or rather not choose them, but embrace the first they meet on *Valentine's* day.

Cuph. This cannot be deny'd, *Euistor*, but that the barbarous Nations did religious Worship to innumerable Objects of this kind, but not as to the supreme Power of all, (which was the primary or ultimate Object of all their Adoration) but rather as to Images and Symbols of that ultimate Object. And how great a part of the Civilized World, even of them that are called Christians, contend that the worshipping of Images in such a sense as this is laudable and right.

Euist. I think both much-what alike laudable.

Bath. I have thought often of this point, and that very impartially as well as anxiously, and I cannot for my life find any excuse for those of the *Roman* Church to clear them from Idolatry, but the same with better advantage may be alledged for the Pagans, they having no written Law against worshipping Images as the *Romanists* have, who acknowledge the Bible to be the Word of God.

Euist. That is very material. But what mitigation can you find out, O *Cuphophron*, for that horrid and hideous way of worshipping these Objects, as that of the *Scythians* about *Taurica* *Cher-*

Cherfonesus, who sacrificed Strangers to *Diana*, that is, to the *Moon*?

Cuph. This is very harsh: but I pray you let me ask you this one question, *Euistor*. Did never any Man suffer in the civilized parts of *Europe*, for being estranged from certain Religious Lunacies which bloody and tyrannical Obtruder urged upon them under no less penalty than Death?

Euist. I must confess that History furnishes us with Instances of not only many Hecatombs, but several thousands of Holocausts of Man's Flesh butchered by that bloody Church of *Rome*, and sacrificed to the honour and interest of their great *Diana*. You know what I mean, *Cuphophon*.

Cuph. I do. And I pray you how much better is this than the Pagans sacrificing of Men to *Diana Taurica*?

Euist. Both exceeding bad: And yet I must propose to you other things as ill or worse. As that barbarous Custom of the *Ammonites*, who sacrificed their Children to *Molech* or *Milchom* in the Valley of *Tophet*, so called from the Drum that was their beat to drown the lamentable Cries of the murdered Infants.

Cuph. This I must confess is exceeding barbarous, *Euistor*, to sacrifice though but a single Son to that cruel Idol. But, methinks, it seems more destructive to Mankind, that those that either are or ought to be *Patres Patria*, (I mean great Princes and Emperors) unprovoked by any Injury, but merely out of a desire of *Dominion* and *Rule*, are so lavish of the blood of their Subjects, as to expose numerous Armies of them to the Slaughter; they smothering in the mean time the groans of the dying and maimed by the sound of Drums and Trumpets, and other clattering noises of War, while they thus sacrifice to the cruel Idol of *Ambition*, as the *Ammonites* to *Milchom* in the valley of *Tophet*. And will History acquit the civilized World of this part of Barbarity, *Euistor*?

Euist.

Euist. The Grand Seignior is deeply guilty of this cruel kind of Idolatry: And I wish it were not to be found too much in Christendom it self.

Cuph. So do I.

Euist. But, God be thanked, we are so clear from one horrid crime of the Pagans, that we have nothing like it in Christendom.

Cuph. What's that, *Euistor*?

XV.
Of their wor-
shipping the
Devil.

Euist. Why, it is the worshipping the very Devil himself. Which that the Pagans did, is manifest from their Temples and Images, from the madness of their Priests, and from their Sacrifices. The *Peruvians* worshipped two carved Idols, a *black Goat* and a *long Serpent*, both of them perfect Symbols of *Satan*, and such as himself loves to appear in. In the City of *Goa* their Pagods or Idols are of so detestable a form, that no Man can imagine how ugly and deformed they are: yet these they consult as Oracles, and by the power of the Devil have Answers from them. The *Chinois* also worship a Devil-Idol standing on an high, but something duskyish, place of their Temples, having two huge Horns on his Head with a most terrible Countenance, with sharp Claws instead of Hands and Feet, and his Head uglily starting out from the midst of his Breast, as *Gotardus* describes him. But the most horrible description of a Temple is that of the King of *Calecut*'s, where they worship his God *Deumo*: for the true God *Tamerani* he serves not, because, tho' he made the World, yet he has given up the Government of it, as they conceit, to *Deumo*. This Temple has its Entrance garnished with numbers of Devils made in Wood artificially turned and carved. In the midst of the Chappel there is a Seat like a Throne of Brass, with a brazen Devil sitting upon it, with a Crown on his Head, like that of the *Roman Pontiff*, (as *Ludovicus Romanus* describes it) out of which

which come three Horns. There are four others also that turn in after such a manner, as that they seem to support his Head. He has also four Teeth standing out of his foul wide gaping Mouth, and a threatening Look, with terrible staring Eyes, and Hands with crooked Nails like to Hooks; but his Feet not unlike to a Cock's. In every corner of the Chappel is likewise placed a Devil made of Brass, with such art, as that he seems to be in the midst of Flames wherein Souls are scorched in most direful manner, whom the Devil also is devouring up, putting one Soul into his Mouth with his right hand, and reaching underneath at another with the left.

Cuph. If there had been written upon the Walls of the Chappel, *Primus in orbe Deos fecit timor*, (as they say there is in *Mahomet's* Mosco's *Non est nisi Deus unus*) all had been complete.

Euist. Can there be any thing possibly parallel to this, *Cuphophron*, amongst our civilized *Europeans*.

Cuph. I think nothing, unless it be the Religion of the *Superlapseans*, the Object whereof is *Infinite Power* unmodified by either *Justice* or *Goodness*: which is that very Idol of *Typhon* or *Arimanius* I spoke of. For this Imagination of *Omnipotent Power* and *Will* acting without any regard to *Justice* or *Goodness*, is but an Idol, no real thing. If it were, it were more horrible than the *Indian Deumo*, or any Devil that is. But it cannot be God: For God is Love, and every thing acts according to what it is.

Sophr. Very well argued, *Cuphophron*.

Philop. In many things *Cuphophron* seems to be on a more than ordinary good pin to day.

Euist. But I believe he must stretch his wit to an higher pin than he has done hitherto, to pretend to make any tolerable answer to what follows.

XVI.
Of their sa-
crificing Men
to the Devil.

Cuph. Why, what strange thing is that which follows, *Euistor*?

Euist. The Sacrificing of Men to the Devil. Those of *Pern* frequently sacrifice their Children for the success of the affairs of their *Ingua*, for Health, Victory, or the like. The Son was also frequently sacrificed for the health of the Father. They of *Mexico* had a Custom of sacrificing of their Captives. Whence their Kings were often stirred up by their Priests to make War upon their Neighbours, to get Captives to sacrifice to the Devil, they telling them their Gods died for hunger, and that they should remember them. The Devil also himself is said to appear in *Florida*, and to complain that he is thirsty, that humane blood may be presently shed to quench his thirst.

The solemnity of sacrificing Captives to *Virziliputzly* in *Mexico* within the Palisado of dead Mens Skulls is most horrid and direful: where the high Priest cut open their Breasts with a sharp Flint, and pulled out their reeking Hearts, which he first shew'd to the Sun, to whom he offered it, but then suddenly turning to the Idol, cast it at his face; and with a kick of his foot tumbled the Body from the Terrass he stood upon down the Stairs of the Temple, which were all embrew'd and defiled with Blood. These Sacrifices also they ate, and clothed themselves with the Skins of the slain.

Cuph. Now certainly this Custom of the *Americans* is very horrible and abominable, thus bloodily to sacrifice Men to that Enemy of Mankind the Devil. And therefore it were very happy if we had nothing in these civilized parts of the World that bore the least shadow of similitude with it.

Euist. Why? have we any thing, *Cuphophron*?

Cuph. Why? what is the greatest horror that surprises you in this Custom, *Euistor*?

Euist.

Euist. To say the truth, *Cuphophon*, I do not find my self so subtle and distinct a Philosopher as explicitly to tell you what, but I think it is, first, That Mankind should worship so ugly and execrable an object as the Devil; and then in the second place, That they should sacrifice so worthy and noble a thing as an *humane Body*, which is in capacity of becoming the Temple of the Holy Ghost, to so detestable an Idol.

Cuph. You have, I think, answered very right and understandingly, *Euistor*, if you rightly conceive what makes the Devil so detestable.

Euist. Surely his *Pride*, *Cruelty* and malignity of *Nature*, and in that all *Love* and *Goodness* is extinct in him, which if he could recover, he would presently become an Angel of Light.

Bath. *Euistor* has answered excellently well, and like a Mystical Theologer.

Euist. To tell you the truth, I had it out of them.

Cuph. But if he has answered right, *Barthynous*, it is a sad consideration, that we have in the civilized parts of the World those that profess a more odious Religion than the *Mexicans* that sacrifice Men to the Devil, I mean, the *Superlapsarians*. For the Object of their Worship is a God-Idol of their own framing, that acts merely according to *Will* and *Power* sequestred from all respect to either *Justice* or *Goodness*, as I noted before, which is the genuine *Idea* of a *Devil*. To which Idol they do not, as the *Mexicans*, sacrifice the mere *Bodies* of Men, but their very *Souls* also; not kicking them down a Terrace, but arbitrarily tumbling them down into the pit of Hell, there to be eternally and unexpressibly tormented, for no other reason but because this their dreadful Idol will have it so. Can any Religion be more horrid or blasphemous than this?

Hyl. I perceive you begin to be drawn dry, O *Cuphophon*, you are fain so to harp on the same

string. This is but your *Typhon* and *Arnimanus* you mentioned before. I expected some more proper and adequate Parallelisms to *Euistor's* fresh Instances, especially to that of sacrificing to the Idol *Vitziliputzly*.

Cuph. Do you think then, *Hylobares*, that it is so hard a thing to find something in the civilized World more peculiarly parallel to that dreadful Ceremony? What think you of the *Roman Pontiff*?

Euist. How madly does *Cuphophron's* phancy rove? and yet how luckily had he hit, if he had but made use of the usual name *Papa*? For that is also the Title of the high Priest of *Mexico*, who sacrifices Men to *Vitziliputzly*, as *Josephus Acosta* tells us.

Hist. Ind.
lib. 5. c. 14.

Cuph. I thank you for that hint, *Euistor*: It seems then there will be a consonancy betwixt the verbal Titles as well as an Analogy betwixt the things themselves.

Hyl. I would gladly hear that Analogy, *Cuphophron*. Not that I should take any such great pleasure in finding the Papacy so obnoxious, but that it pleases me to observe the versatil sleights and unexpected turnings of your movable Phancy.

Cuph. Nor care I to tell you for either the one or the other, *Hylobares*, but that I may adorn the Province I have undertaken in the behalf of the poor Paynims. The Analogy therefore briefly is this: That as the high Priest of *Mexico* with his Officers pulled out the Heart of the Captives, kicking down their Bodies for the Assistants to eat their Flesh, and cloath themselves with their Skins: so the *Roman Pontiff*, by his cruel Inquisitors discovering the true Religion of the faithful Servants of Christ, whom they hold in a forcible Captivity, murdered them, and gave their Estates for a spoil to his cruel Ministers and Assistants, to feed and cloath them. Does not this occur often enough in History, *Euistor*?

Euist.

Enist. It cannot be deny'd, many thousands have been thus butchered.

Hyl. But to whom were they sacrificed, *Cuphophron*? You have omitted a principal term that ought to have been in the Analogy.

Cuph. I would I knew what *Vitziliputzly* signified.

Enist. If that will do you any service, I can *Hist. Ind. lib.* tell you what it signifies expressly out of *Josephus* 5. cap. 9.

Acosta, viz. *The left hand of a shining Feather.*

Cuph. Very good, very good: have patience then a little. Why may not then the *Sun* easily signify the *heavenly Glory*, or the *Glory of God*; and this *shining Feather* the *vain and foolish Pomp* and *Glory of the World*, or the *Pride of Life*?

Hyl. That is not much strained, *Cuphophron*; but what then?

Cuph. Wherefore as the high Priest of *Mexico* pretends to sacrifice to the *Sun*, shewing him the smoking Heart of the *Captive* when he has pluck'd it out, but presently turns about, and does really and substantially cast the Heart of the sacrificed to the Idol *Vitziliputzly*: So the *Roman* high Priest, when he murders holy and righteous Men (under pretence of Heresie) for denying such falsehoods and Blasphemies as are only held up for the supporting the Interest of the *Papal Sovereignty and Sublimity*, pretends these Murders Sacrifices to the *Glory of God*, and for the vindication of *His Honour*; when as they are really and truly bloody Oblations and cruel Holocausts offered up to that Idol of Abominations, *Pride of Spirit*, and *vain Mundane Glory* and *Pomp*, and a remorseless Tyranny over the Souls and Bodies of Men: which is such a quintessential *Lucifer*, that it is that whereby *Lucifer* himself becomes a *Devil*.

Hyl. All this from *Vitziliputzly* signifying the *left hand of a shining Feather*. Ha, ha, he. Wit and Phancy whether wilt thou go? How merrily.

rily conceited is *Cuphophron*, that can thus play with a Feather?

Sophr. I promise you, *Hylobares*, though the Phancy of *Cuphophron* may seem more than ordinary ludibund and lightsomely sportful, yet what he points at seems to be overlamentably true, viz. That many thousands of innocent Souls have been made Burnt-offerings to the *Luciferian Pride* of the *Roman Hierarchy*, and the *Sons of God*, (which is worse than the *Mexicans* case) thus cruelly and perfidiously sacrificed to the first born of the Devil.

Euiſt. This is too true to contend against it.

Hyl. I wish it were not so. But in the mean time we can never take *Cuphophron* at a loss.

Euiſt. So methinks, and I have but one kind more of Tragical Instances to pose him with.

Cuph. What's that, *Euiſtor*?

Euiſt. In some parts of the World they are their own Executioners; as those of *Narsinga* and *Bisnagar*, who cut their Flesh in pieces, and cast it on the Idol's face, or putting a piece of their own Flesh on the pile of an Arrow, shoot it up into the Air in honour to their Pagods, as *Gatardus* writes. After which Ceremony they cut their own Throats, offering themselves a Sacrifice to their Idol. The King of *Quilicare*, upon a silk Scaffold, in view of his people, after some solemn Washings and Prayers, having first cut off his Nose, Ears, Lips, and other parts, cuts his own Throat, as a Sacrifice to his Idol. *Gatardus*, as I remember, adds, that there is loud Musick sounding all the time. This is done every Jubilee.

Cuph. Whether Satan put them upon this Slavery out of his scorn and hatred of Mankind, or that he pleases himself in feeling his own Power, or in seeing examples of the great affection and fidelity of his Vassals, (as imperious Whores pride themselves in commanding their Lovers some

some signal Hardship or Penance, as being a more sure testimony (if they perform it) of a more than ordinary worth in themselves, that has engaged them in so perfect a Bondage) or whether it be out of all these put together, is not so requisite to dispute.

Hyl. No more is it, *Cuphophron*, it is so little to the present purpose.

Cuph. But I was coming to something which is more near to the purpose, namely, That the nearest to these *Self-Sacrificers* to Satan are those sad Disciples of a certain *Mystic* of dark and sour Dispensations, who having no knowledge of a Deity but such as is represented unto them in the dreadful shape of the *Indian Demo* above described, that is, *Will* and *Power* disjoined from all *Justice* and *Goodness*) having first almost fretted a pieces their very Heart-strings with tormenting Thoughts and anxious Suspicions, do at last either hang or drown themselves, or else cut their own Throats, as a sad Sacrifice to that ghastly Idol which their false Teachers had set up in their melancholized Phancies. But no Amulet against such diabolical Impostures comparable to that divine saying of *St. John*, *God is Love; and he that abideth in Love, abideth in God, and God in him.*

Sophr. That is very profitably and seasonably noted, O *Cuphophron*: and tho' my Judgment is not so curious as to criticize on the perpetual exactness of your applications of the sad Miscarriages of the civilized Parts of the World to those gross Disorders of the *Barbarians*; yet your comparisons in the general have very much impressed that note of *Philotheus* upon my Spirit, That the more external and gross Enormities committed by the barbarous Nations are as it were a reprehensive Satyr of the more fine and Hypocritical Wickednesses of the civilized Countries; that these civilized Sinners, abominating those wilder Extravagancies

XVIII.

The meaning of Providence in permitting such horrid Vices in the World.

vagancies, may withal give Sentence against their no less Wickedness, but only in a less-ugly dress. Whence it cannot be so great wonder that Providence lets such horrid Usages emerge in the World, that the more affrightful face of Sin in some places might quite drive out all similitude and appearance of it in others.

Bath. True, *Sophon*; but this also I conceive may be added, That Divine Providence having the full comprehension of all the Periods of Ages, and the Scenes of things succeeding in these Periods, in her mind, permitted at first and afterwards some parts of the lapsed Creation to plunge themselves into a more palpable Darkness, that a more glorious Light might succeed and emerge. The lovely splendour of which Divine Dispensation would not strike the beholder so vigorously, did he not cast his Eyes also upon that Region of Blackness and sad Tyranny of the Devil in preceeding Ages over deluded Mankind, such as *Euistor* has so plentifully discovered. All these things therefore seem to have been permitted in design to advance the Glory and adorn the Triumph of the promised *Messias*, the true Son of God and Saviour of the World.

Sophr. That may very well be, *Bathynous*. Nor is it any Injustice or Severity in God to make use of the Impenitency of Sinners to better purposes than either themselves or wiser Persons are many times aware of. But we interrupt *Euistor* by this unseasonable descanting upon *Cuphophon*'s performances.

XIX. *Euist.* I was only a going to add something of the Madness of the Heathenish Priests, as the of the Priests last Note of the Satanicalness of their Religion. of the Pagans. But it is scarce worth the while.

Cuph. Nay by all means let's hear that also, *Euistor*.

Euist. That the *Menades*, the Priests of *Bacchus*, were mad, appears in their very Name, whose
No-

Notation is from that Distemper. The Priest of the *Samadees*, a People subject to the *Muscovite*, begins his holy things with *howling*, which he continues till he grows mad with it, and then falling down dead, after orders his Sacrifice, and finishes the Solemnity he was about. The *Hoxiones* also, or Priests of *China*, when they consult their Oracles, cast themselves on the ground, stretching out their hands and feet, another reading in a Book, to whom are Responses made by some Assistants that sing and make a noise with Bells or Cymbals. In the mean time the Spirit comes upon him that lies prostrate, who, rising with staring Eyes and distorted Countenance, falls a prophesying and answering such Questions as the By-standers demand.

Cuph. These are mad guizes of Religion indeed, and yet not an unfit resemblance of as Mischievous a Madness amongst too many of our more civilized Religionists.

Enist. I believe you mean the howling *Quakers*, as *uncivil* as they are. For they began in that tone at first, and fell down dead in Trances, and afterwards getting up fell a phrophesying, uttering out of their swoln Breasts very dark Oracles, declaring against all Order and Ordinances, decrying all Reason as a work of the Flesh, and pretending to an unaccountable Spirit, and to a Light within that is invisible to all without that have not lost their spiritual Eyesight. None conceive they see it but such as are either blind or in the dark.

Cuph. There are great and good things the *Quakers* pretend to, *Enistor*, but they soil them by so wild a way of profession of them, and indeed in particulars seem to contradict what with so loud a Voice they in the general extol. But that Madness I hinted at is more Epidemical than this Sect, there being more besides these that never think themselves Divinely-wise to grow so
staringly

staringly mad that the eye of Reason seems to have quite started out of their head, and Fumes and Phancies to be the sole guides of their Tongue.

Sophr. I suppose, *Cuphophron*, you perstringe that general Disease of *ungovernable Enthusiasm* dispersed up and down in Christendom. And yet there is another kind of religious Madness more spreading and no less mischievous than this.

Cuph. I pray you what is that, *Sophron*?

Sophr. So fix'd and fierce a belief in an infallible Priesthood, that what they dictate for an Oracle, be it never so repugnant to all our outward Senses, to all our internal Faculties of *Imagination*, *Reason*, and *Understanding*, never so contradictory to whatsoever is *holy*, *virtuous*, or *humane*, yet they embrace and stick to it with that zeal and heat, that they fly in the Faces and cut the Throat of not only them that gainsay, but even of those that will not profess the same abominable Errours with themselves. It so enraged an Heat, kindled upon so enormous a mistake as never any Lunatick could think or speak more contradictiously, join'd with as high Outrages as ever Mad-men commit, for all manner of Murther and Cruelty, if this temper or spirit be not the *spirit of Madness*, and that of the highest strain, I know not what belongs to the *spirit of sobriety*.

Cuph. Certainly it must be a great matter that thus transports *Sophron*, and makes him something unlike his usual self.

Sophr. To tell you the truth, I had mine eye on the *Artolatria* of the *Romanists* and their Article of *Transubstantiation*, with all the wild Concomitants and Sequels thereof.

Cuph. You could not have pitched upon a greater reproach of the civilized World. I profess unto *Sophron*, tho' no Man can have a greater aversion than my self from slighting or reviling that which others embrace as the most sacred
solemn

solemn Point of their Religion; yet amongst our selves I cannot but declare, that this Figment of *Transubstantiation* comprises in it such a Bundle of Barbarities, of unheard of Sotifnesses, and savage Cruelties, that there is no one thing parallel to it in all Paganism. The manifold *Impostures* of the Priests of the Pagans, their *disparaging*, whether it be the feeding on the Flesh of Enemies, or entombing the Bodies of their dead Friends in their own Bellies, whether their gross *Idolatry* in the general, or their sacrificing Men to their Idols, all these Abominations are as it were tied together in this fictitious Fardel of *Transubstantiation*. For was there ever any *Indian* so imposed upon by their Priests, as to believe they had a power by a certain form of Words to turn a Cake of Maize into a living Man, and that the Miracle is done by them, tho' the Cake of Maize appear still to their Sight, to their Touch, and all their other Senses, as perfect a Cake of Maize as before? And how can these look upon the *Indians* as such a barbarous People, for either feeding on their Enemies, or burying their dead Friends in their own Bowels, when as they themselves profess that they eat and grind a pieces with their teeth, not dead, but living Man's flesh, and that not of an Enemy, but their dearest Friend and Saviour? Can any thing seem more barbarous than this? And then to uphold this Figment, (which seems invented only for the Pomp and Vain-glory of the Priest, that he may be accounted a stupendious Wonder-worker, a Creator of his Creator) to maintain this Fiction, I say, by the murdering many a thousand innocent Souls that could not comply with the Imposture, what is this inferiour to Sacrificing Captives to the Idol *Vitziliputzly*, as I intimated before?

Sophr. I am glad to see you, *Cuphaphron*, so heartily resent the unsufferable Wickedness of that Point

Point of the *Roman* Religion. I thought you had been so high flown a Philosopher, that you had taken no notice, no not so much as of these grosser Miscarriages in the Religions of the World : which had been an unpardonable neglect.

Cuph. If I flew higher than the strongest winged Fowls are said to do in the time of Pestilence, yet the scent and noisomeness of this crass and barbarous Miscarriage could not but strike my nostrils very hotly, and detain my Sight.

Sophr. The truth is, *Cuphophron*, that no *Phenomenon* in all Providence has more confoundingly astonished and amazed me than this of *Transubstantiation* in all its circumstances. If the Priests of *Peru* had thus imposed upon those Savages, how should we either have bemoaned them or derided them ! O poor Peruvians ! O sottish and witless Paynims, devoid of all Sense and Reason, that are thus shamefully imposed upon by their deceitful Priests ! Or else, O miserable people, that must either profess what it is impossible for any one entirely in his wits to believe, or else must be murdered by the grim Officers of the *Ingua*, incensed against them by the Complaints of an imposturous and bloody Priesthood ! But this is to be done in the most civilized parts of the World !

Hyl. Nay, this consideration would make any one sigh deeply as well as your self, but me especially. Does not this, O *Sophron*, subvert utterly all the belief of Providence in the World ?

Sophr. God forbid, *Hylobares*. No, it more strongly confirms it, there nothing happening to degenerated Christendom in all this but what is expressly predicted in the holy Oracles ; That in the time of the *Man of Sin*, God would send upon them that loved not the truth strong Delusions, that they should believe a Lie ; and particularly pointing at this reproachful Figment of Transubstantiation, it is said of the Beast, that he should blaspheme

2 Thess. 2.
11, 12.

Apoc. 13. 6.

pheme

pheme the Tabernacle of God, which undoubtedly is the Body of Christ; which, for the enhancing of the glory of the Priest, they thus foully debase and abuse.

Hyl. These things neither *Cuphophron*, as I think, nor my self are so well versed in as fully to judge of; but we presume much of your judgment and gravity, O *Sophron*: which is no small ease to us for the present.

Cuph. In the mean time, *Hylobares*, I hope you have spent all your force against me and my Paynims.

Hyl. Not all, but the chiefest, or rather in a manner all: for my other Remarks on the barbarous Nations touching their Religions are more slight, and such as bear too obvious a resemblance to the known Miscarriages of Christendom; such as the over-severe, or over-loose, methods of living in reference to future Happiness. An example of the latter whereof may be the Doctrine of the *Bonzii* of Japan, who teach the people, that if they pray but to *Amida* and *Zaca*, two holy Men that lived here, and satisfied for the Sins of the World, tho' they do it but carelessly and remissly, yet they shall not fail of everlasting Happiness.

XX.
Of their Religious Methods of living in order to future Happiness.

Enist. But *Gotardus* taxes these *Bonzii* for a Religious Order of Atheists.

Cuph. And yet several Sects in Christendom that would be thought no Atheists, as the *Antinomians* and *Libertines*, and others that would be loth to be noted by those Names, have too great an affinity with these *Bonzii* and their Followers in their Life and Doctrine. But I spare them. But what instance have you of the over-severe method, *Enistor*?

Enist. There is an odd example of the *Indian Abduti*, who for a time lived very rigidly and severely, but that Dispensation once being passed over, they gave themselves up to all Dissoluteness, and

and conceited they might do so with authority.

Cuph. That is very easie to parallel to the condition of some *Spiritualists*, who, under pretence of having subdued the Flesh by more than ordinary Austerities, and of having arrived to the Liberty of the Spirit, return again to the gross Liberties of the Flesh, to the great grief and scandal of the more sober Professors of Religion.

Euist. Some chaste Votaries of the *Turks* set a great Iron ring on their yard, using themselves as we do our Mares that they may not take Horse. Those of *Mexico* slit that Member for the same devout purpose.

Cuph. This is a sign that these chaste Votaries are in good earnest. But to pretend to undertake a Vow of Chastity more strong than iron or adamant, and yet to lie with other Mens Wives rather than to break it, is such a mysterious Juggle or contradictory point of Hypocrisie, that the very Pagans would be ashamed of it.

Euist. They might be so indeed, *Cuphophron*, nor does there any thing of importance occur to my Mind that looks like a sullen piece of Severity in *Paganism*, but the same may be produced in the very same terms in the present *Romanism*; as long and tiresome Pilgrimages, voluntary Whippings and Scourgings, immoderate Watchings and Fastings, and the like. These are the Exercises also even of them that serve Idols and worship the Devil, as well as of them that pretend to be the genuine Servants of the Lord *Jesus*.

Hyl. But is there nothing observable touching their Opinions of the other State, in order to which they may undergo these Hardships?

Euist. That is worth the noting, that most of the barbarous Nations have some glympse or surmize of the Soul's Immortality, and of a State after this Life. But it is often mixed with very feat Conceits. As they of *Peru* hold that after Death Men eat and drink and wantonize with Women.

XXI.
Of their Opinions touching the other State.

Cuph.

Cuph. Who knows but that they may understand that mystically, as the *Persians* expound like passages in *Mahomet's Alcoran*?

Bath. Besides these *Europeans* seem to me in some sort to *Peruvianize*, that think they can by bargain and contract buy future Happiness with Money as we do *Fields and Orchards* in this life; not considering that if *Paradise* be not opened within us by virtue of true Regeneration into the Divine Life, all the Wealth in the *Indies* will not purchase an entrance into the eternal *Paradise* in Heaven.

Euist. The *Brammans* also in the *East-Indies* have a most ridiculous conceit touching the Transmigration of Souls, namely, That the Reward of a vertuous Soul is, that she may pass out of a Man's body into the body of a Cow.

Cuph. That's ridiculous indeed, if the expression be not Symbolical, and hint not some more notable thing to us than we are aware of. For that the Transmigration of Mens Souls into the Bodies of Beasts has a Mystical or Moral meaning both *Plato* and some of his Followers have plainly enough intimated.

Euist. And *Gotardus* expressly writes, that these *Brammans* had the knowledge of *Pythagoras* and of his Philosophy, than which nothing was more Symbolical. I will produce but one observable more, and then give *Cuphophron*, or rather myself, no farther trouble. For *Cuphophron* turns all off with sport and pleasantry.

Cuph. You have produced nothing yet, *Euistor*, at all hard or troublesome.

Euist. Nor will I begin now: For it is only that they of *S. Sebastian de la Plata* have neither Image nor Idol.

Cuph. It is a sign they are the more pure Worshipers of the Deity.

Euist. If they be not *Atheists*. But that which I was going to add was that fond imagination of

of theirs, that after Death they should come into a pleasant Place which they dreamed to be situated beyond certain Hills, which they could point at with their fingers.

Cuph. It were a question worth the starting, whether this *American Elysium* or the Scholastick *Empyreum* be the more likely *Rendezvous* of blessed Souls departed this life.

Hyl. I pray you, what think you of that, *Cuphophron*?

Cuph. I think the *Cælum Empyreum* of the Schools is a childish Figment. For what ground is there that the first Heaven should be Cubical, unless it be for the young Angelick shapes to whip their Gigs on the flat and smooth floor thereof? Wherefore the rude *Indians*, so far as I know, may come nearer the mark than the subtile Schoolmen, tho' they both seem to me widely enough to miss it.

Hyl. But I am for the *Empyreum* of the Schools rather than for that *Elysium* of the *Americans*. For the *American Elysium* is somewhere, viz. beyond the Hills that those of *S. Sebastian de la Plata* use to point at. But if the *Empyreum* of the Schools be a mere childish Figment, it is no where.

Cuph. There's a reason indeed, *Hylobares*; how can it then be the real *Rendezvous* of separate Souls?

Hyl. Separate Souls are Spirits, *Cuphophron*, but Spirits are no-where: where can they therefore more fitly have their *Rendezvous* than in the Scholastick *Empyreum*, which is no-where also?

Cuph. Shame take you, *Hylobares*, have you hit on that piece of Wagery once again? Is this all the thanks I have for bestirring my self so stoutly to ease your aggrieved imagination, that was so oppressed and burthened with the consideration of the sad Scene of affairs in the Pagan World and Ages?

Hyl. For that friendly Office I return you many thanks, O *Cuphophron*, and must confess you have in your attempts shewn a great deal of Ver-

fatility

satility of wit and nimbleness of phancy, and that not without the mixture of some Solidity sometimes. But the less there had been of that, it had been the better.

Cuph. That's a Paradox indeed: why so, I pray you, *Hylobares*?

Hyl. For your endeavour being perpetually to shew that things were as ill in a manner in the Civilized parts of the World as in the Barbarous, this was not to ease me of my sad perplexing thoughts, but to redouble the burthen, and make the ways of Providence appear to me twice as dismal as before.

Cuph. This *Hylobares* has a mind to baffle me, and make me ridiculously unsuccessful in every thing I attempt. Did I not persist in the way that *Philothens* himself seemed to point at, viz. to undeceive your Phancy, that was so horribly struck with the strange Enormities of the Pagan World, by intimating that for the Civilized Nations, that you had a better conceit of, that the Heathen were in a manner little worse in their Opinions and Practices than they?

Hyl. Nay, I confess, *Cuphophron*, that that was pretty well levelled at my Phancy. But in thus quieting my Phancy, you have roused up my Reason, to give me a more lasting and invincible disquiet than I laboured with before. For my Reason tells me, that if the World be all over so bad in a manner as it is in the barbarous Countries, I ought to be less satisfied with Providence now than ever.

Cuph. Alas! *Hylobares*, I am sorry I have made your Sore worse, but you must make your address to him who prescribed the Plaister. *Philothens* was the Physician, I but his Surgeon or Apothecary that administred the Physick according to his prescript. He ought to set you right again by his greater skill.

Philoth. I pray you deal freely and ingenuously,

Q

Hyl.

XXII.

The Unsuccessfulness of Cuphophron's Advocate-ship hitherto in reference to the case of Hylobares his Perplexities.

Hylobares, are you really more pinched than before? or is it a counterfeit complaint and a piece of sportful Drollery with *Cuphophron*?

Hyl. To deal plainly with you, *Philothens*, it is mixt. But I am very much still dissettled, and therefore implore your farther help.

Philoth. Will not this consideration, *Hylobares*, both ease your Phancy and gratifie your Reason too, That upon the observation that there are some very sottish Conceits and Practices even in the Civilized World, where all things otherwise look so chearfully and splendid, we may also conceive the like of the barbarous Nations, and not immerse or defix our thoughts on those things only which are so reprehensible and hideous amongst them, but think there may be much also of natural gaiety and jollity, and that that dark Scene does not becloud all times, places, and persons?

Hyl. That's well suggested, *Philothens*, and is accommodate to the relieving one's Melancholy a little. Wherefore because you have begun so well, I pray you hold on, and communicate to us the thoughts which your own silence all this time and our discoursing may have occasioned you to pitch upon, in order to a fuller and more perfect cure of my present Malady. For it is no more than you promised, and I hope *Philopolis* will see that you keep your word.

Philop. There needs no other obligation, I dare say, for *Philothens* to do that office of friendship, than his own goodness and sincere zeal for the Truth, and hearty desire of delivering Souls from the bondage of Ignorance and the rack of Doubt and Anxiety in so great matters.

XXIII.
Severa Considerations to make us hope that the state of the World may not be so *Philoth.* I wish I were as able as I am willing in that kind, *Philopolis*. But I will attempt it, and that two ways. *First*, by shewing that the World may not be so enormously ill as *Hylobares* his Melancholy surmizes it: *Secondly*, by hinting an *Hypothesis*

pothesis which, if embraced, will plainly make ^{bad as Melan-} good, that be the World as bad as it will, yet it ^{choly or Histo-} is not inconsistent with the Divine Goodness ^{ry may repre-} (which we contend is the measure of his Provi- ^{sent it.} dence) to permit it.

Hyl. I, that Second, *Philothous*, were a Remedy indeed, such as would quite eradicate all future possibility of such Dissidences as I labour under. But I shall willingly have you treat of the First in the first place.

Philop. *Cuphophron* with a great deal of dexterity of wit answered the particular Instances that *Euistor* produced of the most ugly Usages amongst the barbarous Nations. I shall only rehearse certain brief Heads that will serve in general to break the force of such Arguments as either others offer, or offer themselves to our thoughts, to invalidate the belief of such an Exactness of Providence as we plead for, and boldly pretend to infer, that *if there were a God, these things could not be permitted in the World*; as you in the beginning complained, *Hylobares*.

Hyl. That horrid Squalidity in the Usages of the barbarous Nations presseth hard toward that Conclusion, *Philothous*; especially when a Man is immersed in Melancholly.

Philoth. But that you be not hereafter imposed upon, let me desire you to remember those Considerations that I was ever and anon thinking on all this time you were discoursing. As First, ^{The First Con-} That *Historians* may write things that are false, ^{sideration.} whether they pretend to be Eye witnesses themselves, or take up upon the reports of others. Old Men and Travellers may lie by authority as it is said in the Proverb. Wherefore either negligent enquiry, or the vanity and affectation of telling strange things, may fill Histories with many false Narrations; and so though *Euistor* did not intend to deceive *Cuphophron*, yet he may happily have exercised his wit in several Objects that

never had any existence but in the pages of Historiographers. And therefore I could not but smile to see how nimbly *Cuphophron* aualyz'd the Politicks of that Custom of the High-Priest's lying with the King of *Calecut*'s Bride the first night, as if it were a design that the Son of a Priest and the Heir to the Crown should concur in one person: when as the *Sons* of the King do not succeed in the Kingdom, but his *Nephews* on the Sister's side, as *Aloysius Cadamustus* tells us in his Navigation to those parts.

Philop. That's very strange, *Philothens*. I pray you what may be the reason of it?

Philoth. He says it is this; Because the Queens of *Calecut* are perpetually attended by no less than ten Priests a piece, (for, according to him, the King has two Queens) and they are often compressed by them; which he is persuaded to be for his honour so to be dealt with; but this mixt Offspring not to be so fit to succeed as Heirs to the Crown.

Philop. This quite spoils all the witty descant that *Cuphophron* made on that supposed Custom, if *Aloysius Cadamustus* be a more credible Writer than *Ludovicus Patritius*.

Enist. Which is a very hard thing to prove, *Philopolis*.

Philoth. But in the mean time Historians contradicting one another, or differing so much in their Narrations, makes things so uncertain, that no wise Man will suffer himself to be born down by Stories into any Anxieties touching Providence, before he be well assured of the Truth of them. I am sure *Epicureans* and *Atheists* are very circumspect how they believe any Stories about Apparitions or Witches, though never so true, lest they should be disturbed in their minds with over urgent suspicions of the Existence of God. Why should they then that believe there is God from certain Indications of him, be cast into Anxieties

ieties about Providence from Stories and Reports that are uncertain?

Hyl. That's but a reasonable Caution, *Philothous*: I pray you go on.

Philoth. And a Second is this; That touching *The Second Ceremonies* as well *civil as religious*, and most of *Consideration*. all *Opinions*, we are to consider, there may be lay'd down the narration of the *Symbols* without any Key of *Mythologie* added thereto. Of which sort, for ought I know, may be the *Brammans* transmitting the Souls of the best Men into the body of a Cow; as likely as *Jupiter's* carrying *Europa* on his back through the Sea in the form of a *Bull*. Which *Palaphatus* resolves only into an Homonymie in words, and tells us that it was a Man of *Crete*, (an Island peculiarly sacred to *Jupiter*) whose name was *Taurus*, that carried *Europa* into *Crete* out of *Tyre*, as he had carried many other Maids captive thence before.

Hyl. But what is this Story of a *Bull* to that of the Cow the *Brammans* speak of?

Philoth. Very much, *Hylobares*. For I must confess I think it is such another Homonymie of Words, the same word signifying both a Cow or Ox, and a *Cherub*, that is, an *Angel*, in the Oriental Tongues. Is it not so, *Euistor*?

Euist. The *Criticks* do write of some such Etymologies.

Philoth. And therefore the wiser amongst the *Brammans*, unless they have lost their *Pythagorick* Tradition, surely understand by this Transmision of good Mens Souls into the Body, of a Cow, the assecution of the *Cherubrick* or *Angelick* Body, which is the greatest reward of the vertuous Soul that can be, and the end of all the *Pythagorick* Purgations.

Hyl. This is an unexpected and surprizing account of that seeming gross Conceit of the *Indian Brammans*.

Cupb. I thought it was Symbolical.

DIVINE DIALOGUES.

Philoth. They of *Narsinga* are Worshippers of the Sun and Moon.

Hyl. It may be so: a gross and sottish Religion.

Philoth. And they have a Tradition, that when either of them are eclipsed, they are bit by the celestial Dragon.

Hyl. On my life their Priests are concealed Almanack-makers, and have turned into a superstitious Parable (which the People understand not) the Philosophy of *Caput* and *Cauda-Draconis*.

Philoth. Then you see another real Truth wrapt up in the Homonymie of words; and that this is no Sottishness in the Priests of *Narsinga*, but our Ignorance that understand not their Mythology. Who knows therefore but that they may be as subtile in their Worshipping the Sun and Moon, and pretend they worship not them, but the Deity that is in them and in all things? as the *Europeans* plead for their worshipping Images, that they worship God or *Christ* in them.

Hyl. In this they may be both alike subtile or sottish.

Euiſt. But was there ever any conceit so silly as that of some of the *Americans*, (though I have forgot the Country wherein they live,) who have this Tradition amongst them, That God shot a multitude of Arrows into the Ground, from whence sprung Men and Women, and that thus the World was peopled?

Cuph. It may be it is a Riddle concerning the
 μὲντοι γ' ἐννῆσιν.

Hyl. What a youthful conceit has your Phancy slipt into, O *Cuphophron*?

Cuph. It's good enough to allow amongst the *Americans*.

Hyl. What? then you have left off being Advocate-general for the Paynims.

Cuph. It were now wit to defend them in so slight a matter.

Bath.

Bath. It may be the first Author of that *Ænigma* needs no defence, the Parable bears so fair an Analogy to that passage somewhere in *Plotinus*, τὰς ἰσχυρὰς εἶναι οἷον βολὰς Θεοῦ.

Cuph. Why, do you think, *Bathynous*, that *Pythagoras* or *Plato* ever travelled into *America*?

Bath. No, but there may have been wise Men in all parts of the Earth, for ought I know, who in Symbols and Parables have insculped the memorials of their Wisdom in the Minds and Memories of rude People; as some walking in solitary Woods or Groves carve their Names in the Barks of Trees, which grow with the growth of the Tree they are carved on. But it may be in a little time Men know as little of the meaning of these Parables, as the Stock or Bark of a Tree does of the Person whose name it bears. And to tell the rude people of the mystical meaning of their Traditional Allegories, as if the Story was but a Parable, but the Mystery the Truth, would be as harsh to their Minds, as it would be hard to a Tree, if it had Sense, to have the true Effigies of the Man whose name it bears carved on it, in lieu of the Name which it has already, and which has grown and spread in the Bark with the growth of the Tree. It would be as dolorous to them as the using the Incision Knife to carve their live Flesh. And therefore it would make them furiously oppose the manifestation of the Truth.

Hyl. What pretty unexpected fetches has the thoughtful mind of *Bathynous*! But I eagerly desire that *Philothous* would hold on in his proposed Method.

Philoth. In the Third place therefore, *Hyloba*—The Third
res, you are to consider, That the prejudice of *consideration*
Custom may so infect our Phancies, that for matter of Ornaments of the Body or other civil Ceremonies, we may unawares tax those that are really as good as our own. There is a great latitude

tude in these things, and they vary even in the most Civilized places from one extreme to another, and that very often in one Age: and the Habits of our Fathers or Grandfathers seem as strange to us as those of Strangers and Foreigners.

Hyl. This is a Point that least of all troubles me, *Philothheus*.

*The Fourth
Consideration.*

Philoth. But Fourthly, As for Moral Deformities and Extravagancies, it has been hinted already, that there being Folly and Wickedness all over the World, it is better there should be this variegation of it, than that it should be everywhere in the same dress; that seeing it out of the more familiar habit, we may the more easily discern the ugliness of it, and the more courageously hoot at it, and so at last heartily detest it, be it in what mode or habit it will. Thus is Vanity and Vileness laughed and jeered at even upon its own Stage, while it is in acting, and in due time will, it may be, quite be hissed off the Stage by the Spectators; that is to say, they will be as much ashamed to frame *dark and dismal Idol-Imaginations of God*, as to *worship the Devil*; and to live, *as if there were no God in the World*, as to *profess openly they think there is none*.

Sophr. I pray God hasten those Times, *Philatheus*.

Philep. Amen, I pray God.

The Fifth

Consideration.

Philoth. Fifthly, you are to consider, *Hylobares*, That this Terrestrial Globe is the very Dregs of the World, and the most proper Region of Evil; and that therefore to judge of the full benignity of Divine Providence by what we find here, were to measure the Happiness of some famously flourishing and excellently well-ordered City by the condition of them that live in the Hospitals or Goals. For, according to the opinion of the ancient Philosophers, *Philo*, *Plato* and others, there may be many Aereal and Æthereal Concamerations above this Earth and lower Air well replenish-

replenished with happy Souls or Spirits, such as are arrived to that condition that *Plutarch* sets down in this *Enigma*, That they are the Citizens of that Region where the Inhabitants eat no Meat, nor do their Bodies cast any Shadow.

Hyl. That's a good and comfortable consideration to those that rejoice more in the good of the Universe than their own.

Philoth. And those that are such curious Enquirers into Providence ought to be so minded. *The Sixth Consideration.* But I proceed. Sixthly, therefore, consider, That whatsoever evil Mankind groans under, they have brought it on their own Heads by their Disobedience and Revolting from the first Good, and by preferring the full swindge of the *Animal life* before the orderly Pleasures and warrantable Joys of the *Divine*.

Sophr. And therefore, *Philothous*, I think we have greater reason to magnifie the Mercy of God, when we see any sad Object in the World, that every Man is not in so ill a condition, (when as we have all made our selves obnoxious thereto) than to repine against Providence, because we see some are.

Philoth. You say very well, *Sophron*; and we may also add, That there are very few in the World so miserable, but that they would take it very heinously of any one whom they understood to go about to take away their life.

Because (which is to be observed in the Seventh place) the Lapse of Man (as touching Happiness) is but into lesser Enjoyments, out of *The Seventh Consideration.* God's blessing (as the Proverb is) into the warm Sun; he catching at Good even then, if we may believe *Socrates*, when he closes with that which we ought in such circumstances of Defect or Obliquity to call by the Name of *Evil*.

Sophr. And good reason too, *Philothous*.

Philoth. Eighthly, we are to take notice, That *The Eighth Consideration.* in the most disadvantageous parts of the World there

there is a possibility of emerging out of the Wickedness and Ignorance of the place, if a Man be *sincere*: If he be not, his Hypocrisie is *ipso facto* punished. For those that of late years have gone about to convert the *Indians* to the Faith, have found them very capable, and not only so, but exceeding witty and subtile, nothing inferior to the civilized Nations, as I have heard from them that have made observation. And I doubt not but if *Euistor* would make it his business to set out the commendable things amongst the barbarous Nations, as much as he has those things that look the most horridly and reproachfully, it would alleviate *Hylobares* his melancholick Conceits of things very much.

XXIV. *Euist.* I must confess, *Philothens*, that I meet
 Excellent Instances of Morality even in the most barbarous Nations.
 with such *Specimina* of Peace and Righteousness amongst the barbarous Nations so called, that it were desirable we could find the like amongst us Christians. The barbarous *Americans* themselves seek future Happiness from these Principles; promising that Prize to the just and peaceful, and adjudging the injurious, cruel and covetous to a dark, slippery and disconsolate Pilgrimage after this life, where they shall cut their Feet with hard Flints and enjoy no comfort, rest nor quiet in any thing. Whence *Hathmey* a *Peruvian* Noble-man, would not be baptized, because he would not go to the place where the cruel and covetous *Spaniards* went, though they called it by the specious name of *Heaven*. I should think as much from fear of being in like condition after this life with these bloody Manslayers, as out of detestation of their accursed Company: whose insatiable desire after Gold made them insufferably injurious, to the shame of all Christendom, as if they had no other God but this; as a *Brazilian* upbraided to them, who took up a Wedge of Gold, saying, *Behold the God of the Christians*.
Sophr. So easie a thing is it for one Son of Wickedness to reproach another. *Euist.*

Euist. But if you read but the description of the Country of *Mangi* in the *East-Indies*, and of their King *Fakfur*, as *Paulus Venetus* sets things down, with what Justice, Peacefulness and Kindness all affairs were administred, and with what Security they lived, and how safely Strangers might travel night and day through all parts of his large Kingdom, and that though Trades-men left open their Shops by night, no Man would enter to steal any thing; you would bestow a better title on these surely, O *Sophron*, than you did on the *Spaniard* or *Brasilian*.

Sophr. They seem to deserve a better, *Euistor*.

Euist. The like character particularly does *Ludovicus Patritius* give of the City *Cambaia*, averring that they keep most professedly to that royal Law, *Quod tibi fieri non vis, alteri nè feceris*.

Hyl. But where find you any such examples in the *West-Indies*, *Euistor*? For that is the most notorious Region of Barbarity.

Euist. It cannot be denied. And yet you see they have a discrimination of Good and Evil, by that Story of *Hathney* and the *Brasilian*. And even that People which *Americus Vesputius* describes in his first Voyage, to be as remote from all that which we call Civility as can be, they being without Government, Laws, or Clothing, yet their Humanity and Kindness to Strangers is said to exceed all belief; they receiving them when they were landed with all expressions of Joy and Gladness, with Songs and Dances, with Mirth and Junkettings, offering them every thing they found pleasing to themselves, and doing all Honour and respect imaginable to them, inviting them by their Friendliness and Hospitality no less than eighteen Leagues into their Country, and entertaining them thus liberally nine days from place to place. And as they waited on them in such numerous companies, if they saw any of the Strangers wearied they would of them.

themselves ease them by carrying them in their Hamocks, and were wonderfully officious in conveying them over Rivers; by sleights and artifices they had, for both their ease and safety. Happy he that had the opportunity of shewing his Kindness to any one of them, in getting him on his Back or Neck to swim over the River with him. With these high, but natural, strains of real Civility and Humanity did they conduct the Strangers also back again to their Ships. Where they having entertain'd them for a day, and after given them notice that they were to go away next Morning, the Natives having sufficiently pleased themselves in viewing and admiring the largeness and artificialness of their Vessels, they very friendly took leave, and left them.

Cuph. It had been a pretty experiment to have shot of some of the Canon while these poor ignorant Paynims were in the midst of their astonishment and admiration.

Euist. They did so, *Cuphophron*, having no design to experiment any thing, but only to discharge a Gun or two according as is usual on such occasions. But it had a ridiculous effect.

Cuph. I pray you tell what, *Euistor*.

Euist. Those that were on the Shore leapt into the Sea, and dived; as Frogs affrighted at some sudden noise or disturbance leap from among the Grass or Flags on the bank into the River.

Cuph. I understood before they were able Swimmers.

Euist. To admiration, *Cuphophron*.

Sophr. But that was not so well done of *Americus* and his Company, to terrifie them so with so sudden and dreadful a noise, after all their Civilities.

Euist. It scar'd them indeed, but they soon perceived the Strangers meant them no hurt; and

and they had no grounds of fearing any Injury from them, being conscious to themselves of meaning them none, and of having done all kindness to them they could.

Philoth. You see, *Hylobares*, how much of the Law of *Reason* and *Goodness* is implanted even in those Nations that are to the utmost barbarous, they are φιλάνθρωποι, Lovers of Mankind, or φιλόξενοι.

Euist. Why may we not then add that which follows in *Homer*,

καὶ σφιν νόος ἐστὶ θεοδής ?

Philoth. That's a very high expression, *Euistor*, for them ; but not unapplicable to the best sort of Christians. For our own Religion testifies that *God is Love*, and that *Love is the fulfilling of the Law*.

Hyl. It is a chearful consideration, that there is the emergency of so much Good in a People that seemed in so squalid and forlorn a condition, and so utterly hopeless.

Philoth. But imagine, *Hylobares*, a Nation or Country in as squalid and forlorn a condition as you will, this may also, in the Ninth place, ease your phancy, That though the Succession of such a Nation continue for many Ages, yet the particular Souls that make up this Succession in such a disadvantageous abode, their Stay is but short, but their subsistence everlasting after this life. So that their stay here is nothing in comparison of their duration hereafter.

*The Ninth
Consideration.*

Hyl. This indeed were something, *Philothens*, if their quitting of this Life were a release from all that evil that hangs about them here.

Philoth. Who knows, *Hylobares*, but the present Disadvantages to them that are *sincere* may prove Advantages to them in the other state ; and by how much more forcibly they seemed to be born down to Evil here, that by the special Providence of God, at the releasment of the Soul from

from the Body, there is the more strong and peremptory *Resiliency* from this sordid Region of Misery and Sin?

Hyl. If that be, your Argument is not devoid of force, nor do I know how to confute it. For I know you will say, that whatever Good does accrue to such sincere Souls, it is in virtue of the miraculous Revelation of *Jesus Christ* to them.

Philoth. You conjecture right.

Hyl. But what shall we think of those *Barbarians* in whom there never was any thing of the *Divine* Life, nor any moral possibility of acquiring it?

*The Tenth
Consideration.*

Philoth. If this were, which is hard to admit, I must confess I could not think so hardly of God, as to imagine that they must answer for that *Depositum* that never was put into their hands. And therefore it were the safest to conceive, which you may note in the Tenth place, (nor can we define any thing more determinately therein) That they will be committed to such a state after this Life as is most suitable and proportionable to such a Creature. To which you may add in the last place, That on the Stage of this Earth, a thoroughly-castigated Body, though it be the fittest habitacle for the *Divine Light* and *Heavenly Life* to abide in, yet it is more inept for the enjoyment of that more full and sensible Sweetness of the *Animal* or *Bestial*; and that so Reflexive and Animadversive a Spirit as the Soul of Man given up wholly to the pleasures of the *Animal* Life reaps an higher measure of delight therefrom, and that with more punctual and pompous Circumstances, than any Beast whatsoever. Son, remember that thou in thy life-time receivedst thy good things, &c.

*The Last Con-
sideration.*

Cuph. I partly understand you, *Philotheus*, and cannot but applaud the felicity of your Invention, that has hit upon so many and so pertinent Considerations to bear up the Mind of *Hylobares* from

from sinking into any Distrust of the Goodness of Providence. But, methinks, I could add one Consideration more, to make the number even, and such as will meet with the most passionate expression in *Hylobares* his Complaint; as if God should rather dissolve the World in an high indignation against the Miscarriages of it, than suffer it to go on in such a wild course as it seems to have done in the Manners and Religions of the most barbarous Pagans. My Meditation, I must confess, is something *Metaphysical*; but I hope it is not above the capacity of *Hylobares* to understand it.

Philoth. That he will best know when you have delivered your self of it, *Cuphophron*.

Cuph. The summ of it is to this purpose, (and I wish my self better success than formerly, for I have been very unlucky in my delivering my self hitherto) That the universal Object of Man's Understanding, Religion and Veneration, is much-what according to that Inscription in the Temple of *Isis* or *Minerva* in *Sais*, an ancient City of *Egypt* *Ἐγὼ εἰμι πᾶν γινώσκω, καὶ ὄν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον ἑστῆς πᾶς θνητὸς ἀπεκάλυψεν*, I am whatsoever was, is, or is to come, and no mortal hitherto has ever uncovered my Veil. This I conceive is the hidden Essence of the eternal God, who is all, and from whom all things are in such sort, as that they may in some sense be said still to be Him.

Hyl. This is *Hypermetaphysical*, O *Cuphophron*, very highly turgent and mysterious. What do you mean? That God is so the Essence and Substance of all things, that they are but as dependent Accidents of him? If there were nothing but Matter in the World, this Riddle would be easily intelligible in this sense, and all *Phænomena* whatever would be but the Modifications of this one Substance. But for my own part, I was abundantly convinced by the first day's discourse, That there

XXV.
Cuphophron's rapturous Reason why God does not dissolve the World, notwithstanding the gross Miscarriages in it; with Hylobares's and Sophron's solid Animadversions thereon.

there is an *Immoveable Substance* distinct from that of the *Moveable Matter*: which distinction is so palpable, that nothing can be said to be God in any good sense but God himself, at least no *Material* thing can.

Cuph. You have almost struck quite out of my thoughts what I was a going to say next, *Hylobares*.

Philop. *Cuphophron* seems to be full of something; I pray you give him leave to vent himself.

Cuph. I have recovered it. Now I say, whatsoever is represented to the Soul is not God himself, but some exteriour manifestation: Τὸν γὰρ ἐμὸν πέπλον ἐδίδες πῶς θνητὸς ἀπεκάλυψεν. And whatsoever is more eminent and extraordinary, Nature from religious Complexions has easily extorted veneration thereto, it being as it were a more sensible appearance or visible stirring of that great Godhead that inhabits this august Temple of the World. Wherefore God and his holy Temple filling all places, the passionate Motions of all Creatures are a kind of *Divine Worship*, they every where seeking and crouching to him to enjoy some Benediction of him, or else singing his Praises in triumphant Accents, and in transporting expressions of their present Enjoyments; some even wasting themselves in the complacency they take, though in but smaller matters which he bestows on them, or rather permits them to take them, though he could wish they would make choice of better. But these, though small in themselves, seem great to them that are pleased with them; these lesser communications of the embodied Excellencies of the Deity so filling their pusillanimous spirits with Joy and Rapture, that they even willingly forfeit all the rest, and turn as it were Martyrs and Self-sacrificers to but so faint a Shadow or scant Resemblance of the first uncreated *Perfection*: whose beautiful Nature is solidly born witness unto

unto by so ready and constant a Profession, (tho' many times with sad After-inconveniencies) and by so religious an adhesion to so slender and evanid Emanations thereof. Which Mistakes therefore should in all likelihood move Pity rather than Vengeance in the Deity, whose meaner gifts are so highly prized and received with such eager Devotion. Wherefore as uglily disordered as the affairs of Mankind seem, *Hylobares* has no reason to conceit that God's Vengeance must be presently poured down upon their Heads, they not so much reproaching him, as befooling themselves by their ill choice.

Hyl. What think you, Gentlemen? has not *Cuphophron* made a very rapturous Harangue?

Sophr. If the full stream of his Phancy and Eloquence had not carried away his Judgment, and mislaid it into such scandalous expressions as well as real Mistakes, the Musick of his Words had been no offence to mine Ears. But to me it seems the remainder of yesternight's Resverie which he fell into when he had so plentifully imbib'd the Evening-Air impregnated with the moist Influence of the Moon, which it seems has given him this second Intoxication. For tho' his Words pass the Tongue very glibly, yet the sense of some passages seems very unsound to me, and to be rather the wild fetches of Wit and Phancy, than the suggestion of true Reason: As that they that make such an affectionate choice of meaner good things, Pleasure, suppose, instead of Virtue, seem notwithstanding religiously to give glory to God, in that they so highly esteem these lesser shadows of that Fulness and Perfection that is in Him; whereas really it is a reproach to God, to have those things that are least like him preferr'd by a rational Creature before those things that are most like him, as true Virtue and the Divine Life most certainly is. This therefore is extravagantly false and scandalous.

lous. Besides that it is a gross affront to the Almighty, whereas he bids us make choice of one thing, that we will make choice of another.

Hyl. You have said enough, O *Sophron*, to enervate all such slight pretensions. These *Moonshine* Conceptions of *Cuphophron* are very abortive, and suddenly vanish in so clear a Light. Besides, if there had been any force of Reason mingled with his high-flown Eloquence, what makes it to the main Design, That Providence has its Rule and Measure from the Divine Goodness?

XXVI.
Hylobares as yet unsatisfied touching the Goodness of Providence, by reason of the sad Scene of things in the World.

Philop. You unmercifully fall upon the rear of those many Considerations which *Philobates* and *Cuphophron* have jointly offered you. But what think you of the whole Body, *Hylobares*? Is your Scepticism in this point so powerful as still to be able to bear up against them?

Hyl. I must confess, O *Philopolis*, that many things have been suggested from *Philobates* that are very considerable, and much to the purpose they aim at: but I am so in love with the Opinion, That the Goodness of God is the Measure of his Providence, that the desire I have it should be true, it may be, makes the Defence thereof seem weaker to me than it is. I must ingenuously confess, I do not find my self so perfectly yet at ease in my Mind touching this matter; and *Cuphophron's* shrewd Reflexions on the Analogies of the Miscarriages of the Civilized Nations which they bear to those of the most barbarous in Manners and Religion, have rather rankled the Sore than healed it, and have made it the more incurable.

Cuph. Was ever Man so unfortunate as I in my officiousness to serve my Friends with that small pittance of Wisdom that God and Nature have bestowed upon me? When I reason shrewdly, that is to say, solidly, then I fester the Sore; when my Arguments naturally tend to mollify, soften and allwage the Anguish of the Sore, then they are weak, abortive, Moonshine Conceptions.

Well,

Well, I see the Fates cast the whole Honour up-
on *Philothens*, of curing *Hylobares* his Malady.
And I wish him good success therein.

Philoth. I thank you, *Cuphophron*. And I shall
soon find out what my success is like to be, by
asking *Hylobares*, but one Question.

Hyl. I pray do, *Philothens*: I shall answer you
with all freedom.

Philoth. Tell me then, *Hylobares*, whether you
do not think that some free Agents, whether
the Spirits of Angels or of Men, may not so mis-
behave themselves, that if you saw them tum-
bling in stifling flames of Brimstone, and heard
them howling in extremity of Torture, and hi-
deously blaspheming God out of an impenitent
vexation of Mind and diabolical fixedness in that
which is evil, being committed to a State of De-
vils and of Hell; whether, notwithstanding the
dismalness of this Tragical sight, you cannot ea-
sily conceive but that such a state of things, tho'
it were all over the face of the Earth, might con-
sist with the Justice and Goodness of God?

Hyl. With that part of his Goodness which
we call Justice, you mean, *Philothens*.

Philoth. Be it so, *Hylobares*.

Hyl. That I was convinced of yesterday, by
your Parable of the deflowered Virgin, and the
condign Punishment of the Villain that deflowered
her and abused her so barbarously; that, even
in such severity as tended not at all to the E-
mendation of the Punished, the infliction notwith-
standing of the Punishment might have its rise,
and take its reasons and measures from Good-
ness it self,

Philoth. Can you stick to this without any dis-
fidence, *Hylobares*?

Hyl. Yes surely, this seems to me a clear case.

Philoth. Why then, *Hylobares*, I have one sin-
gle *Catholicon*, which, if you can receive, will
quite purge out of your Mind the lowest, the last,

XXVII.

An Hypothesis
that will se-
cure the Good-
ness of Provi-
dence, were
the Scene of
and things on this

*Earth ten
times worse
than it is.*

and the least remaining dregs of Diffidence that you can have touching the *Goodness of Providence*, though the Scene of things quite over the Earth were ten times worse than *Euistor* has described them.

Hyl. I marry, Sir, this is something indeed, *Philothens*. This is that which will clear up my thoughts to the purpose, and set me at perfect ease. I thought there was some great thing wanting still to the full satisfaction and quiet of my Mind: I beseech you let me know it therefore, *Philothens*.

Philoth. It is one of the *Two famous Keys of Providence*, even the *Golden one*.

Hyl. Why, are there just Two?

Philoth. Two main ones.

Hyl. And if the one be Gold, I pray you what is the other? a Silver one.

Philoth. So they call it.

Hyl. O how I long to have these Keys delivered into my hand! I pray you, *Philothens*, produce them.

Philoth. Not while *Bathynous* is in the company.

Hyl. Why so, *Philothens*? *Bathynous* seems one of the worthiest Persons in the whole Company to receive them.

Philoth. You would say so, if you knew all.

Hyl. I pray you conceal nothing from me.

Philoth. It was he that first received them, and that many Years ago, when he was scarce older than your self: And therefore none of us think it decorous to take upon us to deliver these Keys to any one while he is in presence, we ever reserving that honour to him that first received them.

Hyl. That's an handsome Ceremony. O thrice happy Youth, whom the bright face of Wisdom so early shined upon! But, I pray you, where did he receive these Keys, *Philothens*?

Philoth. In a Dream.

Hyl.

Hyl. What, has all my expectation then vanished into a Dream?

Eufst. You know, *Hylobares*, what high strains of Philosophy are delivered in *Somnium Scipionis*.

Hyl. You say right, I was but in jest, and expect no less Truth now, nor of meaner importance, than before.

Eufst. I pray you, *Bathynous*, what kind of Dream was it? For there are five several sorts, according to *Macrobius*, namely, *ὄνειρος*, *ὄραμα*, *χρηματισμός*, *ἐνύπνιον*, *φάντασμα*.

In *Somn. Scip.*
lib. 1. cap 3.

Bath. Truly, *Eufstor*, I have not yet considered that so critically, never since I had it.

Eufst. But you could easily tell me, did I but describe the natures of these five several sorts of Dreams to you.

Hyl. O impertinent *Eufstor*, that wouldst cause such needless delays by catching at this occasion of shewing thy Skill in Critical Trifles, whiles I in the mean time am almost quite consumed with excess of desire to have so important an *Arcanum* communicated unto me, for the establishing my Mind in that great and fundamental Truth I so eagerly seek after!

Eufst. Let me beg of you, *Bathynous*, to put *Hylobares* out of pain, for I see he is highly impatient.

Bath. It is a Dream I had in my youth, of an Old Man of a grave countenance and comportment speaking unto me in a Wood.

Eufst. That very intimation shews it to be that kind of Dream that the *Greeks* call *χρηματισμός*, the *Latines* *Oraculum*.

Hyl. A good Omen, *Eufstor*, I thank you for that. I'll forgive thee all thy Critical Impertinencies hereafter for this passage sake.

Eufst. And I will jointly beg of *Bathynous* to tell us this Dream of his; for I am almost as eager of it as your self. I would fain see how exquisite an example it is of that kind of Dream which in *English* we should call an *Oracle*. *Bath.*

Bath. I profess, Gentlemen, I am much ashamed to seem so light minded as to tell my Dreams before Strangers, especially before so grave a person as *Philopolis*.

Hyl. The proper term, *Bathynous* is not a Dream, but an Oracle.

Bath. But I am more ashamed to pretend to speak Oracles than to tell my Dreams.

Cuph. You did not speak the Oracle, but the Oracle was spoke to you.

Philop. Call it a Dream, or an Oracle, or an Oracular Dream, it matters not, *Bathynous*, so we may enjoy the hearing of it. For I am neither so unskilful or morose, as to have the slighter conceit of any one for telling his Dream, especially in such circumstances: nay, I think it is his Duty rather so to do.

Bath. Well then, since it must be so, Gentlemen, upon the permission of *Philopolis* and the importunity of *Hylobares*, I shall recite to you my Dream as exquisitely and briefly as I can. You must know then, first, *Philopolis*, of what an anxious and thoughtful Genius I was from my very Childhood, and what a deep and strong sense I had of the Existence of God, and what an early Conscienciousness of approving my self to him; and how, when I had arrived to riper years of Reason, and was imbued with some slender Rudiments of Philosophy, I was not then content to think of God in the gross only, but began to consider his Nature more distinctly and accurately, and to contemplate and compare his Attributes; and how, partly from the natural Sentiments of my own Mind, partly from the countenance and authority of holy Scripture, I did confidently conclude, that infinite Power, Wisdom and Goodness, that these Three were the chiefest and most comprehensive Attributes of the Divine Nature, and that the sovereign of these was his Goodness, the Summity and Flower, as I may so speak,

ſpeak, of the *Divinity*, and that particularly whereby the Souls of Men become *Divine*; whereas the laſteſt communication of the other, without this, would not make them *Divine*, but *Devils*.

In the mean time, being verſed in no other natural Philoſophy nor Metaphyſicks but the vulgar, and expecting the Laws of the external Creation, whether viſible or inviſible, ſhould be ſuitable to that excellent and lovely *Idea* of the Godhead which with the moſt ſerious devotion and affection I entertained in my own breaſt, my Mind was for a long time charged with inextricable Puzzles and Difficulties, to make the *Phænomena* of the World and vulgar Opinions of Men in any tolerable way to conſort or ſute with theſe two chiefſt Attributes of God, his *Wiſdom* and his *Goodneſs*. Theſe Meditations cloſed mine Eyes at night; theſe ſaluted my Memory the firſt in the Morning: Theſe accompanied my remote and ſolitary walks into Fields and Woods, ſometimes ſo early, as when moſt of other mortals keep their Beds.

It came to paſs therefore, O *Philopolis*, that one Summer-morning having roſe much more early than ordinary, and having walk'd ſo long in a certain Wood (which I had a good while frequented) that I thought fit to reſt my ſelf on the ground, having ſpent my Spirits, partly by long motion of my Body, but mainly by want of Sleep, and over-anxious and ſolicitous thinking of ſuch Difficulties as *Hylobares* either has already, or, as I deſcry'd at firſt, is likely to propoſe; I ſtraightway repoſed my weary Limbs amongſt the Graſs and Flowers at the Foot of a broadſpread flouriſhing Oak, where the gentle fresh Morning Air playing in the Shade on my heated Temples, and with unexprefſible pleaſure refrigerating my Blood and Spirits, and the induſtrious Bees buſily humming round about me upon the dewy Honey-ſuckles; to which nearer noiſe

XXVIII.

Bathinous
b.s Dream of
the two Keys
of Provi-
dence, con-
taining the
above-menti-
oned Hypo-
theſis.

was most melodiously joined the distanced Singings of the chearful Birds re-echoed from all parts of the Wood; these Delights of Nature thus conspiring together, you may easily phantasie, O *Philopolis*, would quickly charm my wearied body into a profound Sleep. But my Soul was then as much as ever awake, and, as it seems, did most vividly dream that I was still walking in these solitary Woods with my thoughts more eagerly intent upon those usual Difficulties of Providence than ever.

But while I was in this great Anxiety and earnestness of spirit, accompanied (as frequently when I was awake) with vehement and devout Suspirations and Ejaculations towards God, of a sudden there appeared at a distance a very grave and venerable Person walking slowly towards me. His Stature was greater than ordinary. He was clothed with a loose silk Garment of a purple colour, much like the *Indian* Gowns that are now in fashion, saving that the Sleeves were something longer and wider; and it was tied about him with a *Levitical* Girdle also of Purple; and he wore a pair of Velvet Slippers of the same colour, but upon his Head a *Montero* of black Velvet, as if he were both a Traveller and an Inhabitant of that place at once.

Cuph. I dare warrant you it was the Ghost of some of the worthy Ancestors of that noble Family to whom these Woods did belong.

Hyl. You forget, *Cuphophron*, that *Bathynous* is telling of a Dream, as also (this third time) that Ghosts, that is *Spirits*, are no-where, and therefore cannot be met with in a Wood.

Philop. Enough of that, *Hylobares*. I pray you proceed, *Bathynous*, and describe to us his Age and his Looks, as well as his Clothing.

Cuph. I pray you do, *Bathynous*: I loved dearly to hear such things as these punctually related.

Barh. Did not the ruddiness of his Complexion

on and the vivacity of his Looks seem to gainsay it, the snowy whiteness of his Hair, and large Beard, and certain senile strokes in his Countenance, seem to intimate him to be about six-score years of Age.

Sophr. There is no such contradiction in that, *Bathynous*: For *Moses* is said to be an hundred and twenty when he died, and yet *his eye was not dim, nor his natural force abated.* But, I pray you, proceed. Deut. 34. 7.

Bath. While he was at any Distance from me, I stood fearless and unmoved, only, in reverence to so venerable a Personage, I put off my Hat, and held it in my Hand. But when he came up closer to me, the vivid fulgour of his Eyes that shone so piercingly bright from under the shadow of his black Montero, and the whole Air of his Face, though join'd with a wonderful deal of Mildness and Sweetness, did so of a sudden astonish me, that I fell into an excessive trembling, and had not been able to stand, if he had not laid his Hand upon my Head, and spoken comfortably to me. Which he did in a Paternal manner, saying, "*Blessed be thou of God, my Son, be of good courage, and fear not; for I am a Messenger of God to thee for thy good, Thy serious Aspires and Breathings after the true Knowledge of thy Maker and the ways of his Providence (which is the most becoming employment of every Rational Being) have ascended into the sight of God; and I am appointed to give into thy Hands the Two Keys of Providence, that thou mayest thereby be able to open the Treasure of that Wisdom thou so anxiously, and yet so piously, seekest after. And therewithal he put his right Hand into his left Sleeve, and pulled out two bright shining Keys, the one Silver, the other of Gold, tied together with a Sky-coloured Ribbon of a pretty breadth, and delivered them into my Hands; which I received of him,*

him, making low obeisance, and professing my thankfulness for so great a gift.

And now by this time I had recovered more than ordinary strength and courage, which I perceiv'd in a marvellous way communicated unto me by the laying of his Hand upon my Head, so that I had acquired a kind of easie confidence and familiarity to converse with him; and therefore, though with due Civility, yet without all Fear, methought I said farther to him, These are a goodly pair of Keys, O my Father, and very lovely to look upon: but where is the Treasure they are to open? To which, smiling upon me, he straightway replied, The Treasures, my Son, be in the Keys themselves. Then each Key, said I, O my Father, will need a farther Key to open it. Each Key, said he, my Son, is a Key to it self; and therewithal bad me take notice of the Letters embossed on the Silver Key, and there was the like artifice in the Golden one. Which I closely viewing in both, observed that the Keys consisted of a company of Rings closely committed together, and that the whole Keys were all bespattered with Letters very confusedly and disorderly.

Set the Letters of the Keys in right order, then said he, and then pull at their Handles, and the Treasure will come out. And I took the Silver Key; but though I could move the Rings by thrusting my Nails against the Letters, yet I could not reduce the Letters into any order, so that they would *all* lie in straight Lines, nor was there any Sense in any Line. Which when that aged Personage saw, You must first know the *Motto*, said he, my Son: That is the *Key of the Key*. I beseech you then, said I, O my Father, tell me the *Motto*. The *Motto*, said he, my Son, is this, *Claude fenestras, ut luceat domus*. Having got the *Motto*, I set to work again, and having reduced those Letters that made up that *Motto*

into

into a right Line, I, holding the lower part of the Key in my left hand, pull'd at the Handle with my right, and there came out a Silver Tube in which was a Scroll of thin Paper, as I thought, but as strong as any Vellum, and as white as driven Snow.

Having got this Scroll, I took the boldness to open it. The Figure thereof was perfectly square, with even Margins on all sides, drawn with Lines of a Sky-coloured blew, very perfect and lovely. In the midst was described the Figure of the Sun in blazing Gold: About the Sun were Six Circles drawn with Lines of the same coloured blue. Two of these Circles were very near the body of the Sun; the other four more remote both from him and from one another, though not in equal distances. In every one of these Circles was there the figure of a little Speck like a Globe but of two distinct colours; the one side toward the Sun shining like Silver, the other being of a duskyish discoloured black. About those little Globes in the third and fifth Circle there were also drawn lesser Circles of blue, one about the third, and four about the fifth; and in each of these Circles was there also a small Globulous Speck, of a lesser size than those in the middle. Something there was also about the Globe of the sixth Circle, but I cannot remember so distinctly. Beyond these Circles there was an innumerable company of Star-like Figures of Gold, of the same hue with that of the Sun, but exceeding much less, which, carelessly scattered, some were found a pretty distance, from the Margin, others towards the Margin; othersome were cut in two by the blue Line of the Margin, as if it were intimated that we should understand, that there were still more of those golden Stars to an indefinite extent. This Scheme entertained my gazing Eyes a good time; for I never had seen such before, and was resolved to impress the
Lines

Lines thereof perfectly in my Memory, that I might afterwards discourse more readily thereof with this venerable Personage. For I knew the purpose thereof by the Inscription on the upper Margin, which was, *The true Systeme of the World*. Having thus satisfy'd my self, I rolled up the Scroll again, and repositing it in the Silver Tube, easily thrust the Tube into the other part of the Key, and disordering the Line of Letters that contain'd the *Motto*, all was lock'd up again safe as before.

Having pleased my self so well with opening this first Treasure, I had the more eager desire to assay the other ; and knowing all attempt to be vain without the knowledge of the *Motto* or *Key of the Key*, I besought that Divine Sage to impart it to me. That I shall do right willingly, said he, my Son : And I pray you take special notice of it. It is, *Amor Dei Lux Anima*. An excellent *Motto* indeed, said I ; The Key is a Treasure of it self. However I set me to work as before, and reducing the Letters to such an order that a Line of them did plainly contain this *Motto*, I pulled at both ends of the Golden Key, as I did in the Silver one, and in a Golden Tube continued to the Handle of the Key there was a Scroll of such Paper, if I may so call it, as in the other, exceeding white and pure, and though very thin, yet not at all transparent. The Writing was also terminated with even Margins on all sides as before ; only it was more glorious, being adorn'd richly with Flower-work of Gold, Vermillion, and blue. And I observed that twelve Sentences filled the whole *Area*, written with Letters of Gold. The first was, *The Measure of Providence is the Divine Goodness, which has no bounds but it self, which is infinite*. 2. *The Thread of Time and the Expansion of the Universe, the same Hand drew out the one and spread out the other*. 3. *Darkness and the Abyss were before the Light, and*

the

the Suns or Stars before any Opakeness or Shadow. 4. All Intellectual Spirits that ever were, are or ever shall be, sprung up with the Light, and rejoiced together before God in the Morning of the Creation. 5. In infinite Myriads of free Agents which were the Framers of their own Fortunes, it had been a wonder if they had all of them taken the same Path; and therefore Sin at the long run shook hands with Opacity. 6. As much as the Light exceeds the Shadows, so much do the Regions of Happiness those of Sin and Misery.

These six, *Philopolis*, I distinctly remember, but had cursorily and glancingly cast mine Eye on all twelve. But afterwards fixing my Mind orderly upon them, to commit them all perfectly to my Memory, (for I did not expect that I might carry the Keys away with me home) by that time I had got through the sixth Aphorism, there had come up two Asses behind me out of the Wood, one on the one side of the Tree, and the other on the other, that set a braying so rudely and so loudly, that they did not only awake, but almost affright me into a discovery that I had all this while been but in a Dream. For that aged grave Personage, the Silver and Golden Keys, and glorious Parchment, were all suddenly vanished, and I found my self sitting alone at the bottom of the same Oak where I fell asleep, betwixt two rudely braying Asses.

Euist. These are the usual Exploits, *Bathynous*, of this kind of Animal. Just thus was the Nymph *Lotis*, lying fast asleep on the Grass in a Moonshine Night, awakened by the loud braying of *Silenus* his Ass. Asses are as it were the Trumpeters of the Forest, *Bathynous*, that awake careless Men out of deep Sleeps.

Hyl. If your Memory did not far surpass your Phancy, *Euistor*, you would not be so good an Historian as you are. Surely the Braying of an Ass is more like to the blowing of a Neatherd's or Swineherd's Horn than to the sound of a Trumpet.

XXIX.

His being so rudely and forcibly awaked out of so Divine a Dream, how consistent with the Accuracy of Providence.

pet. Besides, the Braying of *Silenus* his Ass was the saving of the Nymph's Virginity: But this, O *Euistor*! O *Bathynous*! was there ever a more unfortunate mis-hap than this? This Story has quite undone me. It has wounded my belief of Providence more than any thing I have yet taken notice of. That God should ever permit two such *dull Animals* to disturb so *Divine a Vision* as it seems to me; and that so mysterious, so heavenly and intellectual a Pleasure, and so certain a Communication of such important Truths, should be thus blown aside by the *rude breath* of an Ass. To what a glorious comprehension of things would this Scene have proceeded! What accurate Information touching the Fabrick of the World! what punctually satisfactory Solutions of every Puzzle touching Divine Providence might you after have received in your intended Conference with this venerable Personage, if these impertinent *Animals* by their unseasonable loud Braying had not called your *Ecstatical* Mind into the Body again, which is as unfit for Divine Communication as themselves!

Bath. Do not take on so heavily, O *Hylobares*, nor be so rash a Censurer of Providence, no not so much as in this Paradoxical passage thereof. For how do you know but all that which you phancy behind, had been too much to receive at once? Old Vessels fill'd with new Wine will burst. And too large a *Dosis* of Knowledge may so elate the Spirits, that it may hazard the Brain, that it may destroy Life, and chase away Sobriety and Humility out of the Soul.

Sophr. This is very judiciously advertised of *Bathynous*, is it not, *Hylobares*?

Hyl. I cannot disown Truth whensoever I meet with it.

Bath. But besides, though you should judge so extraordinary charitably of me at that age, *Hylobares*, as that I might have received all that behind,

hind; (which you surmize was lost by that Accident) without any hazard to the Morality of my Mind: yet I can tell you of a truth, that I take that Accident, that seems so Paradoxical to you, to be a particular Favour and Kindness done to me by Providence, and that it fell out no otherwise than (could I have foreseen how things would be) I my self should even then have desired it; that is to say, I found my self more gratified afterwards, things happening as they did, than if that Divine Dream, if we may call it so, had gone on uninterruptedly to its full Period. For it would but have put me into the possession of all that Truth at once, which in virtue of this piece of the Dream I got afterwards, with an often repeated and prolonged Pleasure, and more agreeable to humane Nature.

Hyl. I profess, *Bathynous*, this is not nothing that you say. Nay indeed, so much, as I must acknowledge my exception against Providence in this Passage very much weakned. But what use could you make of the *Silver Key*, when that Divine Personage explained nothing of it to you?

Bath. It was as it were a pointing of one to those Authors that conform the Frame of the World to that Scheme; as *Nicolaus Copernicus* and those that follow that *Systeme*. But it is nowhere drawn nearer to the Elegancy of the *Silver-Key-Paper* than in *Des-Cartes* his third part of his Principles.

Cuph. That's notable indeed, *Bathynous*. This is a kind of *Divine Testimony* to the truth of all *Des-Cartes's* Principles.

Bath. No, by no means, *Cuphophron*: For in the *Golden-Key-Paper*, in that cursory Glance I gave upon all the Sentences or Aphorisms therein contained, amongst the rest I espy'd one, of which part was writ in greater Letters, which was to this sense, *That the Primordials of the World are not Mechanical, but Spermatical or Vital*; which is

XXX.

That that Divine Personage that appeared to Bathynous was rather a Favourer of Pythagorism, than Cartesianism.

is diametrically and fundamentally opposite to *Des-Cartes's* Philosophy.

Cuph. There is great Uncertainty in Dreams.

Bath. But I must confess I think the thing true of it self. And if I had had full Conference with that Divine Sage, I believe I should have found his Philosophy more *Pythagorical* or *Platonical*, (I mean his Natural Philosophy, *Cuphophron*) than *Cartesian*. For there was also mention of the *Seminal Soul of the World*, which some modern Writers call the *Spirit of Nature*.

Cuph. So many Men, so many Minds.

Bath. But I doubt not but that it is demonstrable by Reason that the *Primordials* of the Universe are not purely *Mechanical*.

Cuph. So many Men, so many Reasons, so many Demonstrations.

Hyl. I believe *Cuphophron* takes it very ill of you, *Bathynous*, that the old grave Person you met with in the Wood was not a thorough-paced *Cartesian*, or else he is in a very Sceptical mood: which I do not desire to be in, especially in so weighty Points as these concerning *Providence*. And therefore let me intreat you, *Bathynous*, to unlock that Difficulty I propounded last to *Philothens*, by virtue of your *Golden-Key*.

Bath. You must excuse me there, *Hylobares*; I would not be so injurious to *Cuphophron* as to make him a false Prophet, who so expressly foretold a while ago, that the Fates had designed that honour solely for *Philothens*.

Philoth. And it seems, in the like Complement to *Cuphophron*, I must again resume my not unpleasant burthen of serving *Hylobares*; which I shall do according to the best skill I have.

Philop. I pray you do, *Philothens*; for I am very ambitious you should work upon *Hylobares* a perfect Cure.

Philoth. I shall endeavour it, *Philopolis*. But I must first take the liberty to chase the benumbed part

part, and soundly chide *Hylobares* that he is not cured already, nor has been sufficiently sensible of that Clearness and Evidence for the Unexceptionableness of Divine Providence which has hitherto been produced. Which I must profess I think to be such, that those that have not some peculiar humour or phancy, of labour not under the burthen of their own Idiosyncrasie, cannot but be fully satisfied with, without the flying to any such high-swoln *Hypothesis* as that *Systeme of the World* represented in the *Silver-Key-Paper*, or *Pre-existence of Souls*, which is part of the *Golden* one. So that any farther Solution of the present Difficulty, were it not for *Hylobares* his own fault, and the peculiarity of his own Phancy, that still molestheth him, were plainly unnecessary and superfluous. How many thousands of sober and intelligent Persons have been fully satisfied touching the Accuracy of Divine Providence without any such far-fetch'd Helps?

Saphr. Which is a shrewd Indication, that those Arguments, distinct from these more airy *Hypotheses* and finely contrived Phancies, are the more natural strength and arms, as it were, of humane Understanding, (by whose strokes it bears it self up in these profound Mysteries from sinking into Infidelity or Atheism ;) but these more big and swelled *Hypotheses*, but as a bundle of Bull-rushes or a couple of Bladders tied under the Arms of some young and unskilful Swimmer.

Hyl. And I for my part, Gentlemen, do profess my self such a young and unskilful Swimmer in these Depths, and therefore would gladly be supported by the artificial use of these Bladders, that my Melancholy may never sink me to the bottom.

Cuph. And I commend your Wit, *Hylobares*, that you can so well provide for your own safety. For I dare undertake that these Bladders are so big, so tough, and so light, that if they be but

well tied on, a Cow or Oxe may securely swim on them through the *Hellepont*, or rather thro' the main Ocean, and never fear drowning.

Hyl. I thank you for that encouragement, *Cutphophon*, and shall therefore the more earnestly beg of *Philothens*, that he would use all the Art and Skill he has to tie them on me as fast as possibly he can, (that of *Pre-existence* especially, the Reasons and Uses thereof) that the string may never slip nor break, to my hazard of ducking to the bottom.

Philoth. That I will do, *Hylobares*, but on this condition, that you ever remember that what I do thus firmly fasten on you is yet but by way of *Hypothesis*, and that you will no longer make use of these Bladders than till you can safely swim without them.

Hyl. That I do faithfully promise you, *Philothens*, on the word of a Gentleman. Wherefore, without any farther Interruption, I pray you proceed.

XXXI.
The Application of the Hypothesis. in the Golden-Key-Paper, for the clearing all Difficulties touching the Moral Evils in the World.

Philoth. To begin therefore where we left. Do you still, *Hylobares*, adhere to that Truth, that free Agents may so heinously misbehave themselves, that even according to the Laws of Divine Goodness they may be detrudd into the state of Devils and of Hell, and therefore far more easily into a state less deplorable?

Hyl. That I said, and do still say, is to me a clear case, *Philothens*.

Philoth. Let us then but assume out of the Golden-Key-Paper that which is so clearly contained therein. the *Pre-existence of humane Souls*, and all these black and dark Difficulties that thus overcloud your Understanding will instantly vanish.

Hyl. Why so, *Philothens*?

Philoth. Because supposing Humane Souls were created in the Morning of the World, and in such infinite Myriads, there has been time enough since that

that for as many and more than hitherto have peopled the Earth, to have transgressed so heinously before their entrance on this Stage, that by a just *Nemesis* measured and modified by the *Divine Goodness* it self they may be contrived into the worst and most horrid Circumstances, into the most squalid and disadvantageous condition and state of living, that *Euistor* has produced any example of amongst the most barbarous Nations.

Hyl. This reaches the Point home indeed, *Philothens*, and does perfectly pull up by the roots all prebension to this last and greatest Scruple, if we were assured of the truth of the *Hypothesis*.

Philoth. Why, did not your self call this Dream of *Bathynous*, a *Divine Dream*, before I came to make this important use of it? And every Divine Dream is a true Dream. But you serve me just so as *Cuphophon* did *Bathynous*. Whiles it seemed to serve his turn to credit *Des-Cartes's* Philosophy, so long it was a *Divine Testimony*; but when it proved contrary, there was little certainty in Dreams. This seems a piece of *Levity* in you both.

Hyl. But I hope in my self the more pardonable, O *Philothens*, by how much more important a thing it is that the ground of a Man's belief of the Goodness of Divine Providence should be solid and unshaken, than that *Des-Cartes's* Principles should be deemed a piece of such infallible Wisdom. *Cuphophon's* villification of the Dream proceeded out of a partial zeal in the behalf of the *Cartesian* Philosophy: my distrust of it out of an excess of desire it should be true. For I must confess, if this one Point in it of *Pre-existence* appear to me certainly true, all my Doubts and Difficulties touching the Moral Evils in the World will suddenly melt into nothing. Nay, if I could believe *Bathynous* his Dream to be a Divine Dream, the first Aphorism in the

Golden-Key-Paper puts all our Controversies to an End, it declaring the *Measure of Providence* to be the *Divine Goodness*, which has no bounds but in self, which is infinite. Wherefore it was the most calamitous Accident that could ever have befallen the Philosophical Republick, that those two unlucky Asses so rudely broke off *Bathynous* his Conference with that venerable Sage, who I surmise, in that intended Discourse would have communicated the Reasons and Grounds of these Conclusions to *Bathynous*. For true Reason is so palpable and connatural to a Man, that when he finds it, he feels himself fully satisfi'd and at ease.

Philoth. I commend your Caution, *Hylobares*, that you are so loth to build great Conclusions upon weak or uncertain Principles. Wherefore let me offer to your consideration a Point of which I presume you will acknowledge your self more certain, that is, *The Possibility of the Pre-existence of the Soul*; I demand of you, if you be not very certain of that.

Hyl. Yes surely I am; I see no repugnancy at all in it.

Philoth. Then you are not certain but that the Soul does pre-exist.

Hyl. I confess it.

Philoth. And uncertain that it does not.

Hyl. That cannot be denied; it is the same, I think, I granted before.

Philoth. Therefore, *Hylobares*, you make your self obnoxious both to *Providence*, and to myself. To *Providence*, in that you bring in uncertain Allegations and Accusations against her, and so foil the beauty and perfection of her ways, that are so justifiable where they are perfectly known, by opposing Phancies and Conceits, such as you your self acknowledge you are not certain of. To me, in that you covenanted with me at the first, never to alledge uncertain *Hypotheses* against known Truth.

Hyl.

Hyl. This is true, *Philotheus* : you make me half ashamed of my Inconstancy. But in the mean time I do not find my self in that full ease I desire to be, while as well the Pre-existence is an uncertain *Hypothesis*.

Philoth. If you cannot find Divine Providence perfect without it, it is your own fault that, as to your self, to save you from sinking, you do not make use of it as a true *Hypothesis*. And forasmuch as you find it so hard to discover Divine Providence to be perfect without it, that is no small Argument that the *Hypothesis* is true.

Hyl. I must confess I think it is a safer Argument than *Bathynous* his single Dream.

Philoth. Nay, it were in it self, *Hylobares*, a solid Argument, supposing Providence cannot well otherwise be salved : as it is for the *Copernican Hypothesis*, that nothing else can give a tolerable account of the Motion of the Planets. And I must tell you farther, *Hylobares*, that this *Hypothesis* of the Soul's Pre-existence is not the single Dream of *Bathynous* sleeping in the Grass, but was deemed a Vision of Truth to the most awakened Souls in the World.

Hyl. That's very good news, *Philotheus* : for I do not at all affect Singularity, nor love to find my self alone.

Philoth. If the Dream of sleeping, *Bathynous* be a mere Dream, the most famously-wise in all Ages have dream'd waking. For that the Souls of Men do pre-exist before they come into the Body, was the Dream of those three famous Philosophers, *Pythagoras*, *Plato*, and *Aristotle* ; the Dream of the *Egyptian Gymnosophists*, of the *Indian Brachmans*, and *Persian Magi* ; the Dream of *Zoroaster*, *Epicharmus*, and *Empedocles* ; the Dream of *Cebes*, *Euclides*, and *Euripides* ; the Dream of *Plotinus*, *Proclus*, and *Iamblichus* ; the Dream of *Marcus Cicero*, of *Virgil*, *Pfellus*, and *Boethius* ; the Dream of *Hypocrates*, *Galen*, and *Fernelius* ; and,

lastly, the constant and avowed Dream of *Philo Judæus*, and the rest of the most learned of the *Jews*.

Cuph. I pray you let me cast in one more example, *Philothæus*.

Philoth. I pray you do, *Cuphophron*.

Cuph. The Dream of the Patriarch *Jacob* when he slept in *Bethel*, and dream'd he saw Angels descending and ascending on a Ladder that reach'd from Earth to Heaven; whereby was figur'd out the Descent of Humane Souls *as Jacob* and their Return from thence to the *Æthereal* Regions.

Hyl. O egregious *Cuphophron*, how do I admire the unexpectedness of thy Invention! This is your Dream of the mysterious Dream of the holy Patriarch.

Cuph. And who knows but a very lucky one?

Hyl. But I pray you tell me, *Philothæus*, did any of the old Fathers of the Church dream any such Dream as this?

Sophr. This is a very becoming and commendable temper in *Hylobares*, that his younger years will enquire after the Judgment of the ancient Fathers in the Primitive Church touching so important a Matter.

Cuph. Those Primitive Ages were the youngest Ages of the Church, but the Ages of Persons much the same now that were then.

Hyl. Notwithstanding this flurt of *Cuphophron's* wit, I beseech you, *Philothæus*, satisfy me in the Question I propounded.

Philoth. This at least, *Hylobares*, is true, That the Primitive Fathers in the most entire Ages of the Church dream'd not the least evil of this Dream of Pre-existence; the *Wisdom of Solomon*, which expressly asserts it, being appointed by them to be read in their publick Assemblies. Nay, our Saviour himself, when he had a most signal occasion to have undeceived the *Jews* in that

that Point, if it had been false or dangerous, in the Question touching the Man that was born blind, took not the least offence at the supposition. Whence you will the less wonder that either St. *Austin*, *Basil*, or *Gregory Nazianzen*, were favourably affected touching the Opinion; or that *Clemens Alexandrinus*, *Origen*, *Synefius*, *Annobius*, and *Prudentius*, were express Assertors thereof.

Hyl. This truly, *Philothheus*, casts me into so great a security from any harm in the *Hypothesis*, that if you hold on as you have begun, the power of your speech will unavoidably charm me into the same Dream.

Philoth. You know the worst of it then, *Hylobares*, that your Mind will be at perfect rest touching the present Difficulty concerning Providence. And if Testimonies thus please you, be assured of this, That there was never any Philosopher that held the Soul *spiritual* and *immortal*, but he held also that it did *pre-exist*.

Hyl. That is very considerable.

Philoth. And do not you, *Hylobayer*, hold the Soul of Man to be an *Incorporeal* *indiscerpible* Substance, a Spirit?

Hyl. I do, and I thank you that I do so, *Philothheus*.

Philoth. How then comes it to pass that you, being of so Philosophical a Genius, should miss of the Pre-existence of the Soul? For there being no other considerable Opinion in view but *Creation*, *Traduction*, and *Pre-existence*; Creation of pure Souls, and the Infusion of them into impure Bodies, and in such horridly impure Circumstances as sometimes happens, is a repugnancy to the Parity of God, who is supposed then to create them: but Traduction a derogation and contradiction to the *Spirituality* and *Indiscerpibility* of the Soul it self. Wherefore it necessarily remains, that these two being such absurd Opinions, the third must take place, and that the Souls of Men do pre-exist.

Hyl.

Hyl. O *Philothens*, that venerable Sage in *Bathynous* his Sleep could not have argued better than thus, if they had come to conference. I do not dream, but I see with the Eyes of my Mind wide open in broad day, the Reasonableness of this Hypothesis, That the Souls of Men did exist before they came into these terrestrial Bodies.

Philoth. And in this Day-light, *Hylobares*, all your Difficulties do vanish touching that part of Providence that respects the *Moral Evils*, whose hue seemed so dismal to you out of History, and their permission so reproachful to the Goodness of God.

Hyl. They are all vanished quite, and those touching *Natural Evils* too, so far forth as they respect the Souls of Men.

Philop. This is a good hearing. We are infinitely obliged to *Philothens* for his pains. Are there any more Scruples behind touching Divine Providence, *Hylobares*?

XXXII.
Several Objections against Providence, fetched from Defects, answered partly out of the Golden, partly out of the Silver-Key-Paper.

Hyl. Only those Objections fetch'd from Defects conceived to be in the Administration of Providence. For though we be convinced that all things that are, are rightly ordered; yet it may be demanded, why there are no more of them, why no sooner, and the like.

Saphr. Indeed, *Hylobares*, you seem to me hugely over-curious in such Inquisitions as these. Is not the whole World the Alms-house of God-Almighty, which he had a right to build when he would, and to place us his eleemosynary Creatures in it no sooner than he pleased? He does but *uti suo jure* in all this. And it is an outrageous Presumption, to expect that he should not act according to his own Mind and Will, but according to the groundless enlargements and expansions of our wanton and busie Phancies. So long as we see that the things that are well and rightly administred, and according to the Laws of Goodness and Justice, it is a marvellous piece of Ca-

pricious-

preciousness to complain, that such things with the unexceptionable Oeconomie of them began no sooner, nor reach no farther.

Bath. You speak very gravely and soberly, O *Sophron*, and that which has very solid Sense at the bottom, if rightly understood. For God has no obligation from the Creatures to make them sooner, or more, or larger, and the like. So that if he had made the World no larger than the vulgar phancy it, a thought suppose above the Clouds, or had stay'd the making of it till a year ago, or had not made it yet, nor ever intended to make it; he did in all this but *uti suo jure*, as you speak. But in that he has made it much larger and sooner, to what leading Attribute in God is that to be imputed, O *Sophron*?

Sophr. Surely to his mere Goodness, *Bathynous*.

Bath. You acknowledge then his Goodness the leading Attribute in the Creation of the World, and his Wisdom and Power to contrive and execute what his Will, actuated by his Goodness, did intend.

Sophr. Speaking more humanely, so it seems to be.

Bath. But this is a marvel of marvells to me, That the Goodness of God being Infinite, the effects thereof should be so narrow and finite as commonly Men conceit, if there be no Incapacity in the things themselves that thus streightens them. That one small share of the Divine Goodness should be active, but that infinite Remainder thereof, as I may so speak, silent and inactive, is a Riddle, a Miracle that does infinitely amaze me.

Sophr. O *Bathynous*, my very Heart-strings are fretted with fear and anxiety, when you plunge us into such profound Disquisitions as these, out of which there is never any hope to emerge. I pray you, *Hylobares*, ask modestly touching these things. I wonder you are not thoroughly satisfied about Providence already: I am sure I am,

Hyl.

Hyl. And I desire but to be so too, *Sapienter*. What will satisfy one Man will not satisfy another.

Philoth. That is very true, *Hylobares*, which I perceiving, it forced me to mention the *Golden Key of Providence* to you. For we do not wantonly and ostentatively produce those Keys, but at a dead lift, when no other method will satisfy him whose Mind is anxious and solicitous touching the Ways of God, that by these *Hypotheses* he may keep his Heart from sinking,

Hyl. It is a very laudable Custom, *Philothous*, and such as I find the benefit of already. For I find the very first Difficulties of this last and present Head I intended to propose, to melt away of themselves in virtue of that light from the *Golden Key*, I mean that of *Pre-existence*. For I intended to have propounded it as an Objection against the Goodness of Divine Providence, That, whereas the Soul can live and subsist out of this terrestrial Body, (for so it does after death) she should not be created before this terrestrial Mansion, and enjoy her self before she come into the Body, as well as afterwards. But this Doctrine of *Pre-existence* has plainly prevented the Objection. Another Objection also, touching the *Messias* coming into the World so lately, is in my own judgment much enervated by this *Hypothesis*. For who knows but the Demerits of Humane Souls were such, that it was consonant enough to the Goodness of God, not to communicate the best Religion to the World till that time it was communicated?

Philoth. That is no inept consideration, *Hylobares*. But besides, it is strange Presumption to determine when it is just fit time for Providence to use her strongest Effort for reclaiming of straying Souls: And to reclaim them as soon as they have strayed, is next to the keeping them forcibly from ever straying, which is to hinder a

and free

free Agent from ever acting freely: Wherefore seeing the Souls of Men were to use their own liberty, there were certain pompous Scenes of affairs to proceed upon either supposition, and not all presently to be huddled up in an instant. And what Light Providence brings out of the Darkness of Sin, I did more particularly intimate unto you in our yesterday's discourse.

Hyl. I remember it, *Philothous*, and rest very well satisfied.

Philop. To expect that the *Messias* should have come into the World so soon as *Adam* had fallen, is as incongruous as to expect the reaping of the Crop the very same day the Corn is sown, or that the Spring and Autumn should be crowded into the same Months of the year.

Hyl. This is abundantly plain. And another Difficulty also which I intended to propose, touching the Plurality of Earths or Worlds, quite vanishes: while I contemplate the Paradigm of the World's Systeme in the *Silver-Key-Paper*, that bears me up as stoutly on the left hand from sinking as the other *Hypothesis* on the right.

Barb. Do you not see, *Sophron*, that you are worse scar'd than hurt? Do you not observe how these great and formidable Difficulties crumble away of themselves, when a judicious eye has had once but a glance into the Truth?

Sophr. It's well if all will come off clear.

Hyl. But there are some little Scruples remaining, *Philothous*, partly about the Extent of the Universe, partly about the Habitableness of the Planets and Earths.

XXXIII.

Difficulties touching the Extent of the Universe.

Sophr. I thought so.

Philoth. Propound them if you please, *Hylobares*.

Hyl. Whether the Universe be Finite or Infinite. For if it be Finite, it is infinitely defectuous, if it may be Infinite.

Philoth. That's well put in, if it may be; but try whether it may be or no, *Hylobares*. *Hyl.*

Hyl. How, *Philothous*.

Philoth. Phansie it as Infinite as possibly you can.

Hyl. I Phansie it absolutely infinite.

Philoth. Then every Part thereof is infinite.

Hyl. You mean every denominated Part, *Philothous*; else the number of parts is only infinite, not the parts.

Philoth. I mean the denominated Parts, a third, a fourth, a fifth, &c. But a middle third part is bounded by the Extremes, and therefore the Extremes themselves are boundable. And consequently when you have phansied the World as infinite as you can, you must be inforced still to conclude it finite.

Hyl. It seems so, if it be not a Fallacy.

Philoth. Wherefore if the possibility of an Infinite World be unconceivable to you, it can be no imputation to the Goodness of Providence if it be found Finite.

Hyl. But it is found Finite, *Philothous*?

Philoth. No Art nor Oracle that I know has declared it so. That not only the Globe of the Earth but her very Orbit is but as a Point to the Circuit of the nearest fix'd Stars, offers rather toward a detection of the infinite Vastness of the World than of the Finiteness thereof. How vastly distant then are those little fix'd Stars that shew but as scattered Pin-dust in a frosty night? In what immense removes are they one beyond another? O *Israel*, how great is the House of God! how large is the place of his possession! Great, and hath no end; high an unmeasurable. They are the words of the Prophet *Baruch*.

Hyl. It seems then that the Infiniteness of the World is declared by that Oracle rather than the Finiteness thereof.

Philoth. It is so vastly big, *Hylobares*, that there is little doubt but that it is as immense as it can be, and that is enough to shew that the Dimensi-

Baruch 3.
24, 25.

ons thereof take their measures from the *Divine Goodness*. Whence it is clear that Providence is unexceptionable in this Point.

Hyl. It is so.

Sophr. I wish *Philothens* come off so well in the other.

Philoth. Be courageous, O *Sophron*; we'll do our best, when *Hylobares* has proposed it.

Hyl. That the *Silver-Key-Systeme* is the true Systeme of the World I am well enough persuaded of, and that consequently it were in vain to object the Solitude of this one Earth in this immense liquid space of the World, whereas this Systeme exhibits so many more to our view. For we can no sooner discern our own Earth to be a Planet, but we must therewithal detect also that the rest of the Planets are so many Earths, as indeed the *Pythagoreans* did expressly call the Moon our *Asixdor* or opposite Earth. But the Difficulty I come to propound is touching the *Habitableness* of them, which I suppose will not be deny'd; but then there is this Snare we are caught in, That if we conceive them to be inhabited by mere Brutes only, there will be a defect of Men to keep good quarter amongst them; but if they be also inhabited with Men, these Men will want the means of Salvation; for that they are in a lapsed state is supposed in their becoming terrestrial Creatures: either of which is inconsistent with that exquisite Goodness of God that is pleaded for.

XXXIV.

Difficulties touching the Habitableness or Unhabitableness of the Planets.

Arist. de Caelo, lib. 2. c. 13.

Philoth. That's a knotty Problem indeed, *Hylobares*.

Sophr. Why do you smile, *Philothens*? methinks it is a very formidable Question.

Philoth. I smile at something that extraordinarily pleases me.

Sophr. I pray you what is it that pleases you so much, *Philothens*? I would gladly know it, that I might smile also for company.

Philoth.

Philoth. It is *Sophron's* honest and sober solicitude touching the Solution of the present Difficulty, which so becomingly betrays it self in the very air of his Countenance, and even then when there is least fear of miscarriage.

Sophr. That were good news, *Philothens*, if it were true.

Philoth. It is a less Puzzle than that about the Salvation of them of the New-found World upon Earth, I mean those of *America*, who heard not the least whisper of either *Moses* or of *Christ* till within this Age or two. In what capacity of Salvation were they then, O *Sophron*, for some thousands of years together, who yet are certainly of a lapsed race? (whereas whether all Souls that enter into thicker Vehicles in any part of the Universe be lapsed, is uncertain.) And we cannot deny but that vast Continent has been inhabited, as also the adjacent Islands, all that time, though they heard as little of *Christ* as they that live in *Saturn* or the *Moon*.

Sophr. That cannot be deny'd, *Philothens*. But you know either your self or some of us has answered this Point already, That those *Americans* that lived sincerely according to the Light they had, God might impart more to them, and finally in some extraordinary way or other communicate the knowledge of *Christ* to them to their eternal Salvation. For you know a just and honest Creditor, if the Debt be satisfy'd by a Friend, though unknown to the Debtor, yet he will free him from all Suits at Law and Arrests, and whatever other Troubles or Inconveniencies attend a Debtor whose Debts are unsatisfy'd. Whence the Passion and Atonement of *Christ* might take effect with the sincere *Americans*, though they knew nothing of the History thereof. And therefore being reconciled by the Death of *Christ*, they should be much more saved by his life, as the Apostle speaks.

Rom. 5. 10.

Philoth.

Philoth. It is very well and piously argued, O *Sophron.*

Hyl. I think so too, *Philothens.*

Philoth. Had I not therefore reason to smile at *Sophron*, being so well furnish'd to satisfy a greater Difficulty, to see him so hugely confounded at the less?

Hyl. But why take you this to be the lesser Difficulty, *Philothens*?

Philoth. Because there is more Elbow-room for framing of Answers to it. For first, suppose we should affirm that all the Earths in the Universe, besides this of ours, were inhabited merely with Brutes; That is no Argument at all against the *Divine Goodness*, no more than it would be against the accuracy of Policy in a great City to see all the Goals therein devoid of Prisoners, and that they were left to the sole possession of Bats and Cats, of Rats and Mice, and such like Vermin. It were rather a sign of a more exquisite Government and good disposition of the People, that there were now found no such Criminals amongst them. And for the pretence of having some rational Creatures amongst them to keep good quarter; what rational Creatures are there that rule among the scaly Nations of the vast Ocean?

Hyl. None, unless *Tritons* and *Sea-Nymphs*.

Philoth. You may as well phantasie *Fauns* and *Satyrs*, and other Sylvatick *Genii* to range these Earths supposed destitute of humane kind, and to superintend their brutish Inhabitants for their good, though at a more remote and careless distance.

Hyl. As probable as the black Hunter ranging the Forest with his vocal, but invisible, Hounds in *Fountainbleau*.

Enst. I remember the Story very well, it is recorded in the Life of *Henry* the fourth of *France*.

Hyl.

Hyl. But there being such an infinite number of Earths as there is of Stars or Suns, it is incredible, *Philothens*, that it should be the only Fate of this Earth of ours to be inhabited with Men.

Philoth. But how do you know, *Hylobares*, that there is such an infinite number of Earths? For you covenanted at first not to bring in mere Suspicious and Surmizes reproachfully to load Providence withal.

Hyl. But if that innumerable company of fixt Stars have no Planets dancing about them, that is to say, *habitable Earths*, that will be a real reproach to Providence indeed, as if Divine Goodness were infinitely defectuous in that Point.

Philoth. Nay, that were rather an auspicious sign, *Hylobares*, that the Intellectual Orders of Creatures are not so much, or rather so universally, lapsed as they might be conceived to be, and that the Divine Goodness has a more successful and effectual Dominion over the Universe than you imagined. *For as much as the Light exceeds the Shadows, so much do the Regions of Happiness exceed those of Sin and Misery.* It is an Aphorism of the Golden-Key-Paper.

Hyl. I perceive you are prepared to meet one at every turn, *Philothens*.

Philoth. It is but common Civility to meet him that makes towards one. But now in the second place, *Hylobares*, let us suppose that all the Planets or Earths be inhabited with rational Creatures, yet these rational Creatures may be as *specifically* distinct as the *Earths* or *Planets* they inhabit, but agree all in *Rationality*; as the sundry *species* of Dogs here on Earth agree in *Latrability*. They having therefore no *specifick* cognation with the Sons of *Adam*, what have they to do with that Religion that the Sons of *Adam* are saved by? Nay, I add farther, that these varieties of rational Creatures in the other Planets, as they all agree with one another and with us in mere

natural Reason, so they may all disagree from us in this essential Property of being capable of true Religion; no Properties but those either of the *Animal* or *middle* life being essential to them. In virtue whereof they may be good *Naturalists*, good *Politicians*, good *Geometricians* and *Analysts*, good *Architects*, build Cities and frame Commonwealths, and rule over their *brother-Brutes* in those Planets, and make as good use of them as we do; but be as incapable of the *Divine Life*, or of being good Citizens of the Heavenly Kingdom, or genuine Sons of God, as the very Brutes they rule over.

Caph. O how do I flutter to be acquainted with this kind of People, *Hylobares*! they are pure Philosophers, I'll pawn my life on't. O that the invention of the *Gansaws* were once perfected, that I might make my first Visit to our Neighbours in the Moon!

Hyl. But it would be pretty in the mean time if the Art of Telescopes were so far perfected, that we might discern their shapes and persons distinctly, *Caphophron*, and see whether it were worth the while to make a Visit to them, whether they be not a Nation of mere Apes and Baboons.

Caph. I dare say, *Hylobares*, if we could but see these Apes and Baboons through our Telescopes, we should sometimes find them as busily tooting thro' their Tubes at us, as we at them.

Hyl. That were a rare hit indeed, *Caphophron*, that the *Sons of the Mechanick Philosophy* should be so lucky at Bo-peep, and be able to take a mutual interview of one another at such a distance. If I could once hear this news, I should presently suspect that those pieces of Ice that *J. Merius* is said to have contrived first into Telescopes tumbled out of the Moon.

Caph. Well, well, *Hylobares*, you hear all things; but you know not what Time may bring forth.

T

Hyl.

*Des-Cartes
his Dioptr.
cap. 1.*

Hyl. But in the mean time I am very serious in my conference with *Philotheus*, which your Raptures have thus interrupted. The scope of whose Discourse on this Point is, to shew that these other Earths may not be inhabited by any other Creatures than such as are essentially incapable of true Religion, though he may haply allow them to do such Venerations (those in the Moon particularly) to our Earth as the *Cercopithecus* and *Elephant* are said to do to the Moon, and so may exercise a natural Idolatry, and that, it may be, in magnificently-extruded Temples, even in this utter incapacity of true Religion, and consequently of Salvation; their condition in that respect being much like that of Brutes. Which *Hypothesis* once admitted, (and it is such as it is hard to demonstrate to be false) the present Difficulty I must confess does quite vanish. But because from the prejudice of Custom, and habitual experience of our own Earth's being inhabited by Men properly so called, we have such an invincible propensity to think the same thing comes to pass in all other Earths or Planets; I beseech you, *Philotheus*, ease my thoughts touching their means of Salvation in this state of the Question, if you can.

Philoth. Those that are saved of them are saved by the same means that the *Americans* and the rest of the *Pagan* World, that never had the opportunity of hearing of the History of *Christ*, were or are saved. The Ransome is paid into a very righteous hand, that will not exact the Debt twice, as *Sophron* very soberly and judiciously suggested.

Cuph. Who knows but the Passion of *Christ* was intimated to the Inhabitants of those other Earths by the miraculous Eclipse that then happened, the Sun winking to the rest of the World, to give them notice far and wide what was transacting on the Stage of the Earth in the behalf of all?

Hyl.

Hyl. You are a Man of rare Devices, *Cuphophon.* How came then the *Americans* not to lay hold on this opportunity? For they had no knowledge of the Suffering of the *Messias*, till such time as the Christians brought it thither, and fetch'd away their Gold.

Cuph. You know it is Night with them, *Hylobares*, when it is day with us; and therefore they missed the information of that Miracle.

Hyl. But they might have taken hold then of the miraculous Eclipse of the Moon, which was every whit as prodigious and conspicuous, these two Luminaries being then in Opposition, and *Christ* was crucified about Noon.

Philoth. *Cuphophon's* conceit is witty, but oversight and humourous for so solemn and serious a matter. The sum of my Solution of this Difficulty, *Hylobares*, is this: Lapsed Souls wherever they are, that recover into Sincerity, are saved as we are saved, *ὡς τὸν Σαυδουμᾶν*, by the Divine Humanity, or Humane Divinity, of the Son of God: which is the inmost and deepest Arcanum of our Christian Religion. And it is the Privilege of the Christian World, that they have this Mystery so plainly and distinctly communicated to them by the preaching of the Gospel. But the efficacy of the said Mystery may be also derived to them that never hear it sound externally and historically to their outward Ears. For the Spirit of the Lord passes through the whole Universe, and communicates this Mystery to all Souls, wherever they are, that are fitted to receive it, in a more hidden and miraculous way, such as himself and at what time himself shall please to make use of. This I think the most sober Solution of the present Difficulty, upon supposition that there are any Men properly so called that inhabit those Planets or Earths you speak of. Which, whether there be or no, is uncertain to us; and therefore the Allegation of

such Uncertainties against certain Testimonies for the exquisite Goodness of Divine Providence, (as I have often intimated) ought to be esteemed of no value.

XXXV.
That though
the World was
created but a-
bout six thou-
sand years a-
go, yet, for
ought we
know, it was
created as soon
as it could be.

Hyl. I must confess it, *Philothens*, and crave your pardon. But I find my very Impertinences in my conference with you very successful and edifying. Let me propose to you but one Scruple more, *Philothens*, and then I shall give you no farther trouble.

Sophr. I am glad we are at length so near getting out of the Briars.

Philoth. I pray you, what is that Scruple, *Hylobares*?

Hyl. It is again about the *Pre-existence* of the Soul.

Sophr. Nay, if he go back, *Philothens*, look to your self; he will come on again with such a career, and give you such a push as you never felt yet.

Philoth. That cannot be help'd, *Sophron*, I must bear the brunt of it as well as I can. Speak out therefore, *Hylobares*, and tell your Scruple.

Hyl. My Scruple is only this, How it can consist with the infinite Goodness of God, which you say is the Measure of his Providence, (since that Humane Souls can *pre-exist* and enjoy themselves before they come into these terrestrial Bodies) that they were created no sooner than *cum Mundo condito*, which is not Six thousand years ago; whereas they might have enjoy'd themselves infinite millions of thousands of years before.

Philoth. If we rightly understand the nature of the Soul, *Hylobares*, this is no such hard Problem. For you must understand it may be an essential Property of the Soul, either vitally to actuate some material Vehicle or other, or else not to act at all. Wherefore it had been a fruitless thing to create Souls so infinite a space of time before the corporeal World was created, that *Hypothesis* supposed.

Hyl.

Hyl. This may be true for ought I know, *Philothheus*: but admitting it so, it casts me still into an equal perplexity touching the Divine Goodness, in that she has not thought fit that the corporeal World should be created till within six thousand years ago,, whereas it might have been created an infinite time before, and ought so to have been, that Humane Souls might so early come into play, and live and act in their respective Vehicles.

Philoth. This is something indeed, *Hylobares*.

Sophr. Did not I tell you so, *Philothheus*? Our Ship is sunk in the very Haven, when we were ready to land.

Philop. Your Heart is sunk, O *Sophron*, pluck up your spirits, and be of good chear. Is this the utmost of your Difficulty, *Hylobares*?

Hyl. It is; cure me of this Anxiety, *Philothheus*, and I shall declare my self as sound as a fish, and perfectly freed from all Scruples touching Divine Providence.

Philoth. But your self must assist me then in your own Cure. Tell me therefore, *Hylobares*, why do you think that the World was not created till about six thousand years ago?

Hyl. That's plain from the Chronology of Holy Scripture.

Philoth. But have you no other Argument for it, *Hylobares*?

Hyl. None at all that I can tell of, *Philothheus*.

Philoth. Why then, *Hylobares*, the case stands thus. If you heartily adhere to the truth of the Scripture, as you ought, I will declare you as sound as a Fish; and this intricate discourse about Providence might have been the less needful. But if in a Philosophical Wantonness you will not concern your self in the Letter of the Scripture touching Theorems of Philosophy, you have already declared your self as sound as a Fish.

Hyl. You have caught me like a Fish in a Net,

Philothems; but I must freely confess I do not perceive my own Soundness yet, unless I should be so unsound as to quit the Scriptures.

Philoth. That you will never do, if you rightly understand them. For they are most assuredly the Truth of God.

Hyl. But how does this Truth consort with his Goodness, whenas it declares to us that the World has continued but about these six thousand years?

Philoth. This Earth and Heaven that the Conflagration is to pass upon assuredly commenced no longer ago, *Hylobares*. But I pray you how high would you have the Commencement of the World to begin, and in what order, that it may fill out the measure of that Idea of Goodness which you would have its Continuation stretch'd upon?

Hyl. I would have it begun no sooner than it was possible, which is infinite Myriads of years sooner than it began.

Philoth. Well then, *Hylobares*, begin it as soon as you will in your Philosophical way, and in what order you will, and see what will become of it. You young Men are marvellously wise.

Cuph. O that I had *Hylobares* his Province now! what rare work could I make of it?

Hyl. I prithee, *Cuphophron*, take it. I know thou wilt manage it nimbly and wittily.

Cuph. Cartesianly enough, I warrant you, *Hylobares*; you shall see else if I do not. And I will smartly say at first, That the World was to begin so soon as God was, his Omnipotency being coeternal to himself; and therefore whatever he could produce in any Moment, he could produce as soon as he was, which was from everlasting. Wherefore the Matter might have been created from everlasting, and, having a due measure of Motion imparted to it, might within a little after have fallen into the contrivance of Vortices and Suns, according to the description of the Car-

tesian

resian Philosophy; that is, say I, *Mechanically*, with *Des-Cartes*, but *Bathynous Spermetically*, from an old *Pythagorick* Dream in a Wood. But it is not material now which way it was. For whether way soever, in process of time, after these Suns had shone through the Universe with a free Light, some of them being inveloped with Spots grew perfectly opaque, and being suck'd in by their neighbour- *Vortices* became *Planets* or *Earths*.

Enist. These are, it may be, those *extinct* *Suns* *Diog. Laert.* or cold *Suns* that *Parmenides* the *Pythagorean* in *vita Par.* taught, adding also, that Men were generated out of the Sun; meaning surely these extinct or cold ones, that were turned into *Earth* or *Planets*.

Cuph. That's a pretty Observation, *Enistor*.

Hyl. I, and an handsome confirmation also of *Bathynous* his Dream, that the Rise of the World was not merely *Mechanical* but *Spermetical* or *Vital*; this *Parmenides* being a *Pythagorean*. But this is not the present business. I pray you return to your Province, *Cuphophon*, and bring things to a conclusion.

Cuph. The conclusion is manifest of it self: That if the World did not commence so early as I have described, sith it was possible it might do so, (but infinite Myriads of years later,) that the infinite Goodness of God is not the Measure of his Providence, but that he has been infinitely less good than he might have been to the World and to humane Souls, if they have continued but six thousand years.

Sophr. This is smart indeed, *Cuphophon*.

Cuph. I love what I take upon me, *Sophron*, to do it thoroughly and smartly. What say you to this, *Philothens*.

Philoth. I say you have charged stoutly and home, O *Cuphophon*; but I shall make the force recoil again upon your own Breast, if you will but freely and ingenuously answer to what I demand.

Cuph. I shall, *Philotheus*.

Philoth. Was there not a first six thousand years of Duration from the beginning of the World, supposing it began so timely as you have described?

Cuph. According to my *Hypothesis* it began from everlasting, and therefore the numbring of years from this time to that will have no *exitus*. We shall never come to the first six thousand years.

Philoth. That's true, O *Cuphophron*; but you answer craftily, and yet you plainly imply that there was a first six thousand years, though we cannot come at them: but that is because we begin at the wrong end. By the same fallacy you may conclude that there is not a last six thousand years, beginning your account from everlasting, as you call it, because your numbring will find no *Exitus* to us. And yet we are, suppose at this Moment, in the last moment of the last six thousand years; and so we shall be always of some last six thousand, or at least have been so in such divisions.

Cuph. That cannot be denied.

Philoth. Wherefore, *Cuphophron*; pitch your animadversion on the right end, that is to say, on the beginning of this infinite Duration, as you phantasie it, I mean, on that Interval of time wherein all the whole Universe was either *lucid* or *transparent*, there being nothing but *Suns* then according to your *Cartesian Hypothesis*, no *Earths* or *Planets*; was that time infinite?

Cuph. I must confess it seems to me incredible that it was so. Methinks within less than an infinite *Series* of time some of the *Suns* should be enveloped with Spots, become *Comets*, and afterwards *Earths* or *Planets*.

Philoth. Well then, if that Interval of time was finite, it had a finite number of six thousand years.

Cuph. Of six thousand years repeated, you mean, *Philotheus*.

Philoth.

Philoth. I mean so, and would from thence infer, that there is most evidently therefore in that finite Interval a first six thousand years as well as a last!

Cuph. It seems impossible to be otherwise! But well, what of all this, *Philothens*?

Philoth. Let us phantasie now our selves, O *Cuphophon*, or any other rational Beings, Philosophizing at the end of those first six thousand years immediately Inceeding the most early Commencement of the World that was possible, (for you pitched as high as possibly you could) and entertaining themselves with the very discourse we are now upon; would not they with your self notwithstanding conclude, that the World might have been made an infinite Series of time sooner?

Cuph. Not if they knew it (as we suppose it) made as soon as possibly it could be.

Hyl. Very well answered, *Cuphophon*.

Sophr. It is too well answered. This *Cuphophon* has a mischievous wit with him when he is set upon't.

Cuph. I told you, *Sophron*, I love to do all things smartly.

Philoth. I pray you do, *Cuphophon*, and tell me farther, whether the *Ancient of days* was then but of six thousand years continuance; and whether those Disputants we speak of, unless it had been told them by Divine Revelation that the World began as soon as it could, would not confidently have conceived it might have begun an infinite Series of time before; and, lastly, whether we knowing by Divine Revelation that the World began about six thousand years ago, it may not for all that have commenced as soon as possibly it could; and God, who is omnipotent, could as early create Planets as Suns or Stars, and order all things as he is said to do in six days Creation, or as we find them to be at this day.

Hyl.

Hyl. Answer, *Cuphophron*: why do you gape and stare, and scratch your Head where it itches not.

Cuph. I pray you, *Hylobares*, take your Province again, if you will, and manage it your self: I have enough of it.

Hyl. Why, what's the matter, *Cuphophron*?

Cuph. I am confounded.

Hyl. I am convinced.

Cuph. Convinced afore-hand, I warrant you, at all adventures, before *Philotheus* has made any Conclusion. What would he infer from all this?

Philoth. That though with the Holy Scriptures we admit as all Orthodox People do, that the World was created but about six thousand years ago, yet, for ought we know, it was created as soon as it could; and therefore *Hylobares* his Allegation, of the Possibility of the World's being created an infinite Series of time sooner, is of no validity against our Assertion of the exquisite Goodness of Providence, which I have contend- ed for all this time.

Hyl. I, and your's is the Victory, O admired *Philotheus*, but mine the Triumph. "ὦς ἡδύμαι, καὶ

τέρπουμαι, καὶ χαίρομαι, καὶ βέλομαι χρεῖνται!

Philop. What's the matter with *Hylobares*, that he raps out Greek in this unusual manner? What is it that he says, *Euistor*?

Euist. It is a broken Sentence of a transport- ed Barbarian in *Aristophanes*. O how am I pleased! how am I delighted! how am I rejoiced, and could even dance for joy!

Philop. I suppose *Hylobares*, speaks better Greek than you English, or else its as barbarous and rude as the Barbarian himself.

Euist. I know what you mean, *Philopolis*, I humoured it on purpose to the Barbarian's Greek. I am rejoiced is as good English as χαίρομαι is Greek, if we will believe the Criticks.

Hyl. *Euistor* is got to his senseless Criticks again; but

XXXVI.

Hylobares
his excess of
Joy and high
satisfaction
touching Pro-
vidence, from
the Discourse
of *Philothe-*
us.

but I am brim-ful of the pleasure of important Things and Notions. O happy *Philopolis*, that brought us to this Conference! O thrice blessed *Philotheus*, that has so divine a Gift of easing the Minds of the serious in their anxious Perplexities about the most concerning matters!

Philop. I am glad *Philotheus* has wrought so great a Cure.

Hyl. A Cure, *Philopolis*? It is more than a Cure. I am not only at perfect ease touching all Doubts about Divine Providence, but in an ineffable Joy and Ecstasie, rapt into Paradise upon Earth, hear the Musick of Heaven, while I consider the Harmony of God, of Reason, and the Universe, so well accorded by the skilful voice of *Philotheus*. How lightsome is my Heart, since my Mind has been eased of these Perplexities! how transported are my Spirits, how triumphant and tripudiant, that I am ready even to skip out of my skin for Joy!

Cupb. If you be so dancingly merry, *Hylobares*, you would do well to call for a fit of Musick: I have provided an Instrument almost as high as your Raptures. Musick joyn'd to this Mood will put you upon a rare pin indeed.

Sophr. *Hylobares* wants no aid for the increase of his Joy, but rather for the regulating of it. For in my apprehension he is in a very great Emotion of Mind.

Philoth. Melancholick Persons are sometimes in such a condition upon such like occasions; Truth being to the Eye of the Soul what Beauty is to that of the Body, very transporting.

Sophr. I believe a solemn Lesson on the *Theorbo* would finely compose him, and *Bathynous* I know has skill on that Instrument, and can sing to it.

Philoth. You say right, he can. I pray you, *Bathynous*, give us a cast of your Skill.

Bath. I am a very sorry Musician, to venture to sing in such company. I sing sometimes and play to my self in the dark some easie Songs and Lessons,

Lessons, but have not the confidence to think others can be pleased with such mean Musick.

Cuph. You may play and sink in the dark here too, *Bathynous*, if you will. The Moon's light comes not so plentifully through the Leaves of the Arbour as to discover whether you blush or no, in case you should be out. Come, I pray you, be confident. I'll reach you the *Theorbo*.

Philop. I pray you *Bathynous*, let's hear what you can do. I know it will be grateful to *Hylobares*.

Hyl. I shall like a Song of *Bathynous* his choosing; I know it will not be impertinent to our present purpose.

Bath. It's an excellent *Theorbo*, *Cuphophon*: It deserves a more skilful Hand to touch it than mine. How sweet and mellow, and yet how Majestick, is the Sound of it!

Hyl. O how that Flourish charms my Spirits! You have a very good hand on the Lute, *Bathynous*.

Bath. I'll sing you a good Song, *Hylobares*, though I have but a bad Hand, and a worse Voice: and it shall be out of your own beloved hobling Poet, *The Philosopher's Devotion*.

Hyl. None better: I pray you let us hear it.

XXXVII.
The Philosopher's Devotion.

Bath. Sing aloud, His Praise rehearse
Who hath made the Universe.

He the boundless Heaven has spread,

All the vital Orbs has kned;

He that on Olympus high

Tends his Flocks with watchful Eye,

And this Eye has multiply'd,

'Midst each Flock for to reside.

Thus as round about they stray,

Toucheth each with out-stretch'd Ray.

Nimbly they hold on their way,

Shaping out their Night and Day.

Summer, Winter, Autumn, Spring,

Their inclined Axes bring.

Never

*Never slack they, none respire,
Dancing round their Central Fires.*

*In due order as they move,
Eccho's sweet be gently drove
Thorough Heaven's vast hollownes
Which unto all Corners press;
Musick that the heart of Jove
Moves to Joy and sportful Love,
Fills the listening Sailors ears
Riding on the wandring Sphears.
Neither Speech nor Language is
Where there Voice is not transmiss.
God is Good, is Wise, is Strong,
Witness all the Creature-throng;
Is confess'd by every Tongue.
All things back from whence they sprung,
As the thankful Rivers pay
What they borrowed of the Sea.*

*Now my self I do resign:
Take me whole, I all am thine.
Save me, God, from Self-desire,
Death's pit, dark Hell's raging Fire,
Envy, Hatred, Vengeance, Ire:
Let not Lust my Soul bemire.
Quit from these thy Praise I'll sing,
Loudly sweep the trembling String.
Bear a part, O Wisdom's Sons,
Freed from vain Religions.
Lo, from far I you salute,
Sweetly warbling on my Lute.
India, Egypt, Arabie,
Asia, Greece, and Tartarie,
Carmel-Tracts and Lebanon,
With the Mountains of the Moon,
From whence muddy Nile doth run,
Or where ever else you wone,
Breathing in one vital Air,
One we are though distant far.*

*Rise at once, let's sacrifice
Odours sweet, perfume the Skies.*

DIVINE DIALOGUES.

See how Heav'nly Lightning fires
 Hearts inflam'd with high Aspires!
 All the substance of our Souls
 Up in Clouds of Incense rolls.
 Leave me nothing to our selves,
 Save a Voice; what need we else?
 Or an Hand to wear and tire
 On the thankful Lute or Lyre.
 Sing aloud, His Praise rehearse
 Who hath made the Universe.

Hyl. Your Judgment is very sound, O *Sophron*; this solemn Lesson on the *Theorbo* did not so much increase my Passion of Joy, as regulate, establish, and fix it. Methought I was placed in the third Heaven all the while I heard so sweet an Instrument, so lively a Voice, and so exalted Philosophy and Morality join'd together in one Harmony.

Cuph. You was a very great way off then, *Hylobares*, if you mean the *Cartesian* third Heaven.

Hyl. I mean an higher Mystery, *Cuphophron*. A Man may be in the *Cartesian* third Heaven, and yet be as silly a fellow as I was before I conferred with *Philothens*.

Philop. You are the most rapturous and ecstatic Company of People that ever I met with in all my life; a kind of *Divine Madness*, I think, rules amongst you, and the efficacy of your Converse is able to make others mad for Company. I am sure when *Philothens* comes to my beloved Theme, if he manage it with like success he has done this, it will hazard my being at least inwardly as much transported as *Hylobares*. Which I would willingly try to morrow more timely in the Afternoon, betwixt three and four of the Clock, because my occasions will call me next day out of Town.

Philoth. I am sorry to hear of your so sudden departure,

departure, *Philopolis*; but we shall not fail at that time you appoint to give you the meeting here.

Sophr. And I hope *Philothous* will manage your Theme, *Philopolis*, with a more steady and secure Success than that of *Hylobares*. For the truth is, I have had many an aking Heart for you all in this doubtful Dispute; your Hardiness seeming to me as reprobable as theirs who, when they may securely stand on the firm Land, or safely pass over a strong-built Bridge, will choose to commit themselves to some weather-beaten Cock-boat, when the Wind is very rough and the Waves high and tossing, only out of a careless Wantonness, or desire to conflict with Danger. Methought ever and anon I saw the Boat ready to topple over, and your selves put to swim for your lives, or drown.

XXXVIII.

The Hazard and Success of the foregoing Discourse.

Philop. But Providence did marvellously assist her so earnest and affectionate Advocate, O *Sophron*.

Sophr. She did, and I heartily congratulate your safe arrival to Land.

Cuph. But this is but a dry and ineffectual Congratulation, O *Sophron*. Come, begin to them in a Glass of good Canary, to comfort their chill Hearts after the Peril of this Shipwreck and sad Sea-storm. Hold, I'll open the Bottle.

Hyl. Stay your Hand, O *Cuphophron*. There's none so chill or cold at Heart as you imagine. I am sure I am all Joy and Warmth without the help of any such Liquor.

XXXIX.

The Preference of Intellectual Joy before that which is Sensual.

Cuph. It may be you are over hot, *Hylobares*; Sack is good even in Fevers, and it is not unlikely but that a Glass of it may cool you.

Hyl. All the Heat that I have at this time, be it never so much, is so sacred and divine, that

that I will not diminish it in the least degree upon any pretence.

Philop. I pray you, *Cuphophon*, keep your Bottle entire till another time. I perceive it is now utterly needless, and your Liquor is too good to be cast away in vain.

Philoth. We all overflow with such Joy, O *Cuphophon*, as no terrestrial Wine can procure, nor increase, nor ought to diminish.

Enist. Indeed I think we do, *Philothous*; I would not drink a Glass of Sack now, no not for forty pounds.

Cuph. I have not the luck of it at this time to contribute to the Pleasure of this excellent Company in any thing, my Wine it self being as rejectaneous as my Reasonings.

Hyl. O dear *Cuphophon*, be not you solicitous touching these things. I'll assure you, your performance was marvellous noble, and worthy the great Parts and Wit of *Cuphophon*.

Cuph. It's a comfortable circumstance, that the censure of *Hylobares* is so favourable, whose Humor is to abuse in me whatever is or is not abuseable. But I profess to thee, *Hylobares*, I was never so confounded in all my life as in that point of the World's possibility of being created from everlasting. I am perfectly puzzled in it to this very day.

Hyl. Why, I prithee, *Cuphophon*, how many hours, or rather minutes, is it since that confusion first surprized thee?

XL. *Cuph.* My Mind has been so jumbled betwixt That there is Time and Eternity, that I think I can speak an ever-anti-sense in neither. What a marvellous thing is this, that God, who was Omnipotent as soon as he was, and who was from all Eternity, and could create Suns and Vortices within a Moment that he was Omnipotent, yet should not be able to create the World so soon, but that
That there is Time and Eternity, that I think I can speak an ever-anti-sense in neither. What a marvellous thing is this, that God, who was Omnipotent as soon as he was, and who was from all Eternity, and could create Suns and Vortices within a Moment that he was Omnipotent, yet should not be able to create the World so soon, but that
proper to the Deity only.

that there would be an Eternity of Duration necessarily conceivable before the World's Creation?

Bath. Yes, *Cuphophron*, and this marvellously anticipating Eternity is the proper and necessary eternal Duration of God, which nothing can reach or exhaust; as that inmost Extension or Amplitude which will necessarily remain after we have imagined all Matter, or whatever else is removeable, removed or exterminated out of the World is to be look'd upon as the permanent Expansion or Amplitude of the radical Essentiality of God.

Cuph. This is *obscurum per obscurius*, *Bathynous*; but doubtless it is an highly Metaphysical Point, and a Man ought to muster up all his Metaphysical forces that would grapple with it. This is a noble game for me alone by myself to pursue in my Arbour.

Philop. Or on your Pillow, *Cuphophron*; for it is very late. And therefore, courteous *Cuphophron*, we'll bid you good Night.

Cuph. You say well, *Philopolis*, it will not be amiss to consult with one's Pillow, as the Proverb is, and sleep upon't.

Philop. Gentlemen, you'll remember the appointed time to Morrow.

Philoth. We will not fail you, *Philopolis*.

The End of the Third Dialogue.

THE FOURTH DIALOGUE.

*Philotheus, Bathynous, Sophron, Philopolis,
Euistor, Hylobares, Cuphophron.*

I.
A brief Recapitulation of what has hitherto passed in their Discourse.

Philoth. OUR Conference hitherto, O *Philopolis*, has been spent either in proving briefly the *Existence of God*, or in clearing of his *Attributes*, or in defending of his *Providence*: which was but a necessary preparation to them that doubt of these things, for the due understanding of the *Mysteries of his Kingdom*. For if there be no God nor any Divine Providence, there can be no Kingdom of God upon Earth, as *Hylobares* well noted at first. And indeed if the Providence of God be not every where, it is a very suspicious business that it is in truth no-where. Whence appears the necessity of admitting such Hypotheses as will make sense of all occurrences and appearances of things which we meet withal in whatever Nations of the Earth or parts of the Universe. And such I conceive were those that were suggested in our two last days Conferences: With which if *Hylobares* (who seemed to be the only Man dissettled touching these Points) be fully satisfied, I am now ready to serve you, *Philopolis*, according to the best of my Skill, touching your demands concerning the *Kingdom of God*.

Philop. I humbly thank you, *Philotheus*, and my eager desire to hear you discourse of so important a Theme, and my jealousy that we shall be much streightned in time, makes me beg of you that, without any farther delay, you would be pleased to fall upon the matter.

Hyl.

Hyl. Which *Philothous* will do the more courageously, O *Philopolis*, after I have briefly acknowledged my thanks for, and also have declared the steady efficacy of his yesterday's discourse. For though I was highly exalted through the sense and power of his Reason, yet I do not now flag again as the day before, but, having a full and comprehensive view of things, I find in my self a permanent assent to Truth as well now I am cool and calm, as then when I was more transported; and, which is a wonderful accession to all this, this firm and full satisfaction I have thus unexpectedly received touching the Existence of God, and the unexceptionableness of his Providence, draws along with it a more hearty and settled belief of all the fundamental Points of Christian Religion, so far forth as the Scripture has declared them. So that of Christianity, which hung more loosely and exteriorly in my Mind before, methinks I have now imbibed into the very centre of my Heart and Soul; and do without all hesitancy close with the truth thereof. Whence, I hope, I shall be the more idoneous Auditor of this higher Discourse of yours, O *Philothous*, touching the Kingdom of God.

Philoth. I am exceeding glad, O *Hylabares*, that my former Discourses have had this excellent effect upon you; though it be no more than I hoped for, and have often experimented in others, and most feelingly in my self, who could never doubt of Christianity, when I had once satisfied my self of the truth of those Points you profess your self now at length so fully satisfied in. Which I must confess makes me prone to think, that those that either slight or misbelieve Christianity, so far forth as the Scripture has declared the same, do not seriously or settledly believe there is a God, or a Divine Providence, but are of a light, Sceptical, confounded and heedless Spirit, and take more pleasure to seem

II.

The great force of a firm belief of a God and his Providence for the fixing a Man's Faith in the truth of Christianity.

III.
The folly of
Scepticism
perstringed.

Diog. Laert.
in vita Pla-
ton.

able to talk, than to find themselves of any determinate judgment, though in things of the greatest Moment.

Cuph. The greatest Wits of the World have been such Persons as you seem so freely to prestringe, O *Philotheus*, that is to say, *Sceptical* or *Aporetical*. Witness not only the whole Sect of the *Academici*, but that Miracle for Wit and Eloquence *Plato* himself, that sweetly-singing Swan, as *Socrates* had him represented to him in a Dream. Is there any thing more pleasant than his mellifluous Dialogues? and yet ordinarily nothing concluded but is a mere *Sceptical* or *Aporetical* chace of Wit, a game wherein nothing is taken or aimed at but mere ingenious pastime.

Philoth. Such wild-goose chases in matters of less Moment, O *Cuphophron*, may be more plausible or tolerable: but in Points of greater consequence to speak eloquently on both sides, and then to be able to conclude nothing, nor, it may be, so much as desirous thereof, is not so much like the famed melody of the Swan's Voice, as like the clapping of her Wings one against another, and so making a fluttering noise for a time, but after casting both behind her back, not at all regarding whether the right or left Wing were stronger.

Hyl. A flourish, O *Cuphophron*, that every Goose can make as well as a Swan. But for my part, *Philotheus*, I desire nothing more than a settledness of Mind in matters of the highest consequence, such as the *Existence of God*, the *Immortality of the Soul*, the *Benignity of Providence*, and the like: and therefore I think my self infinitely happy in that full satisfaction I have received from your excellent Reasonings, I find them so firmly permanent.

Philoth. And I wish they may long so abide,
Hylobares.

Hyl. Why, what can disettle them, *Philotheus*?
Philoth.

Philoth. Nothing, unless dissettledness of Life. If you fix in the *Divine Life*, which is fixable nowhere but in the *Divine Body*, then the reasons of *Divine Truth* will take root in this ground, and so prove permanent indeed. But if they grow not up from this ground, they will be but as a Flower in your hand or a Feather in your Cap, and having no vital Cognation with the Subject they are in, they will easily be blown away or wither.

That there is a Divine temper of Body requisite for the easilier receiving and more firmly retaining Divine Truth, with the method of obtaining it.

Hyl. I had thought the Soul had been so Divine a thing of it self, that the Cognation betwixt it and the reasons of Divine Truth had been sufficient, if once received, firmly to retain them.

Philoth. O no, *Hylobares*: The Soul by sympathizing too much with this earthly and brutish Body becomes brutish her self, and loses her Divinity; else all would be alike capable of Divine Truth. But the recuperation of the Divine Body by virtue of her true and real Regeneration is also the recovery of her Divinity.

Hyl. But what do you mean by this Divine Body, O *Philothens*?

Philoth. The same which the *Pythagoreans* mean by their *θεῖον σώμα*, which is also called *Ethereal* or *Heavenly*.

Eniff. That is no wonder, that the *Heavenly Body* and the *Divine* should be all one, whenas *Aristotle* himself calls Heaven *θεῖον σώμα* the *Divine Body*.

Hyl. But how shall we be able to attain to this *Divine Body*, O *Philothens*, in which, so far as I see, is the Root and Substance of Truth, forasmuch as the Life is in it?

Philoth. Reason without this is but a dead *εὐνοειδία* or umbratile Imagination, a faint and ineffectual thing, evanid, fugitive and flitting: but Reasons flourishing out of this stock are the immarcescible Flowers of the Paradise of God.

Hyl. Wherefore, *Philothens*, I am the more desirous to know how we may come by this *Divine or Paradisiacal Body*.

Philoth. By a firm and lively Faith in the Power and Spirit of the Lord *Jesus*, whereby he is able to mortifie and subdue all sin in us and extinguish all Selfishness, so that we become utterly dead to our selves, and as little concerned for our selves in any external gratification of worldly Honour, carnal Pleasure, mundane Power, or any thing that is grateful to the mere Animal Life, as if we were not at all in being. If we stand firm in this Faith, and second it with constant and sincere Devotion, and inward breathings toward the prize set before us, adding thereto a due and discreet Temperance and circumspection in all our external deportments, that we neither act nor speak any thing from the promptings of the Selfish Principle, or any way to gratifie our corrupt Animality; this method will in due time bring us to a perfect state of Self-deadness: which death being finished, there does most certainly succeed a spiritual Resurrection from the dead into the Life which is truly *Divine*, and which is not found but in the *Divine Body*. So that by our sincere Devotions and breathings toward God, we imbibe both the Divine Life and the Divine Body at once; which is the true spiritual Birth of Christ, whom as many as receive, *Joh. 1. 12.* they become the Sons of God; as being born, not of blood, nor of the will of the Flesh, but of God. And this also is that inward Man of which Paul professes that, though the outward perish, is yet (in the true Saints of God) renewed day by day. Wherefore he that is arrived to this Substantiality of life will be fixt in all useful Divine Truths, and the Reasons that grow on such a Root will be found solid and permanent by him that has the Root: but where they are merely verbal and imaginary, and float only in the Brain, the Heart being,

anima

animal, and brutish, they may easily prove very weak, fugitive, and vanishing. Not that they are so in themselves, but may appear so to those who have only the Picture of the Flower in their Brain, not the Root in their Heart, in which is the Pavilion of Life, and inmost Tabernacle of God in the Soul. He that lives in this dispensation of life, O Hylobares, can never be dissettled in his thoughts touching the Existence of God, and his Providence, or the Immortality of the Soul. For he cannot be prone to suspect the Soul's capacity of living separate from the Body, while he perceives her to live at that distance and defiance with the Body already, while she is in it; nor at all doubt of the Existence of God, whose power, spirit, impulse and energy he so distinctly perceives in his own Soul. For such is the nature of the Divine Life, that none that feels it, but must confess it not to belong to any creature as such, but to be the very Power and Spirit of God actuating the Soul. How can he then doubt of Him, whose power and presence he so sensibly feels? Wherefore this Dispensation of Life, Hylobares, is all in all to him that desires to Philosophize with steadiness and solidity.

Hyl. These are great and magnificent things which you declare, O Philotheus, but yet such as seem to me neither incredible nor unimitable. And therefore, God willing, I shall endeavour, as well as I can, to steer my course according to the Rules you have intimated, and make it my main scope to attain to that state which you call the Dispensation of Life: For I see all is very vain and shadowy without it. But in the meantime I must crave pardon of Philopolis, that I have occasioned Philotheus to mispend so much of that time that he thought too little for his own design and for the present purpose in hand.

Philop. Philotheus speaks so favourably and edifyingly of every subject he is put upon, that it is

ever pitty to interrupt him. But, since he has now desisted of himself, if he please at length to enter upon the Subject I first of all propounded, it will very much gratifie my desires.

Hyl. It is therefore now, *Philopolis*, very seasonable to propound your *Queries* to him.

V. *Philop.* My first Query, O *Philotheus*, was *What the Kingdom of God is*; the Second, *When it began, and where it has been or is now to be found*; the Third, *What progress it has hitherto made in the World*; the Fourth and last, *What success it is likely to have to the end of all things*. These *Queries*, *Philotheus*, which I at first propounded, concerning which if you please to instruct us plainly and intelligibly, though not so accurately and scholastically, we shall think our selves eternally obliged to you for your pains.

Philoth. I shall do my best I can to serve you herein, *Philopolis*, and that as briefly and perspicuously as I can, with all plainness of speech, and without any affectation of Scholastick Scrupulosities, being desirous only to be understood and to convince. And the God of Heaven assist us in this our Discourse of his Heavenly Kingdom, that we may so understand the Mysteries of it, as that we may faithfully endeavour the promoting the Interest thereof both in our selves and in all Men, to the Glory of God and Salvation of the World. *Amen.*

Philop. Amen, I pray God.

VI. *Philoth.* Your first Query, O *Philopolis*, though it be very short, yet is exceeding comprehensive, *What the Kingdom of God is in the general Notion thereof, with a defence of the truth of the Notion.* stand, by reason of the multifarious signification of the the terms, involves much matter in it at once; which yet I shall endeavour to comprise and take in as well as I can by this brief Definition of the Kingdom of God in general. *The Kingdom of God is the power of God, enjoining, exciting, commissioning, or permitting his Creatures to act according to certain Laws, which, considering all circumstances,*

stances, or upon the compute of the whole, are for the best.

Philop. I partly understand you, *Philothous*, and conceive you intend such a Definition of the Kingdom of God as takes in the Kingdom of Nature also, and respects those Laws whereby both the brute Animals are guided and the senseless Plants and dead Meteors and Elements, according to the extent of your defence hitherto of *Divine Providence* running from the highest and most Intellectual Orders of things, even to those Material Beings which are framed and actuated by the Spirit of Nature, or Seminal Soul of the World.

Sophr. Why, that is no more than the Scripture it self will warrant him to do, *Philopolis*. The Psalmist is very frequent in such expressions. *The Lord has prepared his throne in Heaven, and his Kingdom ruleth over all. Bless ye the Lord, all His Hosts, ye Ministers of his that do his pleasure. Bless the Lord all his works in all places of his Dominion. Bless the Lord, O my Soul.* This is in 103 Psalm, And in the 148 Psalm he makes all the several degrees of the Creation from Heaven to Earth, from Angels to Brutes, Plants and Meteors, the Hosts of God, and exhorts them all to praise the name of the Lord: *For he spake the Word, and they were made; he commanded, and they were created; he hath made them fast for ever and ever; he hath given them a Law which shall not be broken.* And again in the 119 Psalm, *O Lord, thy word endureth for ever in Heaven, thy Truth also remaineth from one generation to another. Thou hast laid the foundation of the Earth and it abideth; they continue this day according to thy ordinance: for all things serve thee.* Whence it is plain that the Dominion of God and his Kingdom reaches as far as the whole comprehension of the Creation.

Cuph. Why then, in some places, O *Sophran*, the Kingdom of God will be coincident with the Kingdom of the Devil.

Bath.

Bath. Why, *Cuphophron*, what greater inconvenience is there in that, than that the *Kingdom of Nature* and the *Kingdom of God* should be coincident, which you seem not to gainsay?

Cuph. Methinks it sounds very oddly; and besides, we may conceive a subordination betwixt the *Kingdom of God* and the *Kingdom of Nature*; but the *Kingdom of God* and the *Kingdom of the Devil* seem to be in utter opposition one to another, and therefore in no capacity of being parts of the same Kingdom.

Bath. That is wittily urged, O *Cuphophron*, as to the exterior sound of the Words; but look into the intrinsecal nature of things, and set the Beasts of the Field and the Devils of Hell one by another, and tell me the difference that incapacitates the one from being the Members of the Kingdom of God more than the other. Is it because the Devils have more subtilty than the Beasts of the field? This were reproachfully to intimate the Kingdom of God to be a City of Fools. Is it because the one is Spiritual, the other Corporeal? This reason would also exclude the good Angels, the choicest part of God's Kingdom. Is it because the Devils are lapsed? Yet their Lapse is but into the *Animal life*, whose deepest root and fountain is *Self-love* or *Selfishness*, which stands in opposition to that other fountain or root of the *Divine life*, which is the *pure love of God*, or of that which is simply and absolutely Good. But *Self-love* or *Selfishness* is equally the Root of Life in Brutes as in Devils. Whence it seems manifest, that in reality the Devils are as capable of being part of the Kingdom of God as the Brutes.

Cuph. The difference, O *Bathynous*, seems to be this, That the Brutes retain the integrity of their nature, but the Devils have degenerated from their first condition, and forsook their station God had placed them in.

Bath.

Bath. I confess, O *Caphophron*, that the Lapse of the fallen Angels is great, but yet they never sunk beneath the utmost Circuit of the Dominion of Providence, or that *Divine Nemesis* that it is continually interwoven into all the degrees of the Creation. So that nothing that is not exterminated out of all Being, but necessarily is subject to the Laws of some order or other of the Creation it has cast it self into. As if some Noble Family should by taking ill courses lose all that Honour and Riches that were left them by their Ancestors, and in process of time become mere Gally-slaves, they do not cease to be still Subjects of the Prince of that Country in which they experience these varieties of Fortune; so the Angels degenerating into Devils do not cease to be under the Dominion of God, but find their *Nemesis* in his Dominion. For there is neither strength nor counsel against the Almighty, nor can any one out-wit the reaches of his Providence. Goalers and Prisoners and Hangmen, and all manner of Executioners, are as well Subjects of the Prince as those Men of noble rank and quality.

Sophr. All instruments of the Wrath of God are part of his Dominion as well as those of his Love: For as the Son of Sirach tells us, *There be Spirits that are created for Vengeance, which in their fury lay on sore strokes; in the time of Destruction they pour out their force, and appease the Wrath of him that made them. Fire and Hail, and Famine and Death, all these were created for vengeance: Teeth of wild Beasts and Scorpions, Serpents and the Sword punishing the Wicked to destruction: All these rejoice in his Commands, and are ready upon Earth to execute his will, when need requires. To this purpose he speaks, and methinks plainly insinuates that the Infernal Powers themselves (of which these are many times but the external Weapons) are part of the Army of the Lord of Hosts.*

Bath.

Bath. It is impossible to be otherwise, O *Sophron*; for it is repugnant to the Wisdom and Omnipotency of God, to suffer any thing to be, that is in no wise subject to his Power and Dominion.

Hyl. Gentlemen, methinks you are too too solicitous in searching and setting out the *Extent* or *Boundaries* of the Kingdom of God, whenas it were a more curious Point, and no less pertinent to the present Query, [*What the Kingdom of God is,*] to define what *species* of Dominion or Power it is that he thus universally exercises over the Creation.

VII.
Of the absolute Sovereignty of God, and wherein it is grounded.

Cuph. Is it not *absolute* and *unlimited* Sovereignty, *Hylobares*, which we from the *Greeks* call *Tyranny*?

Sophr. No, by no means; *Cuphophron*. If you understood what *Tyranny* is, you would find your Assertion as contradictory as blasphemous.

*Lib.3. cap.7.
Politic. lib. 4. cap. 10.

Euist. *Sophron* says very true, *Hylobares*; for * *Aristotle* defines *Tyranny* *Μοναρχία πρὸς τὸ σφετέρῳ καὶ τῷ ἑαυτοῦ* and elsewhere in his *Politicks* describing it more copiously, he says, it is such a Government in one Person, as, being unaccountable to any, rules over his equals, or those that are better than himself, doing all things for his own Interest, and not for the Interest of them that he rules. Which things are utterly incompatible to God, who is infinitely better than all the Creation, and is only capable of doing them good, but not of receiving any good from them.

Cuph. I minded not how *Tyranny* is defined in your learned Authors, *Euistor*, but look'd upon the Word as significative of such a Sovereignty as is absolute and unlimited, and that in one Person, who is tied to no Law, but acts merely according to the suggestions and sentiments of his own Heart.

Euist. And, to tell you the truth, the Critick,

O Cu-

O *Cuphophron*, teach us that the word *νεγν* anciently signified no worse than so, that is to say, an absolute Monarch, a Person invested with absolute Sovereignty or Power.

Philoth. If *Cuphophron* meant no otherwise than so, *Eufstor*, his meaning was sound and good, though his expression not so warrantable. For it is very unsafe and scandalous to apply ill-sounding words to the Divine Majesty, though lined underneath with a tacit well-meaning. But to say that that species of Dominion which God exercises over his Creatures is absolute Sovereignty, or a power of doing all things according to the Suggestions or sentiments of his own Mind, this is a sober and true declaration touching the Dominion of God.

Hyl. But I beseech you, *Philothens*, wherein is this vast and unlimited Sovereignty of God founded? in his Omnipotency, or in what is it? For some say absolute and irresistible Power can do no wrong.

Philoth. That's a thing, *Hylobares*, I could yet never understand, that the most omnipotent Power that is imaginable can ever have a right to do what is wrong, that is to say, to create any evil that is truly so upon the full compute of all circumstances, or in the entire comprehension of the whole Oeconomy of the Universe. No Power, though never so Omnipotent, can claim a right to such an act, no more than any Intellect, never so Omniscient, can claim a right of authentically thinking that true which is really false.

But in answer to your main question, wherein the Right of this absolute Sovereignty in God is founded, I must tell you both distinctly and compendiously at once, That to infinite, permanent and immutable Goodness of right belongs as well Omniscieny as Omnipotency, the one as her Secretary, the other as her *Satellitum*. But the infinitely-good God is not only of right, but by nature, both Omnis-

scient

scient and *Omnipotent*. And from these three, his infinite *Goodness*, *Wisdom* and *Power*, issue out all the Orders of the Creation in the whole Universe. So that all the Creatures being his, and his Goodness being so perfect, immutable and permanent, as never out of any humour, (as I may so speak) vacillancy, or supine indifferency, to be carried otherwise than to what is the best, and his Wisdom never at a loss to discern, nor his Power to execute it; we see the clearest foundation imaginable of the *Right* of that *absolute Sovereignty* we acknowledge in God. For is there not all reason, that he that is so immutably Good, that it is repugnant that he should ever will any thing but what is absolutely for the best, should have a full right of acting merely according to the suggestions and sentiments of his own Mind, it being impossible but that they should be for the best, he having proportionable *Wisdom* also and *Power* adjoined to this infinite *Goodness*, to contrive and execute his holy, just and benign designs?

Philop. In my apprehension, *Philothent*, this is marvellously plain, and such as I wanted no instruction in. And therefore let me intreat you to draw nearer to the main point in hand, which is the Kingdom of God properly so called. For, methinks, we have done hitherto, as if some having a design to observe more particularly some one Kingdom in the Map of the World, suppose *England*, *France*, or *Spain*, should forget their intended purpose, and lose time in taking a vagary through all *Europe* at least, if not all the four quarters of the World. I desire, *Philothent*, to understand what that Kingdom of God is that is amongst *Men*, being less curious touching that part of his Dominion that he exercises over *Angels*, whether lapsed or unlapsed, or that power he exerts upon the Kingdom of Nature, whether Animals or Plants or other inferiour Creatures.

tures. *Quæ supra nos nihil ad nos*: and there is in some sense the like reason concerning those things below us. I desire my prospect may be enlarged only towards those things that are on the same levell with my self: which I press the more earnestly, because of the streightness of the time I fear we shall be cast into.

Philoth. I commend your providence, *Philopolis*, and desire you to persist in this freedom of calling us back to those subjects you have the greatest Mind to be satisfied in, as often as we stray: For this last Evening is wholly dedicated to your service. But however, for all the haste I affect to enter upon that Point you chiefly aim at, namely, What the Kingdom of God is signally so called, I must first mention a Division, before I fall upon that Definition. For the Kingdom of God, as it respects Men also, is either *Internal* or *External*; according as our Saviour has declared, *Neither shall they say, Lo here, or, Lo there; but behold, the Kingdom of God is within you.* VIII.
The Kingdom of God within us what it is.

Cuph. I suppose this Kingdom is much-what the same with the Philosophical Kingdom of the *Stoicks*, who make their wise Man a King and Emperour, and what not? and count it their chief happiness to have a full dominion over their Passions, especially the more grim and harsh ones, that they may enjoy themselves in quiet.

Philoth. O no, *Cuphophron*, there is no sameness at all betwixt this Kingdom of the *Stoicks* and the Kingdom of God. For this Kingdom of the *Stoicks* is the Kingdom of *Selfishness*, and *Self-love* sways the Sceptre there and wears the Diadem: But in the Kingdom of God, God himself, who is that pure, free, and perfectly *unselfed Love*, has the full dominion of the Soul, and the ordering and rule of all the Passions. It is a wonderful thing to consider how multifarious the Impostures and false pretensions to this *inward Kingdom* are discovered to be by those that are really pos-

possessed thereof; how one Passion (as suppose *Pride* or *Covetousness*) subdues all the rest into it self, and rules instead of the *Divine Love*; how all the Passions are brought into a demure Subjection to the sense of some *external Interest*, especially if it bear the *Title* of *Sacred* or *Holy*; and how Men may be disciplin'd or educated thereto, as Setting-dogs for the Game, whenas the Soul in such a case has subdued all her affections, only to surrender her self a more absolute slave to the Will of those Men whose business it is to bring the World into blind Obedience (by studied Impostures and Hypocrisies) to such Laws as are made for their carnal Interest, and instead of propagating the Kingdom of God, to plant the Kingdom of the Devil or Antichrist amongst Men. Let the Soul in such cases as these have never so great a command over her affections, this is no *Kingdom of God*, but a presumptuous and Tyrannical Usurpation of some petty Masters against the Right of his Kingdom. Unless this *internal Kingdom* be established in the *Love* and *Peace* and *Patience of the Lord Jesus*, it is but the Reign of mere self-seeking Nature, or the Kingdom of the Devil. *The Kingdom of God in the Soul is the Empire of the Divine Love*, which equally affects the good of all Men, rejoices with them that rejoice, and weeps with them that weep: It is that state of the Soul whereby a Man loves God

Rom. 12. 15. with all his Heart, and all his Soul, and his Neighbour as himself, and deals with others as himself would be dealt with; whereby a man earnestly desires the common good of all Men, and finds himself concern'd in repelling or preventing any publick Evil. To be brief, It is the Rule of the Spirit of God in the Soul, who takes the Reins of all our Powers, Faculties, and Affections into his own Hand, and curbs them and excites them according to his own most holy Will, that is carried to no particular Self-interest, but ever directs to that

that which is simply and absolutely the best. This also is the Kingdom of *Christ* in the inward Man, the mystical *Melchizedeck*, who is first *King of Righteousness*, as the word signifies, that is of impartial Rectitude and Uprightness, without all Self-respects, and then *King of Salem*, that is, *Prince of Peace*. Finally, it is that Kingdom which consists not in external Superstitions, but, as the Apostle speaks, *in righteousness, and peace, and joy in the Holy Ghost.*

Heb. 7. 2.

Rom. 14. 7.

Philop. This *Internal Kingdom of God*, O *Philothens*, is so lovely and desirable, that I cannot but request you to intimate the means of acquiring it, before you proceed to the *External.*

IX.

The Means of acquiring it.

Philoth. O how I love you, *Philopolis*, for this motion, forasmuch as I perceive that it cannot proceed from any vain curiosity, but from a sincere desire of entering into life and holiness! The most effectual means in the general is intimated up and down in the Gospels by our blessed Saviour. As where he compares the Kingdom of Heaven to a *Treasure hid in the field*, and to a *single Pearl of great price*, for which one sells all that he has to purchase it; and where he tells us that the Kingdom of God suffers violence, and that the violent take it by force; and again, where he declares that he that lays his hand to the plough, and looketh back, is not fit for the Kingdom of God, and in like passages. For all these signify thus much to us, That whoever would acquire so excellent a state of the Soul as this which we call the Kingdom of God, he must forthwith quit all things else whatsoever that stand in competition with it; That he must with all imaginable earnestness of Spirit and with a kind of holy violence reach at it, and endeavour the taking of it thro' all dangers, hardships and resistances whatsoever, as he that would scale the Walls of a City to obtain the Crown; and lastly, That this pursuit be without any intermissions or lazy relapses into

Matt. 13.

44. 45.

Matt. 11. 12.

Luk. 9. 62.

the Power of the World or the Flesh again, but that it be peremptory, constant and continued, till we have won the Prize, and find all that fulfilled in us which we desired or expected; which is the perfect subduing of all our corruptions, and the establishing of the Reign of the true *Melchizedek* in us, the living Righteousness of God, and the replenishing of our Hearts with purity, peace, and joy in the Holy Ghost.

Philop. This is excellently good in the general, O *Philothens*. But have you no farther directions more particularly to recommend to us?

Philoth. Truth lies in a little room, especially that of it that is most useful, O *Philopolis*. And therefore I will trouble you with no farther instructions than what are comprized in these few Principles. As first, That we have a firm and unshaken Faith in the Power of God, and in the assistance of the Spirit of the Lord *Jesus*, for the subduing all Envy, Pride, Lust, all Worldliness and Selfishness, and whatever is contrary to the Kingdom of God in us, that we may have a comfortable conquest over these and all like corruptions through him that strengthens us. This is the first necessary Principle we ought to be imbued with, if we mean seriously to set our selves to the atchieving so great and weighty an enterprise: This, I say, is the first necessary Principle, namely, *A full and firm belief that the Atchievement is possible*. The second is, That we believe it to be our duty to arrive to this blessed state, and not to satisfy our selves with any condition on this side of it, much less, out of any Antinomian Sophistry or Witchcraft, to phansy our selves released from all obligation to any real and living Righteousness in us; but to be entirely obedient to the Voice of Wisdom and Truth, *Be ye perfect, as your Father which is in Heaven is perfect*; and to remember, that it was the end of *Christ's* coming into the World, to pluck

pluck up every Plant, that was not of his Father's planting, and to raise such a Seed upon Earth as have neither spot nor wrinkle, nor any such thing, but are holy and without blemish. *Matt. 15. 13.* If either of these two Principles be wanting, the defect will be notorious in the success. For who can with any courage attempt such difficulties as he thinks either impossible to be overmastered, or not his duty to grapple with. Wherefore being sound in these, *Philopolis*, he must add *Meditation*, *Circumspection*, and *Devotion*. Meditation in private especially. Circumspection in his dealing with external objects, whether Men or Things, that he be not carried away unawares against those rules and resolutions he made to himself in private, but ever stand upon his guard; and if he be assaulted with any Temptation, to call to Heaven for succour, and to trust in the strength of God against the surprize. Which I think is the true meaning of *praying continually*. But in a more particular manner, to add to your private Meditation the fervency of Devotion, and earnestly to beg of God, that he would every day more and more discover to you the ugliness of Sin, and the amiableness of Righteousness, and that your hatred may be more keenly edged against the one, and your love more highly inflamed towards the other; that the work of the Heart may go on, and not those umbratile skirmishes of the Brain in Phancy and exteriours Reason, but that we may effectually feel the difference of the contrary actings of the Powers of the Kingdom of Light and the Kingdom of Darkness, charging one another in the field, *Life* against *life*, and *Substance* against *substance*, till Hell and Death be absorbed into victory, and the evil Nature be quite consumed into a glorious flame of Love and Triumph. These all are the Mysteries of the *Heart*, O *Philopolis*, not of the *Head*, which in comparison, is but an outward Shop of Phancies and fine

Pictures; but the transactions of *substantial life* and *Reality* are in that other part, which is the *secret Tabernacle of God*, and hidden *Temple* for most effectual Prayer. For the *Heart* is the proper *Pavilion* of either the *spirit of the World*, or the *Spirit of God*, which kindles there the holy desire and thirst after Righteousness: Which vehement, sincere and cordial desire, the true gift and fruit of the Spirit, is the very *soul* and *substance of Prayer*, and a certain *Divine Magick*, that draws all the heavenly Powers into the centre of our Souls, imbibing the comfortable dewes of Paradise, to the ineffable refreshing of the Garden of God: Through this sluice is let in all the nourishment to the new Birth, and it is the Seat of the first living Seed thereof. Whence the *Centre of our Soul* in the *Heart* requires more diligent observation than that more *peculiar one* in the *Head*. For though this seems more peculiarly ours, yet the other joins us with that which is more to us than we are to our selves, whether it be the *spirit of the World* or of *God*, and makes us feelingly communicate with *Life* and *Substance*; whereas the other without this would only lead us into a *field of Shadows* and *Dreams*.

Wherefore, O *Philopolis*, he that is a Candidate for the Kingdom of God, let him above all things cultivate the *Heart*; for through this only is the *Inlet* into the Kingdom of Light. Blessed are the *pure in Heart*; for they shall see God. Blessed are they that *hunger and thirst after Righteousness*; for they shall be satisfied. I stretch forth my Hands unto thee; my Soul gaspeth unto thee, as a thirsty Land where no water is. And again, Blessed is the Man whose strength is in thee, in whose Heart are thy ways; who passing through the Valley of Baca make it a Well, and the Rain filleth the Pools with Water. They go from strength to strength, till every one of them appear before God in Sion. By which is intimated, that firm Faith and holy desire brings us at last to the fruition of God and his Kingdom. To

Matt. 5. 6, 8.

Psal. 143. 6.

Psal. 84 5, 6, 7.

To all which I need not add, for a conclusion, the perpetual and constant performance of what ever we find our selves able and bound in duty to perform. For he, that has this Faith and sincere desire, can never sin against the Power of God and the Dictates of his own Conscience. This, *Philopolis*, is a brief, but faithful, direction for the obtaining that great Prize, *the Kingdom of God within us*.

Philop. And I am infinitely obliged to you, *Philothens*, for your hearty and serious Instructions in so important a Mystery. I hope they will never slip out of my Mind.

Cuph. I am sure his Indoctinations touching the Centre of the Soul in the Heart stick so fast in mine, that I shall never forget them. But I beseech you, *Philothens*, what will become of that Centre of the Soul in the other State, when we have left our Hearts behind us?

Philoth. It is much, O *Cuphophon*, that your Philosophy should scruple at this, unless you be also at a loss what will become of the other Centre of the Soul, because we leave our Brains behind us. They retain the same offices still, the one to join us with the Spirit of the World, or else with the Spirit of God, the other to be our common *Percipient*.

Philop. This is a Curiosity which I for my part took no notice of. And I pray you, *Philothens*, be no farther engaged in the Point, but proceed to the *external Kingdom of God*, and declare to us what it is.

Philoth. The External Kingdom of God amongst Men is much what the same (in a larger acceptation of the Word) that the pure and true Church of God is: Which is a Body of such People as make profession of the only true God, the Maker and Creator of all things, and the Supervisor of all the Affairs of the Universe, a Punisher of Offenders, and a Rewarder of all those that seek him. This profes-

X.

The external Kingdom of God properly so called, what it is.

sion of one God join'd with the pure worship of him, devoid of all Idolatry and gross Superstition, as also of all Cruelty and Barbarity, and of all foul and unclean Customs, but, on the contrary, it being a declared Law amongst them, That they ought to love this one and only true God with all their Heart, and all their Soul, and their Neighbour (that is all Mankind) as themselves,) and to deal with others as themselves would be dealt withal, they in the mean time living in no opposition or defiance to any sufficiently revealed Law of God, This profession, I say, does constitute any Family, Country, Nation, or Kingdom, the Church of God or Kingdom of God. In which description, O *Philopolis*, if you rest satisfied, it will be easie according to the sense thereof to answer the first part of your second Query, namely, *When the Kingdom of God began.*

XI.

When this Kingdom of God began.

Philop. I am not so curious as not to rest satisfied in this description, O *Philotheus*; and therefore I desire you to proceed to the second Query.

Philoth. It is manifest therefore, O *Philopolis*, out of this description, that the Kingdom of God began as timely as the first Family of the World, and was continued in the Succession of the Patriarchs before and after the Flood to *Moses*, and through the *Mosaick* Polity (which some in a more peculiar manner contend to be a *Theocracy*) to the coming of *Christ*.

Philop. But what shall we think in the mean time therefore of the ancient Philosophers which had nothing to do with either the *Patriarchs* or *Moses*, and yet believed One only true God, the Author and Governour of the Universe, and were singularly good and vertuous in their conversations? were they any part of the Kingdom of God?

Philoth. That the Philosophers had nothing to do with *Moses*, and that their Wisdom derived not it self from that fountain, is more than I dare

dare averr. But if they were such as you describe for profession and life, and communicasted not with the Idolatries and Pollutions of the Gentiles, I should look upon them as very much akin to the *ἑβραῖοι*, and dare not debar them from being certain scattered Appendages to the Kingdom of God.

Philop. If you think so favourably of them, *Philotheus*, for my part I cannot be of so sour and and severe a temper as to grudge them that honour. In the mean while I am not only satisfied touching the so timely commencement of the Kingdom of God or the Church, but of the succession of it to the coming of *Christ*; which answers to the second part of my second Query, *Where it has been to be found since its beginning.* And truly, that God had his Church so timely, seems to be intimated by that timely Martyrdom begun in it in the Murther of *Abel*, from whose righteous Blood *Christ* seems to begin the Martyrology in his commination to that murderous City, the carnal *Jerusalem*. Matt. 13. 35.

Barb. This is notably well observed of *Philopolis*, O *Philotheus*, and puts me in mind of something a dark Passage in the *Apocalypse*, which haply may receive light from hence, namely, there where it is said, That all would worship the Beast whose names are not written in the Book of Life of the Lamb slain from the Foundation of the World, that is, *à mundo condito*. Which passage, I conceive, alludes to the murdering of *Abel*, it being so early an example of the wicked martyring the good. And therefore by the Lamb is here understood, according to the *Prophetick stile*, the whole succession of the holy ones or elect of God, spotless in life and invincible in their Patience, no Persecution being able to subdue their Minds to Evil, or to make them violate their Consciences. For there is no deceiving or overcoming the Elect, whose Names are written in the Book of Life: Apoc. 13. 8.

which Book is called the Book of the *Lamb*, or of the *Elect* of God, because their Names are enrol-
led there; and this *Lamb* said to be slain from
the foundation of the World, because the Exam-
ple of the Wicked murdering the innocent and
just began so early in *Cain's* murdering of his
brother *Abel*. But to understand by the *Lamb*
slain from the foundation of the World, the
Lamb that was to be slain, is so bold an abuse of all
Grammar and Logick, that I must confess, till
this consideration came into my Mind, the Text
seemed to me to be of a desperate obscurity; un-
less we should have taken the liberty to under-
stand by this slaying of the *Lamb* in the ordinary
sense, (that is, of *Christ*) the murdering of his
Members, of which the earliest example is this
of *Abel*: and *Christ*, you know, cried out to *Saul*,
Saul, Saul, why persecutest thou me? when he on-
ly persecuted his Members.

Acts 9. 4.

Euist. O *Bathynous*, how kindly could I em-
brace thee for the great ease and pleasure thou
hast done me in this Notion! I have been infi-
nitely puzzl'd at the Grammatical sense of this
Passage, and could never be driven into the al-
lowance of false *Greek* for all the Authority of
that great Critick *Hugo Grotius*. I could never
understand that *ἐσθλὸν* and *ὁ μέλλων γενέσθαι*
can be all one upon any terms. And therefore I
am highly delighted with the starting of this
new Notion or signification of the *Lamb* accord-
ing to the *Prophetick stile*. And even that other
sense you offer'd at is far more tolerable, than to
make *ἐσθλὸν* have the signification of futu-
rity.

XII.
Of *Christ's*
appearing in
humane shape
to the Patri-
archs before
his Incarna-
tion.

Bath. It would be so indeed, *Euistor*, if the Soul
of the *Messias* had pre-existed before his incarna-
tion.

Euist. Why, the Fathers do expressly declare
that it was *Christ* that appeared to *Abraham*, to
Moses, to *Joshua*, and to others, if that will help
on the credibility of the second sense.

Bath.

Bath. But I believe that they may understand it of the Pre-existence of the Eternal Word, which they say was also employed in the ordering of the World at the Creation, as well as in the superintending of the Affairs of the ancient Patriarchs and the People of *Israel*; appearing notwithstanding ever in humane shape, as he did particularly to *Joshua* (and under the title of the Captain of the Lord's Host,) when there was close Siege laid to *Jericho*. *Josh. 5. 13, 14.*

Hyl. But when this Doctrine could pass so glibly with the ancient Fathers, without the taking notice of the Pre-existence of the Soul of the *Messias*, how glib, how easie and how natural would it have been upon this Hypothesis? and how credible would that second sense be of the Lamb slain from the foundation of the world, he suffering so timely in his Members? But it is more harsh to conceive that the pure Eternal Word can suffer any thing.

Eust. I confess, *Hylotares*, that the Word appearing so often in humane shape, it were very natural in that regard to suppose also that it was joyn'd with the humane Soul of the *Messias*. But that the humane Soul of the *Messias* had ought to do with the six days Creation, that again seems more hard and incredible.

Hyl. Why, *Eustor*, why should this seem so hard and incredible, that the same *Messias*, that shall put a period to this stage of the Earth, (as at the Conflagration) should be allow'd to have been acting at the ordering of the Foundations thereof? that he from whose Mouth must proceed the last *Pereat*, should have pronounced the first *Fiat*, he being also stiled so frequently in the *Apocalypse* *Alpha and Omega*, the Beginning and the Ending, the First and the Last? Besides what is expressly said in the Epistle to the *Hebrews* in a complex sense of the *Messias*, not of the separate Word, God in these last days has spoken unto us by his

Apoc. 1. 8,
and 11. Ch.
21. 6. also
22. 1.

Son, Heb. 1. 2.

Heb. i. 10,
11, 12.

Son, whom he hath appointed heir of all things, by whom also he made the Worlds. And of the same Christ or Messiah he cites that of the Psalmist, Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a Garment, and as a Vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy years shall not fail. Here both the Creation and the Conflagration of the World seems to be given to the Messiah.

Philop. What strange and unexpected flattering conceits flie up into the youthful imagination of *Hylobares* upon his late persuasion of the Soul's Pre-existence! But what is this to our present purpose? or what use at all of such Curiosities?

Sophr. The usefulness of this Theory, O *Philopolis*, I conceive is more apparent than the truth thereof; because it conciliates more honour to the Person of our Saviour, and is a firm bar against the abhorred boldness of some high-flown Enthusiasts, who once phancying themselves to be partakers of the Divine Nature, though but in a moral sense, straightway set up for an equality with *Christ*, and will be as much God as he; some of them more, and pretend themselves the Beginners of a more holy Dispensation than the Son of God himself brought into the World: whom they could not thus confront and vilifie, by either equalizing themselves to him, or preferring themselves before him, if that of the Author to the *Hebrews* were understood in such a sense as *Hylobares* drives at. But the ordinary recourse to the *Communication of Idioms* breaks the force of all the Arguments he offers at, though I must confess it does not destroy their Concinnity. Infomuch that I should think it hard for any one, upon the concession of this double Hypothesis, namely, the Pre-existence of Souls and the continual literal truth of the six days Creation, to stick at the

the Conclusion *Hylabares* aims at. But I am too heavy to be haled into the belief or concern of such needless Curiosities.

Philop. And so am I too, O *Sophron*; and therefore I must take the freedom to give a stop to this digression, and hasten *Philothens* again into the way.

Philoth. I have stood in it all this time, O *Philopolis*, expecting your commands. I have carried on briefly the Succession of the Kingdom of God till our Saviour's time. What do you demand farther?

Philop. I pray you tell me, *Philothens*, if the Kingdom of God was in the World when Christ came into it; why did he teach his Disciples to pray, *Thy Kingdom come*? Or why does he encourage his little flock, saying, *Fear not, little flock*, for it is your Father's good pleasure to give you the Kingdom? Or why is he said to preach the Gospel of the Kingdom, declaring that the time is fulfilled, and the Kingdom of God is at hand? I know not what Kingdom he means.

Philoth. You are to understand, O *Philopolis*, that the Kingdom of God in the New Testament signifies variously. Sometimes *Physically*, as I may so speak, and is the same with that external happiness we hope to enjoy in Heaven: sometimes *Morally*, as where it is said to consist in righteousness, peace, and joy in the Holy Ghost: and sometimes *Politically*, in which sense also I conceive it to be understood in all those places you alledge. And it is that very Kingdom upon Earth which *Daniel* foretels of, and is also the Kingdom of Christ or of the *Messiah*, and is likewise stiled the Kingdom of Heaven, even in a Political sense, as where it is compared to a Net, *Marth.* 13. and elsewhere. This Kingdom of Christ is the Kingdom of God in a more eminent and illustrious signification, not only for its holiness, but also for the vast extent thereof, according to the

Hebrew

XIII.

Thy Kingdom come, in what sense meant in our Saviour's time and afterwards.

Luk. 12. 32

Mar. 1. 14, 15

Rom. 14. 17

Dar. 2, 44.

- Hebrew Idiom*: For at long run it is to take in all the Kingdoms of the Earth. But there is a more particular occasion of the stiling it the Kingdom of God, from that passage in *Daniel*,
 Dan. 2. 44. *And in the Days of those Kings shall the God of Heaven set up a Kingdom, which shall never be destroy'd.* From hence the Kingdom of *Christ* is called the Kingdom of Heaven, and of God. Now this great and notable Kingdom of the *Son of Man* or the *Messias* was not present in our Saviour's days, though it was in a near approach. And therefore the Disciples might very well be taught to pray, *Thy Kingdom come*; and our Saviour preach, that *that the Kingdom of God was at hand*; and encourage his little flock, his few Followers, in that at last the *Roman Empire* would fall into their hands, as it did under *Constantine the Great*, when *Christianity* became the Religion of the Empire. But in that he saith, *The time is fulfilled, and the Kingdom of God is at hand*; that undoubtedly relates to the seventy Weeks of *Daniel*, which were upon their expiration about that time that *Christ* preached the Gospel of the Kingdom, that is, a little before his Suffering. For after seven Weeks and threescore and two Weeks (that is, sixty nine Weeks) the *Messias* was to be cut off, and the People of the *Jews* cease to be God's People any longer under the *Mosaical Dispensation*, and the everlasting *Righteousness*, or the *Eternal Law* or Religion of *Christ*, to be brought in, and the *Judaical Sacrifices* to cease, the *Son of God* being once made an Oblation upon the Cross for the sins of the whole World. This is the Inchoation of the Kingdom of God so much spoken of in the Gospel, which, though it was at first but as
 ver. 25, 26. *a grain of Mustard Seed*, yet in a little time spread far and wide in the *Roman Empire*, and was at last made Master thereof. For I must confess I understand that Parable of the Mustard-tree, in a Political sense, not in a Moral, and
 ver. 24.
 Mar. 13. 31. com-

compare that which our Saviour adds by way of illustration of its greatness (*so that the Birds of the air lodge in the branches thereof*) with that Prophetical expression in *Daniel*, where *Nebuchadnezzar's Kingdom* is also resembled to a wide spreading Tree, (*The Beasts of the field had shadow under it, and the Fowls of the Heaven dwelt in the boughs thereof.*) And thus was *Christ's* promise made good to his little flock, to whom he had declared that it was his *Father's good pleasure to give them the Kingdom.* Dan. 4. 12. Luk. 12. 32.

Philop. This is handsome, and to me not unsatisfactory, O *Philotheus*, so far as it goes. But did not the Church of God both in *Constantine's* time and after pray, *Thy Kingdom come*?

Philoth. I doubt it not, *Philopolis*, and it will never be unseasonable so to pray, in the *Moral* sense, either for our selves or others; but hitherto it has been also seasonable in the *Political*. For though the Church (where uncorrupted with Idolatry and other gross Pollutions) has been the Kingdom of God ever since it had a being, whether in Prosperity or Persecution: yet it has been hitherto but *Regnum Lapidis*, not *Regnum Montis*; and therefore in a *Political* sense they might ever pray that that might be fulfilled, which was spoken by the Mouth of the Prophet *Daniel*, That *that the Stone cut out without hands might smite the Image upon the feet, and become a great Mountain, and fill the whole Earth, and be a Kingdom that shall stand for ever, a Kingdom of God's setting up that shall never be destroyed, that is to say, shall never relapse into Idolatrous Practices, nor be under their lash and subjection that do.* Dan. 2. 34, 35, 44. No Power shall be able to persecute them for the purity of their Religion. For it is the Kingdom of God triumphant and permanent that *Daniel* seems chiefly to point at, as if that short stay of the Seventh King, mentioned in the *Apocalypse*, were scarce worth noting in these more compendious Visions. Apoc. 17. 10. Which

Dan. 7. 21,
22.

Which seeming omission in the Vision of the Statue is more palpably repeated again in the Vision of the Four beasts. For though the Kingdom of the Son of Man was in the Reign of the Seventh King in a triumphant state; yet because it was short and unpermanent, the Prophecy seems to take no express notice of it, but to begin the Inauguration of the Son of Man into his Kingdom upon the destruction of the little Horn, which destruction is not yet compleated. When, because of the great Words the Horn spake, the Beast was slain, and his body destroyed, and given to the burning flame, namely, the Beast with this little Horn with eyes in it, (which little Horn is more fully and distinctly represented in the Apocalypse under the figure of the Two-horned Beast, (then Daniel saw in the night Vision, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of days, and they brought him near before him: And there was given him Dominion and Glory and a Kingdom, that all People and Nations and Languages should serve him. His Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed; which therefore is not so properly the Kingdom of God under the Seventh King, but that Dominion of the Saints which emerges upon the Beast that is not, and yet is, his going into perdition. Do you understand me, Philopolis?

XIV.
The easiness
of the Prophe-
tick style.

Philop. Very well, and I think your Notion mainly solid. Nor do I find it any difficulty to converse with Men touching these Prophetical Mysteries, since I have pretty well comm'd the Prophetick style: the knowledge whereof, in my Mind, is as well more easie as more useful and pleasant than Heraldry, which yet every ordinary capacity is easily Master of.

Philoth. I am exceeding glad to hear you say so, O Philopolis, and wish all the Gentlemen in Christendom were of your Mind. They would find

find such Conviction in the Prophecies of *Daniel* and the *Apocalypse*, that I dare say we should in a short time be all of one Opinion in matters of Religion.

Philop. I wish with all my Heart they would set themselves to this so easie and pleasant kind of seriousness.

Bath. Sensuality, Levity and Profaneness of Spirit makes holy things, though of themselves very easie and pleasant, both unpleasant, hard and tedious to such unmoralized Minds. That is the great bar to the reception of Sacred Truths with such kind of Men; as Pride, Covetousness and Hypocrisie with others.

Philop. What you say I believe is too true, *Bathymous*; the more the pity. But while we cannot change the Minds of others, let us at least improve our own as well as we can. And from what we have proceeded in hitherto, I am the more desirous to hear an answer to the last part of my present Query. Tell me therefore, I beseech you, O *Philothous*, Where the Kingdom of God now is. That was the last Point in my Second Question, and methinks I am more puzzled in it than ever.

Philoth. You are not so puzzled, *Philopolis*, but I believe you will easily extricate the difficulty your self, and find out where God has, by first finding out where he has not, his Kingdom. For I believe you will not say that the Kingdom of God is amongst the Pagans, by reason of their Ignorance, Atheisticallness and Idolatry.

Philop. No sure, I did not so much as dream it was.

Philoth. Nor amongst the Jews. For they were a City of Murtherers, and killed their *Messias*, and so ceased to be God's People; and as many as are not converted to Christianity justify the act of their forefathers, and become successively guilty of their bloody and murtherous Crime.

XV.

Where the
Kingdom of
God now is.

Crime. Besides that, they are professed Enemies and Rebels to the manifestly declared Law of God, which is the Christian Religion; and therefore the Jewish Nation can be no part of the Kingdom of God, according to the Definition of it above mentioned.

Philop. You say true, *Philothens.*

Apoc. 9. 10,
11.

ver. 17. 19.

Philoth. Nor the Turk, for the same Reason; I mean, for his express enmity to Christianity, the plainly declared Law of God, besides the tearing Cruelty and Savageness of that Polity. For the Kingdom of God must be devoid, as well of bloody Persecution and Barbarity, as of Idolatry and Polytheism. And what an ill Character the Turks and Saracens have in the Prophetick Visions is plain, in that the latter are figured out by *Scorpion-like Locusts* out of the bottomless Pit, the title of whose King is *Abaddon* or *Apollyon*; the other by *Horsemen*, whose horses heads are compared to *Lions*, and their tails to *Serpents*, to intimate that league they have with the Kingdom of the Serpent or of the Devil; for the Devil was a Murderer from the beginning, and these Wasters of the World by War and bloodshed.

Philop. This is more than enough evident.

Philoth. And for the *Popish* Church, it is well known how, besides their multifarious Idolatries and gross Superstitious practices, it is all over-besmeared with innocent blood: as she also is figured out in the *Apocalypse* by that gorgeous Whore with whom, the Kings of the Earth commit Fornication, and who is drunk with the blood of the Martyrs of Jesus.

Chap. 17 2, 6.

Philop. It remains then that the Reformed parts of Christendom be the Kingdom of God: for none else occur to my Mind that can lay claim to the Title.

Philoth. And there is good reason to conclude so: both because the Definition of the External Kingdom of God above given agrees to them, namely,

namely, that they worship the One and only true God, and have purified his Worship from all Idolatrous practices and corruptions, and have so far ceased to be that murtherous City that stoned the Prophets, that they use no other Sword than that of the Spirit against Idolaters themselves, whom they never kill, but either in the open field of battle, or upon the account of Treason against their lawful Prince; and also because (God be thanked) they are free from any yoke but that of *Christ* and their own Reformed Princes. And therefore being a self-sufficient Power, able to maintain themselves against all extraneous and Idolatrous Powers, those of them that are in this condition seem to me to be an hopeful Inchoation of that promised Kingdom of the Son of Man which *Daniel* foretels, and to be the first Rudiments of the *Fifth Monarchy*; forasmuch as they arise out of the ruine of the little Horn with the Eyes of a Man, which is said to wear out the Saints of the most High. Dan. 7. 25.

Philop. I understand you very well, *Philothens*. O the admirable perspicuity and convictiveness of Truth! O how necessary is the knowledge of this Theory to all the Protestant Dominions, that they may know how to be both good Christians and good Subjects at once! For no Man can oppose, undermine, or be false to the Protestant Interest as such, or to any Reformed Prince, but he must *ipso facto* commit Treason against the Kingdom of God, and be a Traitor or Rebel against the Sovereignty of the Lord *Jesus*. O how infinitely satisfied am I with this Truth! O how I could dwell upon this so concerning a speculation! O how am I eased in mind, and freed from all distraction, while my Soul is stedfastly determined to one, that I know what to wish for, what to pray for, what to act for, what to suffer for! I mean, for the interest of the Kingdom of God, and the reviving Monarchy of the Lord *Jesus Christ*.

XVI.

That smaller
faults in
Things or Per-
sons hinder
not but that a
Church may
still be the
Kingdom of
God.

Cuph. This Truth, if it be a Truth, is like a spark fallen into very combustible matter, that it has set *Philopolis* thus all on a flame. It's pity, but what you say should be true, *Philothens*, that *Philopolis* his sincere and ingenuous zeal may not have hit on an undue subject. But, for my part, I cannot but be something hesitant at least in the point, if not quite incredulous. For the *Manners*, the *Opinions* and the *manner of the Rise* of Reformed Christendom are such as, in my judgment, ill suite with so glorious a Title.

Hyl. What? it seems then that Mr. *Advocate General of the Paynim* will now act the part of an Accuser of the Brethren. This is to be of such an universalized spirit, as to be ready and fit for all turns.

Cuph. I shall accuse them, *Hylobares*, whom I desire to be found clear, and before such Judges as I hope will not be unfavourable.

Philoth. For my part, *Cuphophron*, I cannot say that either all Things or all Persons of the Reformation are without fault. But the sinfulness of some (yea though it were of many) does not exclude the whole from being the External Kingdom of God. And that is the Point that we are upon. For the External Kingdom of God may be presumed much larger than the Internal. And our Saviour *Christ* himself, you know, compares the Kingdom of God in this external sense to a Net cast into the Sea, which gathers of every kind, as well bad as good. The People of *Israel* were the Kingdom of God: but was every particular Man of them holy and vertuous? The *Roman Empire* in *Constantine's* time became the Kingdom of God: but were no particular Members of the Church at that time in any thing reprehensible? Whether the Reformation cease to be the Kingdom of God for the wickedness of some of that denomination, let our Adversaries be Judges, who never spar'd to style themselves *holy Church*,
for

Mat. 13-47.

for all the abhorred ungodliness of the Heads, their *Holinesses* at *Rome*, and universal pollution of the Members; and that because they took themselves to be the true Christian Church, and to hold the *right Faith*, and to retain the *Rites* and Religious Practices as to the external Worship of God; though they were indeed an *Antichristian Church*, all over-run with abominable Doctrines and Idolatrous Practices, and Diabolical Cruelties against the true Worshipers of God. Of how much more right therefore ought the Reformation to be held the holy People of God, and his peculiar Kingdom, who profess the Apostolick Faith entire without any Idolatrous superadditions, who murder no Man for his Conscience, and make the infallible Word of God it self the Object of their Profession, and the platform of their Religion?

Cuph. The truth is, the disparity is infinitely great, if the *Roman* and *Reformed Church* stood in competition, which of them two should be the Kingdom of God.

Bath. But it being so plain that the *Reformed Church* is the true External Kingdom of God, forasmuch as they make pure profession of the Gospel of the Kingdom cleared from all the gross Corruptions of Men, and teach *Christ* merely according to the Word of *Christ*; and that also in this regard the Church of *Rome* by their *Antichristian Doctrines* is really a contrary Kingdom thereunto, that is, the Kingdom of *Antichrist*; how abominably nauseous, O *Cuphaphron*, must Indifferency in Religion be amongst Pretenders to *Protestantism*, whenas the *Romanists* themselves scarce in the worst of times would have laid down their zeal in the behalf of that Christianity against *Turcism*, though *Turcism* ought not to be more abominable to them than their *Antichristianism* ought to be to us? For what can be more contrary than the Kingdom of *Christ* and of *Antichrist*?

XVII.

The Charge
of Antinomi-
anism against
the Reforma-
tion

Cuph. This would bear more weight with it, *Bathynous*, if there were no gross flaws in the external Profession of the Protestants, and that they were right in their declared Opinions. For, in my judgment, *Antinomianism* and *Calvinism* (I mean that dark *Dogma* about Predestination) are such horrid Errors, that they seem the badges of the Kingdom of Darkness, rather than of the Kingdom of God.

Bath. What you mean by *Antinomianism*, O *Cuphophron*, I know not. But, so far as I know, there are but these two meanings thereof: either a conceit that we are exempted by the liberty of the Gospel from all moral Duties; a thing exploded by all the Protestant Churches, as you may understand by the Harmony of their Confessions: or else it signifies a disclaim of being justified by the doing our Duties, and an entire relying on the Satisfaction or Atonement of *Christ*; which rightly understood has no evil at all in it, but is an excellent Antidote against Pride. For those that profess such an *Antinomianism* as this, and declare they look to be saved by Faith only without the Works of the Law, will not deny but that they are to live as strictly and holily as if they were to be saved by the integrity of their conversations; and yet when they have lived as precisely as they can, that they are wholly to rely upon the Mercy of God in *Christ*. How lovely, how amiable is such a disposition of a Soul as this, who, taking no notice of her own innocency or righteousness, casts her self wholly on the Goodness and Merits of her Saviour, and so, like an unself-reflecting and an unself-valuing Child, enters securely and peaceably into the Kingdom of God, and into the choicest Mansions of his heavenly Paradise!

Cuph. Nay, if that be the worst of it, *Bathynous*, I am easily reconciled to Protestantism for all this.

Bath.

Bath. This is the worst of it, O *Cuphophon*, so far as I can understand. And you know the orthodox Protestants universally add their Doctrine of Sanctification or a good life to that of Justification by Faith only: so that I dare say they dealt *bonâ fide*; but by a secret Providence they so directed their style and phrase as was most effectual to oppose or undermine the gainful traffick of that City of Merchandises, where the *good works*, they ordinarily cry'd up so, were nothing else but the good and rich wares those cunning Merchants purchased at cheap rates from abused Souls; the encrease of whose sins were the advance of the Revenues of the Church, and their *external good works*, as they are called, and excuse for want of *inward Sanctification* and *real Regeneration*, the main things the Protestants stand upon, which can be no more without good Works in the best sense so called, than the Sun without Light.

Cuph. But are there then, *Bathynous*, no *Antinomians* in the ill sense amongst the Protestants?

Bath. No otherwise, *Cuphophon*, than there were *Gnosticks* and *Carpocratians* in the Apostolick times. There are, but disallowed by general suffrage.

Cuph. Let that then suffice. But this dark Opinion of *Predestination* how dismal does it look, *Bathynous*! black as the smok of the bottomless Pit out of which the Locusts came.

XVIII.

The Charge of Calvinism against the Reformation.

Bath. What, do you allude to the *Turks* and *Saracens*, *Cuphophon*? The *Turks* indeed are held great Fatalists, whence some in reproach call this Point of *Calvin*, *Calvino-Turcism*. Who would have thought *Cuphophon* so Apocalyptical? That you take so great offence at *Predestination* in that rude and crude sense that some hold it, I do not at all wonder; for it has ever seemed to me an Opinion perfectly repugnant to the nature of God, that he should *Predestinate* any Souls to

endless, and unspeakable Misery for such sins as it was ever impossible for them to avoid. This is a great reproach, in my apprehension, to the Divine Majesty. But that there is an effectual Election or Predestination of some to Eternal Life, I must confess I think it not only an Opinion inoffensive, but true; which seems to me probably to be intimated from such passages as these.

Apoc. 13. 8. *And all that dwell upon the Earth shall worship the Beast, whose Names are not written in the Book of life of the Lamb slain from the foundation of the World.* And again in another place of the *Apocalypse*,

Apoc. 17. 14. *And they that are with him are called, and chosen, and faithful.* And also in the Epistle to the Ro-

Rom. 8. 28. *mans, And we know that all things work together for good to them that love God, to them that are the*

29. *called according to his purpose. For whom he did fore-know, he also did predestinate, and whom he did predestinate them he also called, &c.* These Places considered together want not their force for the inferring the above mentioned Opinion. And what hurt is it, O *Cuphophron*, that God is conceived effectually to predestinate some Men to Grace and Glory, and so is proclaimed to be more good and gracious than the *Arminians* themselves would have him, who put it to an adventure whether any Man shall be saved or no?

Cuph. There were no great hurt in this, *Bathynous*: But Reprobation or Predestination to Eternal Death, that is the great reproach to the Reformed Religion.

Bath. Though some private Men are very express in that Point, yet the publick Confessions of the Protestants are more modest and tender in that Article, and only are for a Preterition of Persons, no designment of them to Sin and Damnation: which I promise you, *Cuphophron*, he that with an impartial eye looks upon the *Phænomena* of Providence can hardly deny to be found verified in the effect. Besides what the Scri-
ptures

ptures themselves intimate, *The Wicked are e-* Psal. 58. 3.
stranged from the Womb, they go astray so soon as
they be born. These are great and profound Se-
 crets, and such as very good Men may easily
 lose themselves in; and therefore Mistakes in
 such Points may well be competible even to the
 Members of the true Kingdom of God. And
 that they took away Free-will so universally,
 Divine Providence might permit them to slip in-
 to that Error, making use thereof as of another
 crooked Engine against the Frauds and False-
 hoods of that crooked Serpent of Rome, I mean
 the Pope and his Hierarchy. For they being for
 Free-will and good Works, more out of a de-
 sign of merchandizing and enriching the Church
 with large Incomes of Money for Pardons and In-
 dulgences, for Deliverances out of Purgatory, for
 certain Sales and Contracts for Heaven, and ensu-
 red shares and portions of the Elysian fields; the
 founding Salvation upon God's eternal Decree,
 and the declaring that we have no power of
 our selves to do any thing for the obtaining e-
 ternal life, this quite spoil'd the Market of these
 crafty Merchants, and overturned the Tables of
 these Money-changers. For the way to Salvati-
 on was now discovered not to be those manifold
 formal postures which the Roman Tutors put
 their Novices into, nor hard Penances, nor com-
 mutation of Penances (the main scope of the Di-
 scipline of that Church) into pecuniary Mulcts,
 for the amassing and heaping together an im-
 mense treasure of Money: but every one was ad-
 monished with sad and solemn Preparation to
 frequent the Divine Ordinance, the powerful
 preaching of the Gospel, to be instructed in the
 stupendous Arcana of God's free Election and
 eternal Decrees, and not to reckon upon the
 certainty of Salvation from obedience to the de-
 vised Institutes of the Church, which drove
 mainly at the dominion of the Priest, and the

sucking of the Purses of the People; but to make their Calling and Election sure, that is to say, to discover the certainty thereof by the inward fruits of the Spirit, by Faith especially, (whereby they firmly believed that they were of the number of God's Elect) and from thence by Love also to God and to their Neighbour; all which they conceived wrought in them, not for any thing that they could do or had done by way of Merit, but merely by the free Spirit of Grace effectually operating in their Hearts. And, I pray you, *Cuphophron*, how much did this state of things misbecome the Kingdom of God? especially considering that whatever the Error was, it was in a Point so intricate as has puzzled the greatest Wits of all Ages; and was so seasonable, that it tended highly to the overthrow of the Kingdom of *Antichrist*; and was so harmless to the believers of it, that while they disclaimed all Free-will or ability of doing any thing themselves, yet were they seen carried on in all holy Duties of Devotion and Sobriety of life, while the other Party, that boasted so of their Free-will, might be observed wallowing in all Worldliness and Sensuality, and with their Free-will freely and merrily descending down together into the pit of Destruction.

Cuph. I think there is a kind of *Magick* or *Witchcraft* in conversing with Melancholick Men. *Bathynous* his speech has so fettered and confounded my spirit, that I am half asham'd of this Allegation which I thought at first so dismal and formidable. Reformed Christendom will be the Kingdom of God, I think, whether I will or no.

Philop. I hope so, *Cuphophron*.

Cuph. But are no other Christian Churches besides the Reformation the Kingdom of God?

Philop. Whether there be or there be not other Christian Churches that are part of God's Kingdom, it nothing infringes the truth of the Reformation.

Reformation's being so. But from the intimations of *Philosthenes*, I dare pronounce, that no Christian Church that is in bondage under another Sovereignty, or does not emerge into Power upon the destruction or humbling of the little Horn, that is, the Papal Hierarchy, can be that Kingdom *Daniel* points at, or the Inchoation of the Fifth Monarchy.

Cuph. Of this I am not so solicitous, O *Philop.* XIX. do
The Charge of
that horrid
sin of Rebel-
lion. but I anxiously desire an answer to the last Objection I intended, touching the Rise of this pretended Kingdom of God. For the adverse Party confidently give out that its first Birth was from Rebellion, which is worse than the sin of Witchcraft.

Sophr. It is an ill Omen against your Objection, O *Cuphophron*, that your Scripture-quotation is so ridiculously impertinent. For in *Samuel*, where it is said that Rebellion is as the sin of Witchcraft, it is spoken of the Rebellion of *Saul* against the Lord, not of the People against *Saul*. 1 Sam. 15. 23.

Cuph. But I mean the Rebellion of the People against *Saul*, or the Secular Magistrate, which is next to Rebellion against God, whose Vicegerent he is.

Sophr. That assertion is very true, *Cuphophron*; but the Imputation of our Adversaries extremely false.

Barth. Most assuredly, O *Sophron*! And that Character, amongst the rest that belong to them, which styles them, *Judges*, *Liars*, I conceive is not to be restrained to their Legends and such like Forgeries, but is to take in also their abominable Calumnies against the Church of God. For they are a generation of Vipers, that make up the Resemblance of the old Serpent under Paganism in every stroke thereof. And the Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World. And I heard a loud Voice saying in Heaven, Now is come Rev. 12. 9. 10.
Salva-

Salvation, and strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our brethren is cast down, which accused them before our God, day and night. Wherein the impudence of religious Liars is set out, as spreading Lies and Calumnies, even before the face of Heaven and the presence of God. And it is a note that our Saviour also of old has set upon Satan, that the Devil is a Liar, and the Father of all Lies and Calumnies.

Joh. 8. 44,

Enst. And that this Objection of yours, O *Cuphophron*, is as loud a Lie as ever the Devil invented, had your great parts condescended to be as conversant in History, as in the sublimer parts of Philosophy, your self would long ere now have discovered.

Cuph. O how dearly do I love thee, *Enstor*, for this freeness! But since my self has been taken up with higher matters, I prithee declare the truth freely from thine own reading. For indeed I have a great suspicion of *Luther* and *Calvin*, whose Names are most illustrious in the Reformation, that they were abettors or excitors of Sedition and Rebellion.

Enst. I shall declare the truth freely and impartially to you, *Cuphophron*, touching these Persons, and by the manifest injuries done to them you may judge of the rest. As for *Luther*, he was so far from being an exciter or abettor of Rebellion against Secular Princes, that he wrote a Treatise to exhort every Soul to be subject to the higher Powers, and was himself a very severe and careful practiser of his own Doctrine. For at that Confederacy of defensive Arms at *Smalcald*, which the *Romanists* declaim against as such an example of Rebellion, (though it was not,) *Luther* was very shy and averse from giving his assent thereto, till he was thoroughly instructed by the Learned in the Law touching the Constitution of the Empire of *Germany*. For by the

Mag-

Magna Charta, as I may so call it, of the Empire, the Princes of the Empire are invested in such Rights, as, if they be violated by the Emperour, it is lawful for them to take Arms and resist *sine Rebellantis aut Infidelitatis crimine*. And the skilful in the Law abundantly satisfied *Luther* that the Emperour had violated these Rights.

Philop. The truth is, *Cuphophron*, since the Empire was made Elective, and a perpetual Power established in the Seven Electors, the Emperour's Authority in many parts of *Germany* became little more than titular, and an empty Honour without Power; they that elect him having a right also to depose him for a Male administration of the affairs of the Empire. The Electors and other Princes of the Empire govern their own Principalities without paying any thing to the Emperour but Homage; and the Imperial Cities are most free from the Imperial Laws. Must every appearing in Arms then against the Emperour be presently Rebellion?

Cuph. I did not think there could have been so much said in the behalf of *Luther*.

Enist. And now for *Calvin*; the Charge of Rebellion upon him is, that he expelled the Bishop of *Geneva*, who was the chief Magistrate of that City, and changed the Government into an *Aristocracy*, and so carried on Reformation and Rebellion at once. Is not this that which you mean, *Cuphophron*?

Cuph. I believe it is, for I have not much interested my self in these Religious contests.

Enist. But this is a mere Calumny against *John Calvin*, and without all ground. For not so much as that is true, that *Calvin* was one of the first Planters of the Reformation at *Geneva*, and much less, that he or any other Reformers expelled the Bishop out of the City. It was *Farrel*, *Froment* and *Viret*, that by their Preaching converted *Geneva* in the Bishop's absence, who fled away

away eight Months before, being hated by the Citizens for the Rape of a Virgin and many Adulteries with their Wives: he being also in fear of his life for his Conspiracy with the Duke of Savoy to oppress the Liberties of the City, for which his Secretary was hang'd. But those that changed the Government were strong Papists, and after main opposers of the Reformation.

Cuph. I perceive a Man must take heed how he believes any charges of the Romanists against the first Reformers.

Sophr. The measure of truth with them is the Interest of Holy Church; and therefore every Lie subservient to that end is holy.

Cuph. But, if I mistake not, Zwinglius cut his way for the Reformation violently with his Sword; for they say he was slain in battle.

Euist. That's another gross mistake, *Cuphophron*. For the Reformation was establish'd in Zurich at least ten years sooner by Edict of the Senate upon the peaceable preaching of the Gospel there; and the Switzers had shaken off the yoke of the Empire two hundred years before. So little ground is there of accusing the Reformation there of Rebellion.

Cuph. But as loud a noise of Rebellion as ever founded in my Ears, begun in reference to Reformation, is that of the United Provinces shaking off the yoke of the King of Spain: this sounds as high as that of Luther.

Euist. And is as loud a Falshood. For the Reformed Religion was spread over the Seventeen Provinces many years before their union against the Spaniard; nor did they unite upon account of Religion, but of State, for the maintaining their Liberties against the Oppression of Spain. And therefore they chose for their Prince Francis Duke of Alençon a Roman Catholick, which they had not done if the Protestants had been the greater part. Nor was the King of Spain

Spain their absolute *Sovereign*, but their *Count*. So that neither the Reformation was the Brat of this Union, nor this Union more by the Protestants than by the Papists, nor less justifiable afterwards, in that they held it in the behalf of the true Religion also as well as of their Liberties, and would not submit to one that was not their absolute Sovereign, to have their Souls murdered by a false Religion, or else their Bodies by adhering to the true.

Cuph. I did not think, *Euistor*, that these Aspersions could have been so easily wiped out. There's but one Instance more occurs to my Mind, and that is of the Boisterousness and Rebelliousness of *Scotland* in the behalf of the Reformation. If I be not mistaken, I have heard a very ill report of that Nation in this point.

Euist. That's very likely, *Cuphophron*, nor are they any way to be excused of what appertains not properly to its Spirit, but is peculiar to the spirit of that Nation. For before the Reformed Religion, the *Scots* of an Hundred and five Kings (which they reckon till *Queen Mary*) had killed thirty five, besides five which they had expelled, and three which they had deposed.

Cuph. The Collection thence is very easie.

Philop. And the like consideration is to be had of whatever unlawful Risings of the Protestants there may have been in *France*. It is not to be imputed to their Religion, but to the *Genius* of that Nation, who are so easily and so often drawn into Rebellion, and where that Crime is look'd so slightly upon, as a Country-Man of their own has ingeniously noted of them, and has impartially drawn into view such things and circumstances as give good light how to estimate the measure of their transgression in this matter. Which I would recommend to your reading, *Cuphophron*, I knowing you to be so great a lover of Truth and Vertue. For the Author has wrote
very

very pertinently to satisfy you that the Reformation no-where owes its birth to Rebellion, and that the doctrine of Rebellion upon pretence of Religion is universally exploded by the publick Confessions of all the Protestant Churches, but both professed and practised by the Janizaries of the Bishop of Rome. The Title of the Book is, *A vindication of the Sincerity of the Protestant Religion in the point of Obedience to Sovereigns.*

Cuph. Very good, *Philopolis*, I thank you for your information. I shall enquire for the Book, and at first leisure from my Philosophical Speculations I shall give myself the satisfaction of perusing it. In the mean time therefore I shall give you only this one trouble touching a point which cannot be denied by *Euistor*, nor any Historian of them all. Did not the first Reformers rebel against the Sovereignty of the Pope?

Philop. O no, *Cuphophon*, they resisted or cast off the pretended Sovereignty of the Pope; but that was not to rebel, but to repel a wicked Usurpation. For first, that *Christ* never constituted the Bishop of Rome the Successor of *Peter* and his infallible Vicar-general of Christendom appears, in that there is no such Doctrine in the ancient Fathers, nor any such timely appeal to this Bishop's Infallibility, nor any such thing recorded in Scripture; which had been such an high point, that, if it had been true, it could never have been left out. Nay, on the contrary, it witnesseth against this pretence: for *Paul* in his Epistle to the *Galatians* doth plainly declare himself inferior to none of the Apostles. And though *Peter* was present, yet *James* did confessedly preside in the Council at *Jerusalem*. Besides that the Uncircumcision was the Diocese of *Paul*, but *Peter's* the Circumcision, which certainly was the less Circuit of the two. Not to add how *Paul* withstood *Peter* at *Antioch*; which suits ill with *Peter's* superiority, as *Peter's* being at *Antioch* as well

well as at *Rome* with the Superiority of the *Roman* Bishop above him of *Antioch*. For that *Peter* was at *Antioch* is out of question; but whether *Peter* was ever at *Rome* is still questionable among the Learned. And lastly, if *Peter* was so much taller by the head and shoulders than the rest of the Apostles, why did he give the right hand of fellowship to *Barnabas* and *Paul*?

Then again in the second place, No secular Sovereign can forfeit his Sovereignty to any Spiritual pretended Superiority or Superintendency, unless we admit that Principle of *Wicklessianism*, *Dominium fundatur in gratia*, which the *Jesuits* themselves so loudly hoot at when they please, and is unfeignedly to be hooted at by every one that has an honest and upright heart.

Bath. But do you not observe, *Philopolis*, how this Argument will also protect the Subject as well as the Prince from all wrong and violence from a spiritual Tyranny?

Philop. You say right, *Bathynous*: But if so be it protect but my Sovereign safe from all injuries, I am none of them that shall envy the overplus of good it may do, in behalf of Subjects, that any where may be thought to fall short of that grace of Illumination that others pretend to have, when indeed they are wholly overwhelmed with gross Errors, Superstitions, and Idolatries.

And thirdly and lastly, Suppose his Holiness of *Rome* had once a Sovereignty over all the Churches of Christendom in ordine ad Spiritualia, (which is the only plea that can with any colour be pretended) when his Spiritual wares are so infinitely poisoned and corrupted, that the Religion he requires obedience to is as gross as any Pagan-Idolatry, (as most certainly *Romanism* is) he does most assuredly lose his right of Sovereignty or Command in Spirituals, unless he has a right to command us to disobey God and *Christ*, whose Vicar he pretends to be; and losing his right

right of Spiritual Sovereignty, the Temporal Appendages thereto appertaining must likewise fall with it. This, methinks, must seem very clear to an impartial eye.

Philob. It must so, *Philopolis*; and yet I will cast in a fourth Argument of undeniable evidence to them that understand it. Every Secular Prince, nay, every private Man, has a commission from Heaven to cast off the yoke of Rome, as being that *Mystical Babylon* mentioned in the *Apocalypse*, of whom it is said, *And I heard another voice from Heaven saying, Come out of her, my people, that you partake not of her sins, and that you receive not of her plagues.*

Philop. That's well thought of, *Philothens*: That's an invincible Argument indeed to as many as are convinced that by *Babylon* there is meant *Rome Christian*, or, if you will *Pagano-Christian*, as I profess that I am very well satisfied it is, by what I have read in late Authors, who have demonstrated that Truth so plainly, that I think no Man that has but the patience to understand it (and 'tis no such great Riddle) can ever have the face to deny it. What say you, *Cuphophron*, to it?

Cuph. I say, *Philopolis*, that I have not yet had the patience to understand so much from the present discourse as silences all scruples in me against Reformed Christendom's being the Kingdom of God; so that *Philothens* may pass to your Third Query, if he will.

XX. *Philop.* I thank you for that good news, *Cuphophron*. I beseech you therefore, *Philothens*, take my Third Query into your consideration, and tell us, *What success the Kingdom of God has had hitherto in the World, and to in the World.*

Philoth. I am glad we are come to this Point, *Philopolis*, as well for *Hylobares* his sake as your own. For there is no more illustrious Specimen of Divine Providence than the Progress of the

*What success
the Kingdom
of God has had
hitherto in the
World, and
how corre-
spondent to
Divine Pre-
dictions.*

the Church or Kingdom of God, judiciously compared with the Prophecies, from its first commencement to this day.

Hyl. Though I am, *God be thanked, O Philothens*, very well settled in my belief of the Divine Providence; yet, as Men do not drink of wholesome and pleasant Wines merely for necessity, but indulge something to delight; so, tho' this farther satisfaction be not altogether needful as to that point, yet the pleasure of the instances of a Truth of so great importance you may be sure will be very acceptable to me, besides that it is a main ratification of the soundness of our Religion. Upon which account I shall be still your more diligent Auditor.

Philoth. And the consideration of so serious and ingenuous an Auditor makes me with the greater alacrity betake me to my task; which yet I must by reason of the time perform with all possible brevity. To omit therefore that first Prediction of the Incarnation of *Christ* according to the more mystical sense, that *The seed of the* Gen: 3: 15; *Woman shall break the Serpent's head*, we will take notice in the first place of that ancient Promise of God to *Abraham*, *In thee shall all the Families of the Earth be blessed*: as also in another place, Gen: 12: 3; where God is said to bring *Abraham* forth abroad, and to say unto him, *Look now towards* Gen: 15: 5; *Heaven, and tell the Stars, if thou be able to number them; for so shall thy seed be.* And in the same Chapter, a deep sleep falling upon *Abraham* at the going down of the Sun, and in horror of great darkness seizing upon him, the Lord said unto him in a Vision, *Know of a surety that thy* Gen: 15: 13; *Seed shall be a stranger in a Land that is not theirs,* Sc. *and shall serve them, and they shall afflict them four hundred years. And also that Nation whom they shall serve will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy Fathers in peace, thou shalt be buried in a good*

old age. But in the fourth generation they shall come ~~hither~~ again, (that is, to the Land of Canaan,) For the iniquity of the Amorites is not yet full. And in the seventeenth Chapter more expressly touching that Land; And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting possession; and I will be their God. And upon Abraham's willingness to offer up Isaac, the first Promise made to him has a very high and pompous Ratification, Chap. 22. By my self have I sworn, saith the Lord; For because thou hast done this thing, and hast not withheld thy Son, thine only Son; That in blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the sand that is on the Sea shore: and thy Seed shall possess the gate of his Enemies. And in thy Seed shall all the Nations of the Earth be blessed, because thou hast obey'd my Voice.

Hyl. You have produced abundant testimonies of God's timely Promise to Abraham, O Philothemus; but in what considerations do you conceive it to have been performed?

Philoth. The Numerousness of Abraham's Offspring is notorious even in the more carnal sense. For the People of the Jews properly so called are very numerous, not only in the Turkish Empire, but in Christendom it self, as Travellers observe. Besides that vast plenty of Abraham's blood that may run in the Veins of Nations of a disguised name, as amongst the Turks, and did amongst the Saracens without disguise: not to add all Christendom, to which in a better and more mystical sense the completion of the Promise is applicable. For all Christians in this sense are the Seed of Abraham. How will then the Seed of Abraham be multiplied, when all the Kingdoms of the World are become the Kingdoms of Christ the Son of Abraham? and how compleatly will that then be fulfilled, And in thy Seed shall
all

all the Nations of the Earth be blessed, which has in a good measure been fulfilled in all Christendom already? And whatever is commendable in the Morality or Religion of the Turks, it is plain they owe it to Moses or Christ. And whatever was illustrious and laudable amongst the Heathen Nations heretofore in Vertue and Philosophy, the first Seeds are credibly conceived to have been fetched from the Posterity of Israel.

Eust. The ancient Fathers harp much upon that string, as if *Pythagoras* and the wisest Philosophers of *Greece* had all from that Fountain.

Bath I. and the marvellous applicability of that ancient Philosophy to the three first Chapters of the first Book of *Moses*, which are all Philosophical, does wonderfully ratifie that Conjecture of the Fathers.

Cuph. But that Vision of *Abraham* at the going down of the Sun has an interpretation and completion more express touching the affliction of his offspring in *Egypt*, and their redemption from that bondage after four hundred years, saving that it was penn'd after the Event.

Bath. That in my judgment, O *Cuphophron*, is a very disingenuous Exception, when as you see so plainly that those Prophecies also are verified that reach some thousands of years beyond the time of *Moses*. By this cavil *Moses* should have omitted all Predictions whose Completion was before his own time, nor have recorded either the Dreams of *Pharaoh* or of *Joseph* himself.

Philoth. Indeed, *Cuphophron*, this fetch of yours is over-fine and witty, and next to the distrust-ing of the whole History of *Moses*. But the truth of the Prophecies that point at Events some thousands of years after *Moses's* time countenances also the History. As in that notable Prophecy of *Jacob*! *The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the*

Gen. 49. 10

People be: Which Prophecy plainly points at the time of the coming of the *Messias*, and Conversion of the Nations to him, which fell out accordingly.

Philop. It is very true, *Philorheus*.

XXI.
Historical
Types of what
was to befall
Christ and
his Church:
As to the suf-
ferings of Je-
seph and his
Exaltation.
Gen. 37. 19.

Gen. 37. 8.

Philorh. But that also is very wonderful and observable which *St. Paul* intimates, that the *Actions* and *Accidents* that befall the Seed of *Abraham* are *Prophetick Types* touching *Christ* and his Church. It were an endless business to number up all, but not amiss to give you an instance or two. As the Conspiracy of the chief of *Jacob's Family* against *Joseph* their brother to put him to death; *Behold, this Dreamer cometh: Come now therefore, let us slay him.* A fit Figure of the Conspiracy of the Scribes and Pharisees and the Rulers against *Christ*, who by Divine Revelation knew himself to be the *Messias*, as well as *Joseph* by his Dreams was fore advertised that he should be exalted to that Honour, that his Father and Mother and Brethren should bow down themselves to the Earth to him and worship him, as his Father declared from his Dream of the Sun and the Moon and the eleven Stars doing obeisance to him. And from the Dream of the Sheaves his brethren said unto him, *Shalt thou indeed reign over us? Wherefore for these things they envied him to the death.* But after his Sufferings, his descent into the Pit, and his Garments dipt in blood, (which are not insignificant of the death and burial of our Saviour *Christ*) he was not only raised out of the Pit again, but highly advanced into the *Political Heaven* in the Court of *Pharaoh*; which bears an Analogie to the Ascension of *Christ* and his Apotheosis. For as even those, that crucified *Christ*, after adored him as the Son of God: so those that conspired the death of *Joseph*, after did the lowest obeisance to him; and, as *Jacob* speaks in the interpretation of his Son's Dream, *they bowed themselves down to the Earth*

Earth before him. And also as the Death of *Christ* tended to the Salvation even of them that crucified him: so that Conspiracy against *Joseph*, and the Affliction they brought him into, proved at last the Conservation of the Conspirators. And lastly, as it is said of *Christ*, *When thou shalt make his Soul an Offering for sin, he shall see his Seed, he shall prolong his days:* so it is said of *Joseph*, that he lived an hundred and ten years, and that he saw *Ephraim's Children* of the third generation; the Children also of *Machir* the Son of *Manasseh* were brought upon *Joseph's* knees. Wherefore the great increase of the Children of *Israel* (after *Joseph's* sufferings by his brethren) in the Land of *Egypt* is a Type of the great increase of the Disciples of *Christ* or his Church (after his Passion, Resurrection and Ascension) in the *Roman Empire*; which till their deliverance in the time of *Constantine* was to them an house of sore bondage and unsupportable affliction, as the Land of *Egypt* was to the Children of *Israel*, till their deliverance by *Moses*. And *Egypt* from hence has ever remained a Type of such Powers as are the Persecutors of the Children of God. Whence it is also applied to the Pagano-christian Tyranny of the Pope in the *Revelation* of *St. John*.

Philop. Truly, *Philotheus*, what you say seems not to me any thing hard or incongruous. But methinks there is no Type so significant of the Sacrifice of *Christ's* Passion as that of the *Paschal Lamb*, whose blood, being sprinkled on the Posts of the Doors of the *Israelites*, saved their first-born (which some make a Type of the Soul) from the destroying Angel.

Philoth. You say right, *Philopolis*, it is a most palpable Prefiguration of the Crucifixion of the *Lamb of God* that was to take away the sins of the World by virtue of his blood, and so to work Salvation for us. But what think you of *Pharaoh* and his Host's being overthrown in the Red Sea?

XXII.

The Paschal Lamb, and the Israelites passage through the Red Sea.

is that nothing Typical of the blood of *Christ*?

Philop. In all likelihood it is, and signifies our Redemption from the bondage of Sin and the Devil by the blood of our Saviour. Is there any thing more in it?

Philoth. It is manifestly applied in the *Apocalypse* to the escape of the Reformed Churches out of the bondage of the *Roman Pharaoh*, the Pope. For I pray you tell me, *Philopolis*, who can those be that are said to have gotten the victory over the *Beast*, and over his Image, and over his Mark, and over the number of his Name, but such as have renounced Popery, and are redeemed from the Tyranny of that Church and Empire?

Apoc. 15. 2.

Philop. I must confess, *Philothens*, I have not read Interpreters upon that Book with so ill success, but that I am fully satisfied of that, and therefore will easily admit that Reformed Christendom is concerned in this Description.

But these, *Philopolis*, are said to stand before a Sea of Glass mingled with Fire, and having the Harps of God, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; Just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all Nations shall worship before thee; for thy Judgments are made manifest.

Apoc. 15. 2,
3, 4.

Philop. I cannot deny but that hereby is meant the Judgment of the *Whore* or little Horn with eyes, begun in the Reformation; and that this Song of *Moses* refers to that of the *Israelites* upon the destruction of *Pharaoh* and his Chariots in the Red Sea. But is there any mention here of the Red Sea it self, *Philothens*?

Philoth. Yes manifestly, *Philopolis*. It is said in that Song of *Moses* which the *Israelites* sung, The floods stood upright as an heap, and the depths were congealed in the midst of the Sea; that is to say, the Red Sea became as Ice, for its fixedness and transpa-

Exod. 15. 8.

transparency. And here it is called a Sea of *Glass*, for the same reason. Are these Metaphors so different?

Philop. Hugely congenerous, O *Philothens*.

Philoth. And in that it is said to be a Sea of *Glass* mingled with Fire, that in the Letter may allude either to the colour of the Sand that shined through the Water, (and some kind of Red you know is called *Colour de sea*) or to the fiery appearance of the Angel that shined into it as they passed through it by night.

Philop. This I must acknowledge is ingenious. But well, what then, *Philothens*? Suppose this Sea of *Glass* the Red Sea, in what sense is the *Italian Pharaoh* and his host said to be overthrown in this Sea of Blood?

Philoth. Justification by Faith in the blood of *Christ* for the remission of sins, in opposition to enslaving Penances, and hypocritical good Works, in which consisted much the trade of that City of Merchandises, that is the Red Sea wherein the *Roman Pharaoh* and his Chariots and Horsemen were overthrown in their pursuit after the *Israel* of God, those that bore the brunt of the first Reformation.

Bath. And if their Successors on their part will fill up the Mystery of the Sea of *Glass* mingled with Fire in the more inward sense thereof, that is to say, in virtue of *Christ's* blood and spirit (which is compared to fire) will perfect Righteousness in the fear of God, and not only be baptized in the cloud and in the Sea, (as the Apostle speaks alluding to their passage through the Red Sea) in the exterior meaning, but will drink the blood of *Christ* in the true participation thereof, and be baptized with the Holy Ghost and with fire, to the consuming all Hypocrisie and wickedness out of their Hearts; I do not doubt but their conquests against *Pharaoh* and his Hosts will be infinitely more great and glorious than

- ever. As it is said of the *Israelites* by *Balaam*, when the King of the *Moabites* would have had him to curse them, *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*: and then it follows, *The Lord their God is with them. Behold, the People shall rise up as a great Lion, and lift up himself as a young Lion: he shall not lie down till he eat of the prey, and drink the blood of the slain. As the Valleys are they spread forth, as a Garden by the Rivers side which the Lord hath planted, as the Cedars beside the Waters. God brought him forth out of Egypt, he hath as it were the strength of an Unicorn. He shall eat up the Nations his Enemies, and shall break their bones, and pierce them through with his Arrows. This success attends the uprightness and integrity of the *Israelites* of the old Covenant; and the same in Analogie is to be expected in the New.*
- Num. 23. 21. Ver. 24. Num. 24. 6, 8.

XXIII.
The brazen
Serpent, the
Tabernacle,
High-Priest,
and whole
Camp of Isra-
el, a Type of
Christ and
his Church.

Philop. True, *Bathynous*. But to return to the Prophetick Types touching the Blood of Christ; methinks there is nothing more expressive of the Crucifixion of our Saviour than the lifting up of the brazen Serpent in the Wilderness, as he himself intimates in *St. John*: *As Moses lifted up the Serpent in the Wilderness, So shall the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.*

Bath. That is very well observed of you, *Philopolis*; it is a very expressive Type indeed: and it has been a great delight to me when I have considered with my self not only on that one Symbol of the brazen Serpent, but how the whole Camp of *Israel* with the Tabernacle among them was one entire holy Type of the itinerant Church of Christ, travelling through the Wilderness of this World to the Land of Promise, or the Kingdom of Heaven. The Incarnation of Christ, his Divinity and Apotheosis, his Passion, Ascension, and Intercession, all these are lively set out in those standing Figures among the *Israelites*.

Hyl.

Hyl. I pray you, how, *Bathynous* said.

Bath. The Incarnation of the *Logos*, *O Hylobares*, is plainly figured out in the Tabernacle and from whence God spake. And you know the Apostle calls this mortal body *tabernacle*, as the ancient *Pythagoreans* say. And the Word in St. John is said to *tabernacle amongst us*, the Apostle speaking there of his Incarnation. God's Residence therefore in the Tabernacle (the Children of Israel in the mean time encamping about him in their booths) is an easie Representation of Christ's Incarnation, of the Word his living in the flesh amongst us that live in the flesh.

Hyl. It is so, *Bathynous*.

Bath. And for Christ's Passion, what more significant thereof (as *Philopolis* has rightly observed) than that of the brazen Serpent, Christ, as it is, being lifted up in his Crucifixion on a Pole of Wood? And as that *Telefm* was of the most accursed shape of Creatures; so Christ was made sin and a curse for us, crucified betwixt two Thieves, as if himself had been such a Malefactor. But himself having no sin, the Contemplation thus of him on the Cross had a Sovereign Power to take away both the pain and poison of Sin, and redeem us from eternal Death: as the brazen Serpent, being no Serpent, but a Figure, heal'd them that look'd up to it from the sting and poison of the fiery flying Serpents, and so redeemed them from a temporal death.

Hyl. But how is his *Ascension* and *Intercession* figured out in these *Israelitical* Types?

Bath. His *Intercession*, *Hylobares*, is signify'd by the *ilapseton* or *Mercy-Seat*. For in that Christ has suffered in the flesh, and is now set down at the right hand of God, he is our Atonement with him, in him God is made propitious to the world. But his *Ascension* (as also his *Intercession*) is farther typify'd by the High-Priest's entring alone into the most Holy.

Heb. 9.

Hyl. That is the very same that the Author to the *Hebrews* takes notice of.

Bath. And lastly, *Hylobares*, his Divinity is most magnificently embroidered on the Robes of *Aaron*, the High Priest, who undoubtedly was an illustrious Type of *Christ*. For according to *Philo Judæus*, his own confession, the Robes of *Aaron* were a Type of the visible Universe: and who can be said to wear and bear out into shape and order, and fill the whole frame of Nature with his Presence, but he that made it, and continues it in Being? who but *ὁ ἀμωψόμενος*, or the Divine *Logos*? None can be said to fill out these Robes but he. And that *Aaron's* Robes were not only a Type of the Universe, but fitted according to the truest Systeme thereof, is apparent; forasmuch as the *Ephod* and *Breast-plate*, which was placed about the region of the Heart, (which is the Sun of this lesser World) had its contexture of Scarlet and Purple, with Gold and white Silk, which plainly denote the vehement heat and resplendent light of the Sun, the *Pythagoreans* ὁ κύριος ἐν μέσῳ τοῦ σώματος, as this *Ephod* and *Breast-plate* are placed in the midst of the body of *Aaron*. The *blew Robe* also resembles so much of the Heaven as comprehends the space of the Planets, which the *pendulous Pomegranates* represent; and that farther-reaching *Stole of eye-work* the *Cælum Stellatum*, the Stars resembling so many twinkling eyes, but the *Bells* the *Harmony* of the Universe.

Exod. 28. 6.

Hyl. I understand you very well; for I have read in a late Author a more full description to the same purpose. The consideration of these Congruities of the *Israelitical* Types strikes my Mind with a marvellous pleasure. They are very admirable, *Bathynous*, and very delectable, and solid pledges (compared with the completion of them in the Christian Church) of a perpetual and peremptory Providence of God in carrying on thus the affairs of his own People and Kingdom.

Philop.

Philop. But some, *Hylobares*, are convinced more by express *Vocal Prophecies* than by *silent Types*, the slowness of their wit suspecting such Interpretations of over-much Phancifulness.

XXIV.

Hyl. Wherefore, *Philopolis*, *Philotheus* will easily return again to that province, upon your least intimation.

Vocal Prophecies touching the Kingdom of Christ and its success in the World.

Philoth. That I shall, *Hylobares*. But I hope *Philopolis* does not expect I should range through all the Prophecies that concern the Jewish Church: for it were a Task that would require a Volume.

Philop. I am so far from desiring that, *Philotheus*, that I am rather afraid of it, and therefore debar it; as also the troubling your self much with setting out the success of the Jewish Affairs while their Polity held. For these things are to be seen orderly in the Bible, and are so numerous, that we should lose our main design by entering into them. That their Captivities were fore-threatned by reason of their sins at good distances, and their Return predicted, is ordinarily known. For fear time fail us, let us intreat you, *Philotheus*, to confine your discourse to such Prophecies and Observations only as concern the Kingdom of God set on foot by the Son of God, the Lord Christ.

Philoth. Such as the Prophecy of *Jacob*, which I last mentioned: In which that long Captivity of the Ten Tribes seems to be involved. For *Jacob's* Prophecy pitches upon that Tribe that was to continue till the coming of the *Messias*.

Philop. That's a plain Indication that *Jacob's* Prophecies touching his Sons were not uttered at random.

Philoth. So it is, *Philopolis*. And as *Jacob's* Prophecy so plainly bounds the time within which the *Messias* would not fail to come, so do also those of *Haggai* and *Malachi*; they both declare plainly that it should be within the time of the second Temple.

Chap. 2. 6.
Chap. 3. 1.

Philop.

.VIXX

-edger 4 book

Judith 400

Judith 400

Judith 400

Judith 400

Judith 400

Judith 400

Philop. I know they do, Wherein Providence was very faithful to the People of God, in giving them so certain a sign of the Advent of their Saviour, and that the Jews might understand upon the demolishing of their Temple, that there was no Temple left for them to worship towards but the Holy Body of Jesus the Son of Mary, which he carried into Heaven with him at his Ascension.

Philoth. These are very manifest Traces of Divine Providence, *Philopolis*, but nothing, methinks, so exact for the designation of the time of Christ's coming as the Seventy Weeks of *Daniel* we above mentioned. For beginning the Epoché of the Weeks from the seventh Year of *Artaxerxes* in *Ezra* 7. the Passion of Christ (or of the Messiah who is there said to be cut off) will fall within the last Week. And is not this a notable precise Prediction to be made five or six hundred Years before the Event?

Hyl. This is indeed a notable demonstration of Providence, if there be an easie congruity of the Text to the Event.

Philop. Take that upon my credit, *Hylobares*, the Application is marvellous easie and natural, and such as can have no corrival, as I understand from * a late Explication of that Prophecy.

*See Doctor
More's My-
stery of God-
liness Book
7. chap. 4.

Philoth. But there is yet a more early Prediction, O *Philopolis*, of the Sufferings of Christ in *Isay*, who Prophesied above an hundred years sooner, which Prophecy contains several other Characteristicks also of his Person.

Philop. You mean *Isay* 53. That is indeed a very illustrious Prophecy, and such as I am abundantly satisfied in: As also of the exact Providence of God and of his vigilancy over his Church, in thus foretelling the determinate time and proper characters of the Person of Christ the Saviour of the World. But my Mind is carried on to the Success of his coming.

Philoth.

Philoth. He that is represented riding on the white Horse at the opening of the first Seal in the *Apocalypse*, with his Bow in his hand, did at last hit the Mark which was aimed at, and he then took possession of that Crown that was given him, when at the sixth Seal the Roman Empire under *Constantine* became Christian. But as the Spirit of Prophecy had foretold that through many tribulations and afflictions we should enter into the Kingdom of Heaven; so through many horrid and bloody Persecutions and difficult Oppositions did Christianity possess it self of the Empire. And therefore this time of Conflict is fitly prefigured by that bloody Battle betwixt *Michael* and the seven headed Dragon; and that most direful Persecution of all (began in *Dioclesian's* time, and continued through the Reigns of some other Emperours) by the Altar, at the fifth Seal under which were seen the Souls of them that were slain for the word of God, and for the testimony which they held, who cried, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth? But after this greatest extremity was that high Victory of the Church in *Constantine*, that mighty Earthquake, at the opening of the sixth Seal, which dissettled and broke a-pieces the Pagan Power, and cast the Empire into the lap of the Church. Wherefore that was fulfilled in a more eminent manner which was spoken by the Prophet *Daniel*, And in the days of these Kings shall the God of Heaven set up a Kingdom: which Kingdom is called the Kingdom of God and the Kingdom of Heaven (as I told you before) out of these Prophecies: which begun indeed with *Christ* and his Apostles, (and therefore is more commonly called the Kingdom of *Christ*) but was most notoriously so when by their fortitude and sufferings they had subdued the Roman Empire to *Christ's* Sceptre, and so continued while the Church

Apoc. 6. 2.

Apoc. 6. 7, 10.

Ver. 12.

Dan. 2. 44.

Church was *Symmetrall*, as it was all the time of the six Seals. But within the confines of the fourth and fifth Century this external Kingdom of *Christ* began to degenerate into the Kingdom of *Antichrist*; and the *Beast that had received the deadly wound* was again a healing, and all the Idolatries and Superstitions of the Pagans were at last revived in a spurious kind of Christianity, and the new-fangled Idolatrous Ceremonies of the Church became the living *Image* of old *Heathenism*, and finally, the *Beast that was not*, during the Reign of the purely Christian *Cæsars*, became the *Beast that was, and is not, and yet is*. For the Empire became Pagan again by becoming Idolatrous, and yet not that old Pagan Empire, because it was paganized with a pseudo-Christian kind of Idolatry; and yet by resemblance it is that old Pagan Empire, Idolatry and Murther and other gross Enormities being so lively strokes in the feature of them both. This is the Success, *Philopolis*.

Philop. This I believe is too true, *Philothens*: but how consistent is that Apostacy of the Church with what follows in *Daniel*? For he says *In the days of those Kings* (suppose in the fourth of them, viz. the Roman) *shall the God of Heaven set up a Kingdom which shall never be destroyed, but it shall break in pieces and consume all those Kingdoms, and it shall stand for ever*. How is this standing consistent with that Apostacy?

YXV.
The Apostacy
of the Church
how consistent
with the du-
rability of
God's King-
dom in Da-
niel.

Philoth. This is a material Objection, *Philopolis*, but the answer is not far to seek. For though we should not grant them in a more *External* and *Political* sense even degenerate Christendom may be called the Kingdom of *Christ*, and that these Representations of her Apostacy do not so much mean that she is no Sponse of *Christ* at all, as that she is a whorish one, and that her Enormities are only set off at that height the more effectually to reclaim her, or make People forsake her Com-
munion;

munion; This alone may satisfy this difficulty, that all along this abhorred Apostacy of the Church set out by those figures (of the *Whore of Babylon*, the *two horned Beast*, and the *false Prophet*, the *healed Beast* with Ten Horns, and the *Proculcation of the outward Court by the Gentiles* for 42 Months, as also by the *little Horn* with eyes, spoken of by *Daniel*, who was to domineer for a time and times and half a time,) we are to consider that there is a continuance of the true *Apostolical* subjects of *Christ's Kingdom* all this time *synchronal* to this Apostacy, and prefigured by the *Virgin-Company* in the *Apocalypse*, by the *two Witnesses* prophesying in sackcloth 1260 days, and by the *Woman in the Wilderness* continuing there for a time and times and half a time. So that the Kingdom begun by *Christ* and his *Apostles*, though plagued and persecuted and cruelly opposed by both *Rome Pagan* and *Rome Antichristian* was never yet subdued, but remains still, for all those glorious purposes God intends it, to this very day. This is that precious stone cut out without hands, which must become that *Mountain* that will fill the whole Earth, and not that carnal lump of idolators and bloody Murderers. These are the *Hundred forty four Thousand* mustered on Mount *Sion*: and if you demand to what *Hierarchy* they belong, they follow the *Lamb* wheresoever he goes, and follow no man farther than he follows the *Lamb*, according as that ancient Follower of the *Lamb* exhorts them, *Be ye followers of me, as I am of Christ*. In this Head they are an united Kingdom of God and of *Christ*, living all under his Laws, and submitting to no Decrees contrary thereunto. This Kingdom, *Philopolis*, has not yet been destroy'd, and I am confident never will be.

Philop. I hope so too. But in the mean time the sum of the Success of the Kingdom of *Christ* since the beginning of the Apostacy it seems is this,

Dan. 7.

Dan. 2. 35.

Apoc. 14. 1.

1 Cor. 11.

this, That from thenceforward the Kingdom of Christ for about 1260 years became the Kingdom of Antichrist, excepting the Succession of those Regiments of the Lamb who had his Father's name written in their foreheads, and to whom alone it was given to sing that new Song before the Throne, as being redeemed from the Earth, and having become pure Virgins, in whose mouth there was found no guile.

Bath. These are those, *Philopolis*, of whom it is also written, But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And from the carnal man are hid all the Mysteries of Regeneration. That new nature is a new Song that he can never learn before he be truly regenerate, let him lay about him as stoutly as he will with his unsanctified Reason and external Institutes.

Sophr. And from this Ignorance, or rather Antipathy of life, is that War and Persecution raised against the innocent Soldiers of the Lamb. Accordingly as it is noted by the Apostle, Now we, brethren, as Isaac was, are the Children of promise, that is, the Children of the spiritual birth: But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Cuph. I, and ever will be so, I think, O *Sophron*, especially while they that are born after the Spirit give such ill names to them that are born after the flesh. What a marvellous reproach is that of *Philotheus*, to call the Rule of the Church for above a thousand years together the Reign of Antichrist?

Sophr. Why, *Cuphophron*, would you have *Philotheus*, wiser in judgment and expression than the Spirit of God himself, who has called that Monster, that would corrupt and wast the Church so, by

XXVI.
The Kingdom
of Antichrist
how warrant-
ably so called,
and whether
the Pope be
that Man of
sin spoken of
by the Apostle.

by the name of *Antichrist*, as also generally did the ancient Fathers? And I pray tell me whether the *false Prophet*, the *blasphemous Horn with eyes*, the *two horned Beast*, the *Whore of Babylon*, the *Man of Sin*, be less harsh Appellations than that of *Antichrist*. And these assuredly belong to the Hierarchy of Rome.

Cuph. The *blasphemous Horn with eyes*, the *Whore of Babylon*, and the *Man of Sin*, methinks, are as reproachful Titles as that of *Antichrist*: and if the Bishop of Rome could be proved any of these, especially that *Man of Sin*, it would be hard to fend off that other more ordinary imputation which they so whinch at.

Euist. It was the generally received opinion of the Church, that the Man of Sin described in the Epistle to the *Thessalonians* is that famous *Antichrist* that filled the Christian World with his noise and terror.

Philoth. And that this is the Pope with his Clergy, O *Cuphophron*, you, that are so scrupulous of the *right Rise* of the Kingdom of God in the Reformation, have a peculiar obligation to believe; the Rise and Continuance of the Pope's Sovereignty being by such odious and wicked Means as nothing worse can be imagined. For that he had no such universal Sovereignty left him by *Christ* as he pretends to, is a thing acknowledged by their own best Historians, as by *Guicciardine* (for example) in the fourth Book of his History.

Euist. You mean, *Philotheus*, what was left out of all the *Latin*, *French*, and *Italian* Copies of *Guicciardine*, and was published and printed in those three Languages at *Basil* by it self in the year 1561. A notable specimen of that foul play which is usual with that Church for the maintaining their own Interest.

Philoth. I mean the very same, *Euistor*. And this, I think, is very observable in that Excerpt-

tion, that although the Historian rejects the famous Donation of *Constantine* to Pope *Sylvester* as a Fiction, Some, says he, questioning, or rather affirming that *Constantine* did not so much as live in the same Age with *Sylvester*, much less by deed of Gift pass away part of his Empire to him, (as the City of *Rome* it self and many other Cities and Countries in *Italy*, namely at that time when, changing the Seat of the Empire, he betook himself to *Byzantium*, which afterward from him was called *Constantinople*;) yet in the conclusion he adds this, *Nemo tamen negat Imperii Constantinopolin translatione ad Pontificum potentiam viam esse patefactam, ex eaque originem habuisse.* Than which nothing can be a better Commentary on those passages of the Prophecy of the Man of sin;

2 Theff. 2, 6.
7.

And now you know what withholdeth, that he might be revealed in his time: And again, Only he that now letteth will let until he be taken out of the way; and then shall that wicked one be revealed, &c. It was the presence of the Emperours at *Rome* that hindred the Bishop from discovering his *Luciferian* Ambition, and from shewing himself to be the first born of all the Sons of Pride.

Eust. This is very consonant to the sense of the Fathers, who took the *πᾶσις* to be the entireness of the *Roman* Empire, as if the breaking of it would be the bringing in of Antichrist, and the Corruption of it the Generation of such a pestiferous Monster. But this receding of *Constantine* to *Byzantium* is but the first beginning of the completion of this passage of the Prediction touching the removal of that out of the way that hindred the visible growth of Antichrist, supposing the Pope to be him. It was the Inundation of the *Barbarians* that did more effectually second his design. For *Italy* being over-run by these, though there were for a time also Western Emperours, yet they ended in *Augustulus*, and *Constantinople* became the sole Seat of the Imperial Majesty:

Majesty: Which being raised to an extraordinary magnificency, was so agreeable to them, that after, when the *Barbarians* were driven out of *Italy*, the Emperours never cared to return to *Rome*, but ruled *Italy* by *Exarchs* placed at *Ravenna*, who sent meaner Governours under the title of *Dukes* to reside at *Rome*. Wherefore the meanness of this *Secular Power* there made the *Ecclesiastical* shine forth with the more unchecked lustre, and gain an awe and reverence from the People to the Episcopal See, and so the more easily prepare them for future Subjection. Things standing in this case, in come the *Lombards* to *Italy*, whose design being wholly to possess themselves of the Country, they destroy'd the Emperour's Power as much as they could. In which juncture of Affairs the Pope had a fine opportunity to play his Cards to his own advantage. For the Emperour having so potent an Enemy in *Italy*, the cunning Bishop knew how to serve his own turn of them both. For he would fence himself from any due chastisements from the Emperour, for whatever Insolency he might commit, by the help of the *Lombard*; and defend himself and the City of *Rome* from any violence of the *Lombard*, if he ever assaulted it, by the Aids of the Emperour. So that while he abused both their Powers to his own advantage, by the help of the *French* he at last made himself Master of both as to the *Italian Territories*, he by this means emerging there into a higher Power than either. And lastly, the weakening the Emperour (when once that bone of Contension was cast betwixt them) being ever the strengthening of the Pope, it is manifest that the Incur-sion and overflowing of the *Saracens* on the East part of the Empire, as well as of the *Barbarians* on the West, was a farther help toward his unjust Usurpations. For the Eastern Empire being so weakened, the *Barbarians* could the more se-

curely settle themselves in the West: who, being a rude and unlearned People, were the more pliable to the Pope's Instructions, whose Renown, by reason of the City, being far above any other, as also his Power and Interest in Western Christendom, these raw Profelytes were imbu'd with such Principles in their Conversion to Christianity as were most conducive to the advancement of the See of Rome. So that we see every way how that the *discerption* and *dissipation* of the Power of the Empire by the Invasion of the Nations, made for the Pope's lifting up himself into that conspicuous Eminency and more visible Insolency afterwards over Kings and Emperours, opposing himself against and *exalting himself above all that is called God*, or is worshipped; as Interpreters expound that Prophecy.

Cuph. This is pretty, *Euiſtor*, and the Application had been very plain, if the Apostle instead of the *τὸ κατέχον* had named the *discerption* of the Roman Empire expressly. But the expression being so loose and general, the Application must needs be the more uncertain.

Euiſt. What do you think, *Cuphophron*, that it had been fit for the Apostle to tell the *Thessalonians* that the *Roman Empire* would be invaded by the *Barbarians*, and pulled a-pieces by their Forces, especially the *Romans* flattering themselves as if *Rome* and its Empire should be eternal.

Cuph. That I confess had not been altogether so safe and discreet. But what are those ungodly pranks that the Bishop of *Rome* is reported to have play'd toward the founding of his Antichristian Empire?

Euiſt. The Narration would be infinitely tedious, and beyond the time we are confined to. But I will give you some few *Specimina* for a tast. As first, What think you, *Cuphophron*, of that Courtship of *Gregory* the first, that great Saint and Bishop of *Rome*, in his congratulatory Epistle

ble to *Phocas*, who had made himself Emperour by an horrid murder of *Mauritius* his liege Lord, having first killed his Children before his face, *Benignitatem Pietatis vestra ad Imperiale fastigium pervenisse gaudemus; latentur Cœli & exsulet Terra, & de benignis actibus vestris Reipublica populus hilarescat?*

Cuph. That's too too vile and Parasitical, *Eufistor*, and, methinks, pedantically prophane, to abuse thus the Phrases of Holy Scripture to the applauding of the success of so wicked and bloody an Usurper. To what purpose was this impious Courtship?

Eufist. O Sir, the reconciling the favour of the Emperour to the See of *Rome* he knew would have its fruits in due time.

Cuph. What, I beseech you?

Eufist. It was this *Phocas*, the Murtherer of his Master, that gave *Boniface* the third, the next Successor but one to *Gregory*, the Title of *Universal Bishop*. A Title notwithstanding that *Gregory*, when he was jealous of the *Patriarch* of *Constantinople*'s carrying of it, cry'd out, that it belong'd to none but to that *Rex superbia*, Anti-christ himself, or his forerunner.

Cuph. It seems then that those fawning words of *Gregory* were compensated in his Successor *Boniface* by that fair Title of *Universal Bishop*; words requited with words.

Eufist. But such verbal Titles, doubtless, O *Cuphophron*, have real effects upon the Minds of the People. And therefore this favour of *Phocas* might be no contemptible Instrument of raising the Pope to that Power in Christendom; though I must confess he laid his hands on more gross means.

Cuph. That's it I would hear, *Eufistor*.

Eufist. *Gregory* the second rebelled against *Leo Isaurus*, and made all *Rome* and the *Roman* Dutchy do the same: and while the Emperour was en-

gaged in the East against the *Saracens*, made himself Master of that part of his Empire in the West.

Cuph. Is it possible, *Euistor*? what pretence had this *Gregory* to do thus?

Euist. O, *Cuphophron*, a very goodly pretence. *Leo Isaurus* was accounted by the Pope as an *Heretick*, forasmuch as he was against the *Adoration of Images*. The loss therefore of the *Roman Dutchy* was his imposed Mulct or Penalty for that heinous Crime.

Cuph. The Crime of obeying God rather than the Pope.

Euist. And yet for the same Crime was the said *Constantinopolitan* Emperour *Leo* the third deprived both of his Empire and the Communion of the Church at once by *Gregory* the third, as *Platina* reports. Is not this a Man of sin indeed, who, by thus thundring against the Emperour's obedience to God's holy Word and Commandment, tramples down both God and the Emperour at once?

Philop. These two Popes were notable Restorers of the *Image of the Beast*.
Apoc. 13. 14.

Euist. It were too long a story, O *Cuphophron*, to tell you of the Collusion betwixt Pope *Zachary* and *Pepin Major-domo* to the then King of *France*.

Cuph. But, I pray you, give us some brief hints of it at least, *Euistor*: I love to hear of such tricks.

Euist. *Pepin* got this Problem propounded to that Oracle of Christendom, viz. *Whether he that has the Name and Title of a King, or he that does the Office and exercises the Power, is to wear the Crown.*

Cuph. You mean, whether he that is fit to rule, or he that is lawful Heir and actually possess of the Crown, is to be King.

Euist. Yes surely, that is the sense of it.

Cuph. The case is much like that propounded to *Cyrus* (when he was a little Boy) by his Master, who

who taking two Coats from two Lads, the lesser of whom had the longer, and the other the shorter Coat, gave them both to *Cyrus* to dispose of to them again, to try what notion he had of Justice.

Euist. And how did he dispose of them!

Cuph. He gave the longer Coat to the taller Lad, and the shorter to the lower.

Euist. Just thus did Pope *Zachary* solve the Problem proposed to him, giving the Crown to him that was accounted more fit to wear it, not to him whose due it was by Inheritance.

Cuph. It seems then that that Oracle of Christendom was as wise as a Boy of about eight years old, who was chastis'd by his Master for his gross mistake in the administration of Justice.

Euist. But I promise you, *Cuphophron*, this was no childish mistake in Pope *Zachary*, but a piece of meditated Fraud and Injustice against *Chilperick* King of *France*, for the promotion of the See of *Rome*. He had great self-ends in delivering so false a Sentence. This wicked Juggle and Injustice of *Zachary* was the chief corner-stone upon which the magnificent Sovereignty of the Pope was afterward so highly raised. For *Pepin* gaining the Kingdom of *France* by the help and authority of the holy See of *Rome*, he by way of gratitude was ever ready to advance the Ecclesiastick Sovereignty of the Pope, and not only gave him a Spiritual Jurisdiction over the *Gallieane* Church, but assisted him in any streights by his Sword, freed him from the Siege of the *Lombards*, and enriched him with the gift of the *Exarchate* of *Ravenna*, and many other Countries in *Italy*, (as things fallen unto him by right of Arms) as you may see more particularly in *Guicciardine*. And *Charles* the Great, Son to King *Pepin*, having the same Obligation to the See of *Rome*, (as being Successor to his Father the Pope's Creature and bold Usurper of the Crown of

France) continued the like observance to the Pope, and ratified the Grants of his Predecessor; whom yet the Pope afterwards, namely *Leo* the third, for the better serving their mutual Interests, elected *Roman* Emperour: Whence the Papal Authority was easily coextended with the Conquests of *Charlemagne*.

Philop. Do you see, *Cuphophron*, upon what a fair foundation the Kingdom of Antichrist stands?

Cuph. Upon the Bishop of *Rome*'s abetting the Conspiracy of Traiterous Subjects against their lawful Sovereign.

Eust. Nay, and in being in actual Rebellion themselves, as *Gregory* the second was against *Leo Isaurus*, who robbed also his Master of the *Dutchy* of *Rome*. As *Stephen* the second likewise robbed him in receiving the *Exarchate* from *Peppin*, whom himself called into *Italy*. For the *Exarchate* belong'd to the Emperour of *Constantinople*, the Pope's sovereign Lord and Master, and therefore of right it should have been restored to him.

Cuph. All it seems was fish that came into *St. Peter*'s Net. Methinks these Popes were notable fellows. I pray you what other Pranks did they play, *Eustor*?

Eust. Very strange ones, *Cuphophron*, and so many, that, if I should discourse to Cock-crowing, the time would not suffice to declare the manifold odd exploits of these pretended Successors of *St. Peter*. *Gregory* the fifth with the Emperour his Kinsman *Otho* the third, contrived away the Right of the City of *Rome* in choosing their own Prince, by settling the perpetual Power of Electing the Emperour in seven *German* Electors; provided only, that he that was elected by these *German* Electors should not be called Emperour or *Augustus*, but *Cesar* or King of the *Romans*, till he was Crowned by the Bishop of *Rome*: so that the cunning Pope by this device

vice both deprived the City of *Rome* of their right of choosing their own Sovereign, and also transferred it partly upon himself, and partly on the *German* Princes, but in such a way as was mainly intended for his own Interest, the Power of the Emperour being thus weakened, that himself at any time might the easilier make head against and insult over him. Some impute this contrivance to Pope *Innocent* the fourth, or *Alexander* the third his Successor. But be it whose it will, the Policy of it is conspicuous.

Cuph. These Popes, it seems, are marvellous subtil Sophisters.

Euist. I, and very roaring and rampant Creatures too. For such the Emperour *Henry* the fourth found Pope *Hildebrand*, alias *Gregory* the seventh; who having deposed the Emperour, and Excommunicated him, conferr'd the Empire upon *Rudolphus* Duke of *Suevia*: but he being overcome by the Emperour in Battle, at his seeing his Hand cut off his Heart was also smitten with the sense of his Disloyaltie against his Sovereign, and rebuked the Bishops for their wicked Instigation of him to take Arms against him to whom with an Oath of Fidelity he had lifted up his hand to God.

Cuph. That's a very remarkable passage, *Euistor*: methinks it might have made the Pope himself have relented.

Bath. Their Heart is as firm as Stone, as hard as the neather Milstone. Job 41. 24.

Euist. So it is, I think, *Bathynous*; nothing will fright them off from pursuing their worldly Interest. And therefore *Urban* the second, who made that ungodly Decree, that an Oath is not to be kept to an Excommunicated Person, he also Excommunicated and Persecuted this *Henry* the fourth: and *Paschal* the second, who succeeded him, made the Emperour's own Son take up Arms against him; who being over-

come

come and deposed by the Pope's command, and the Crown and other Imperial Ornaments violently taken from him, and given to his Son, and himself thereupon kept in Prison, he dying there within a little time after for very grief and anguish of Heart, the Pope would not suffer his Son to bury him, but forced him to let his body lie five years unburied.

Cuph. Monsters of Inhumanity! The Pope's carriage is as if he thought himself above all the Laws of God and Nature,

Eufst. And therefore you will hear with less detestation that ceremonial Haughtiness of Pope *Adrian* the fourth, who chid *Frederick Barbarossa* the Emperour that he held the wrong stirrup when his Holiness was a getting on Horseback.

Cuph. There is a ridiculous Pride in this, *Eufst.* but not so much course Harshness and Cruelty.

Eufst. But what think you of this Specimen of the Pope's Pride, O *Cuphophron*? how harsh or soft is it? *Alexander* the third, Successor to *Adrian*, when the forenamed Emperour stooped to kiss his Holiness's Foot, trode rudely upon his Neck, using these words of the Psalmist, *Thou shalt tread upon the Lion and Adder, the young Lion and Dragon shalt thou trample under foot.* And whenas the Emperour ashamed of doing so base an Homage to the Pope, would have cast the Submission on St. *Peter*, in saying, *Non tibi, sed Petro*; the Pope bustles up, and treading upon his Neck again said with a big Voice, *Et mihi, & Petro.*

Psal. 91. 13.

Cuph. I have heard of this Story before, it is so very famous: but is it possible to be true?

Eufst. They cite twenty Historians to attest it, and wise Men and well versed in History do firmly believe it.

Cuph. Had the Emperour his Imperial Crown on then at that time, think you, *Eufst.*? for it had been the more strange and ugly sight. *Eu-*

Enist. No, I believe not: But if he had had it on, it would not have protected the Emperour's Neck from being trampled upon by the Foot of that insulting Prelate: For the Popes have as well made Foot-balls of the Crowns of Emperours as Foot-stools of their Necks.

Cuph. I know not what you mean, *Enistor.*

Enist. I reflect upon the manner of *Henry* the sixth and his Emperesse's Coronation by Pope *Celestine* the third, who put on the Crown upon the Emperour and Emperesse's Head with his Feet, sitting on his Pontifical Chair, and as soon as it was on the Emperour's Head, he kick'd it off again; though the Cardinals that stood by were so civil Gentlemen as to reach it up for the Emperour, and put it again on his Head.

Cuph. But however he was not so rude to the Emperess, as to kick the Crown off her Head, I hope.

Enist. No, he was not.

Cuph. It was a great Civility to that Sex.

Philop. But do you not see in the mean time, O *Caphophron*, what a lively Picture the Pope is of that Man of Sin that opposeth and exalteth himself above all that is called God, or that is worshipped?

Cuph. He exalts himself against and above the *SeCaſſi* or Emperour's with a witness; but how above God?

Philop. He exalts himself against and above God in autoritatively opposing and cancelling his Laws, as is manifest in abundance of Examples of that Religion, which he has established as a Law, expressly against the Law of God.

Enist. And his great Creatures, no less than *Bellarmine*, avow this Right of his, declaring that he has a Power to make that no Sin that is Sin; and that if the Pope command Vices and prohibit Virtues, the Church ought to believe Vices good and Vertues evil.

Cuph.

Cuph. This is a most enormous Elation of the Pope, to pretend that he can change the immutable Nature of Good and Evil.

Hyl. He that can transubstantiate Bread into the living Body and real humane presence of *Christ*, so that his natural Body may be totally present in a Million of Places at once, what cannot he do?

Philop. I tell you, *Hylobares*, he cannot clear himself, before any intelligent and impartial Judge, from being the most daring and bold Impostour that ever appeared upon the face of the Earth.

Euist. But to satisfy *Cuphophron's* curiosity a little more palpably. If the Pope exalt his own Throne above the Throne of *Christ*, does he not manifestly exalt himself above God in the grossest manner one can imagine or expect?

Cuph. I pray you how is that, *Euistor*?

Euist. Whose Throne is the Holy Table, O *Cuphophron*, if it be not the Throne of *Christ's* Body?

Cuph. Indeed they that hold the Bread once consecrated to be the very Body of *Christ*, as the *Romanists* do, must of necessity hold the Holy Table to be the Throne of *Christ*, or his Royal Seat on which his Body resteth.

Euist. But the feet of the Pope's Chair of State trample upon this Throne of *Christ* at his Inauguration; whence he receives also at that time the Adoration of the astonish'd People, and that in the Temple of God *materially* understood as well as *figuratively*.

Cuph. History and Prophecy strangely shake hands together in these things.

XXVII.
The Empe-
rours and
Princes how
frequently ex-
communicated by the
Pope,

Hyl. But I believe in the mean time, *Euistor*, you are diverted from pursuing the Examples of the Pope's Insolencies against Emperours in his Excommunicating of them and Deposing them. I am so little versed in History my self, that I desire to hear you farther on that Subject.

For

For these things seem of that hideous consequence in setting all Christendom on broils, that methinks the Bishop of *Rome* should very rarely venture on such exploits.

Enist. How the Popes of *Rome* are minded in this point, that one Clause in the Bull of Pope *Pius Quintus* against *Elizabeth Queen of England* will inform you at once, viz. *That God hath made the Bishop of Rome Prince over all People and all Kingdoms, to pluck up, destroy, scatter, consume, plant, and build.* He pretends this Charter from God: And I'll assure you, *Hylobares*, he has not spared to make use of the Privilege as often as he had but any hopes that it would serve his worldly Interest. For after Pope *Hildebrand* had given that outrageous example upon the Emperour *Henry* the fourth, both *Urban* and *Paschal* followed that wicked Precedent against the same Person, and with such hideous circumstances as I above intimated. And after this, many examples of like Insolency succeeded. *Calixtus* the second excommunicated *Henry* the fifth; *Alexander* the third *Frederick* the first, as I told you before. *Innocent* the third excommunicated and deposed *John King of England*, and gave his Kingdom to *Philip of France*: as *Celestine* the third gave the Kingdom of both the *Sicilies* from *Tancred* to the Emperour *Henry* the sixth. But for *Henry*, the second King of *England*, never was any Man's Superstition so basely abused as his. His Fear and Superstition kept him indeed from incurring Excommunication; but his Submission was such as was below the condition of the vilest Person, or the pettiest and most contemptible School-boy.

Cuph. Why, I pray, *Enistor*, what was it? I long to know. Was it worse than what *Frederick Barbarossa* suffered?

Enist. You shall judge of it, *Cuphophron*, your self. The fear of the Pope and the awe of Superstition

perstition debased the King so far, as that so soon as he was within the sight of the Cathedral of Canterbury, where that Martyr and Saint *Thomas a Beckett* lay, whom the King was accused to have slain by an angry countenance, he put off his shoes, as if all the ground at that distance had been holy, and in the form of a poor beggar, bare-foot and barelegg'd, and bare-bodied too, (saving a vile Coat cast about him) passed thro' the City in the sight of the People in this sad habit, beating the bare hoof on the Stones and dirt of the Street, till he came to the Sepulchre of the Saint which he had occasioned; where he did his Devotions to his Saintship with prayer and fasting in most humble manner.

Cuph. Verily, *Euistor*, I know not whether the Humiliation of *Frederick Barbarossa* or this of *Henry* the second be the more tolerable.

Euist. But you will know, *Cuphophron*. For King *Henry*, after he had fasted there a Day and a Night, having not yet satisfied the expectation of his hard Masters and his own Superstition, gave his bare Body to the Rod of Discipline, and the Covent of the Monks of *Canterbury* being assembled, he received of each of them a Lash. The Writer of the Life of this rigid Saint says, *There were no less than fourscore Monks, and that the King received of each of them three stripes.*

Cuph. If this be the difference betwixt the Humiliation of Kings and Emperours, for my part, I had rather be an Emperour than a King. I wonder in my Heart how so sour a Soul as this *Thomas a Beckett*, if you call him so, ever came to be canonized for a Saint.

Euist. *Spondanus* will tell you. *Deo utique gratissimam navare operam & coronis dignam, non solum qui pro Fide Catholica illibata servanda à persecutoribus necantur, sed etiam qui pro juribus bonisque Ecclesiae conservandis & repetundis ablatis occiduntur.*

Bath.

Bath. This indeed is at the bottom of all the Pope's Canonizations, the Wealth and Interest of the Church, for which they have framed and contrived their Religion, that whole mass of Superstitions and Idolatries. Whence I should think that *Thomas a Beckett* and *Thomas Aquinas* are Saints altogether upon the same score, because they advanced the worldly Interest of the Church.

Hyl. That's likely enough, *Bathynous*. But I pray you, *Euistor*, go on.

Euist. The same Pope *Innocent* the third excommunicated also the Emperour *Orto* the fourth, and deprived him of the Titles of the Empire. And Pope *Honorius* the third excommunicated and deposed the Emperour *Frederick* the second; as also did *Gregory* the ninth after him, and that in most abominable circumstances. For the Emperour being gone into *Palastine* upon the Pope's own errand, yet he takes this opportunity of anathematizing of him, and, by his preaching Friars, of raising him enemies in *Germany*, that, taking the advantage of the Emperour's absence and those Combustions, he might with better success send an Army into *Apulia*, and seize there on his Land. Pope *Innocent* the fourth also excommunicated this Emperour, and after his death gave away the Kingdom of *Sicily* from his Son to *Richard*, Brother to *Henry* the third of *England*. *Boniface* the eighth excommunicated King *Philip the Fair* of *France*, and by a Decree of a Council deprived him of his Kingdom, and gave it to the Emperour *Albert*.

Philop. This is that *Philip* that answered that insolent Letter of the Pope with this courageous Preamble, *To Boniface, calling himself Sovereign Pontiff, but little greeting, or rather none at all. Let thy most egregious Folly know, that in Temporal things we are subject to no Man.*

Cuph. I believe the King spoke truth, and declared but the Right of all the Secular Princes of *Christen-*

Christendom as well as his own. But did not that *Vejois* of *Rome* shatter him all a pieces with his Thunderbolts?

Euist. No such matter, *Cuphophon*; Resist the Devil, and he will flee from you. *Philip the Fair* held his own, and made such Friends in *Italy*, that the Pope was surpris'd at *Anagnia*, and disgracefully mounted on a poor Jade was brought Prisoner to *Rome*, no Man rescuing this terrible Thunderer, either out of fear or love: but Pride and Regret taking vengeance of him burst his swollen Heart within a few days, and thus ingloriously he died; his Successor *Benedict* the eleventh not only absolving *Philip*, but highly complimenting him. For the Popes use to fawn on those Princes whom they cannot bite without manifest danger of breaking their Fangs. But to proceed: The Emperour *Ludovicus Bavarius* was excommunicated by Pope *John* the twenty third, and deprived of his Empire: which Sentence was also renewed by his Successor *Benedict* the twelfth; but so vehemently pursued by *Clement* the sixth, that the Electors were at last prevail'd with to choose a new Emperour.

Philop. That was *Charles*, Son to *John* King of *Bohemia*; which was the occasion of great and bloody Wars. But what is most observable, the Election of this Emperour was the very breaking of the back of the Empire, *Charles* pawning the Tributes of the Empire to the Electors, and swearing also that he would never disengage that Pawn. Moreover he made that authentick Capitulation with them, whereby, without the Crime of Rebellion or Disloyalty, they were enabled to take up Arms against the Emperour and his Successors in defence of their own Rights. This huge weakening of the Empire had a strong working Policy of the Popes at length brought about, they ever phansying that the bringing down of the Power of the Emperour was an exaltation

altation of their own. But *the wicked were here taken in their own Nets*. For the Power thus invested in the Princes of *Germany* proved at last mainly serviceable for the Reformation there, and the Humiliation of the Pope; it being not in the Emperour's power to succour him against that noble and Heroical Champion for the Truth, *Martin Luther*. But let me not interrupt you in your progress, *Euistor*.

Euist. This is a very material Interpellation, O *Philopolis*, and such, as I dare say *Hylobares* will thank you for, who by this time surely is glutted with my so copious recital of Instances.

Hyl. I do thank *Philopolis* for his so judicious Note on the Capitulation of *Charles* the fourth, but desire you to hold on in your recital till I say I am glutted.

Euist. That I will not promise. However I will add some few Examples more, seeing you have not yet said that you are satisfied: as that of *Benedict* the thirteenth, who sent a Bull of Excommunication against *Charles* the sixth, King of *France*: But the bearers of the Bull were very courslly disgraced, and sent back again to their Master with a flea in their Ear. *Julius* the second laid about him like mad with both Swords, and particularly against *Lewis* the twelfth of *France*, whom he excommunicated, and put his Kingdom to Interdict, as Pope *Innocent* served *John* King of *England*. But he came off much better than this. For the Emperour and King of *France* having called a General Council at *Lions*, which yet presently removed to *Pisa*, *Julius* was there condemn'd for an Incendiary, and deprived of his Papal Chair.

Philop. Was it not there that the King coined golden Crowns with this Motto, *Perdam nomen Babylonis*?

Euist. It was so, *Philopolis*, and a well-boding Omen towards the Reformation. For Truth was

a-dawning afar off, and at last rose to broad day. But in *Henry* the eighth's time King of *England* it was but as yet a dim Twilight in comparison of after years. And yet that King could discern that the Pope's Excommunications were but a flash without a bolt; and therefore contemned the Thundrings of both *Clement* the seventh and *Paul* the third. How *Pius Quintus* excommunicated Queen *Elizabeth*, and deprived her of her Kingdoms, I intimated before. And *Gregory* the thirteenth drove on the same designs against the Queen which his Predecessor had begun. The Memory of that Pope will for ever stink in the Nostrils of all Posterity, for the abetting and applauding that devilish Contrivance against the poor innocent Protestants, under the colour of celebrating the Nuptials of *Henry* King of *Navarre* and the Sister of *Charles* the ninth of *France*. This *Gregory* sent Cardinal *Ursin* as Legat into *France* to return thanks, and bestow Blessings upon the King and the rest of his ungracious Complices, for their successful acting this worse than *Thyestean* Tragidy.

Philop. You mean that horrible *Massacre* in *France*.

Enist. I do so: which yet I think that train of Villany laid in the Gunpowder-Treason-Plot, if it had taken effect, would have far exceeded. But I cannot get out of Queen *Elizabeth*'s time, against whom *Sixtus Quintus* renew'd the Excommunication, in favour of the enterprize of *Philip* the second upon *England*. This Pope also excommunicated *Henry* the third of *France*, as *Gregory* the fourteenth *Henry* the fourth: which Excommunication *Clement* the eighth renewed against him. I have wittingly omitted many Deprivations and Excommunications of the Pope against lesser Princes, and will close all with that remarkable Observation, That the Gunpowder-Plot, which was in *Paul* the fifth's time, was the effect

effect of the Pope's Excommunications and Interdicts, as was acknowledged by the very Conspirators. Have I not wearied you by this time, *Hylobares*?

Hyl. You have satisfied me, *Enistor*, but not wearied me. But is it possible there should be such frequent Excommunications and Deprivements of Kings and Emperours's, but a world of War and Bloodshed must follow?

Enist. Therefore that is very remarkable in History, that the Pope's Thunderings were usually accompanied with great showers of blood. For how can it possibly be otherwise, when the Excommunicated Princes Territories are *ipso facto* given up by the Pope to the Invasion of others, or to the Insurrection of their own Subjects, as being absolved from their Oaths of Fidelity thereby? At least he does what in him lies to set altogether by the Ears. *Julius* the second by his pragmatistical planting and plucking up and transplanting is said to have been the occasion of the slaughter of two hundred thousand Christians in the space of seven Years. And it is observed by Historians, that these two Emperours alone, *Henry* the fourth and *Frederick* the first, were enforced to fight at least threescore bloody Battles against the Enemies of the Empire, stirred up to Arms by the Popes of Rome. If two or three Instances amount to so much, what will the compute of the whole? what will all the Massacres committed upon the poor Protestants adjoined to that sum, when that one Massacre of *France* within the space of three Months amounted to an hundred thousand? Nay, *P. Perionius* avers that in *France* alone, in that great Persecution against the *Albigenses* and *Waldenses*, there were murdered no less than ten hundred thousand Men. From that time to the Reformation no small number was made away by Sword, by Fire, and other Tortures. From

XXVIII.

The Bishop of Rome how

bugely guilty

of the effusion

of blood in

Christendom.

the beginning of the Order of the *Jesuites* till the year 1580, *Baldwinus* reports there were about nine hundred thousand of the Orthodox Christians murdered, that is, within the space of thirty or forty years. Within a few years in the *Low-Countries* alone, the Duke of *Alva* cut off by the hand of the Hangman thirty six thousand Souls of the Protestants. And the Holy Inquisition, as *Vergerius* witnesses, (one well acquainted therewith) in less than thirty years space consumed an hundred and fifty thousand with all manner of Cruelties. Infomuch as that Learned and Judicious Person, Mr. *Josaph Mede*, is of opinion, that the Papal Persecution does either equalize or exceed the destruction of Men made upon the Church by those Ten famous Persecutions under the Pagan Emperours: and yet there has been a considerable Accession made since to this bloody Catalogue in *Piedmont* and *Ireland*, if not in other places.

Bath. The consideration of this horrible destructive Tragedy, *Philopolis*, acted by the Pope, has many times cast me into a confidence that that bloody Bishop is as well concerned in the Vision of the King of *Babylon* as of the Whore: *But thou art cast out of thy Grave as an abominable branch, as a carcass trodden under foot; because thou hast destroy'd thy Land and slain thy People.*

Philop. Like that touching the Whore of *Babylon*; And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth. As if the Pope were the very Pest and Trouble of Christendom.

Cuph. Certainly, *Philopolis*, if there be any truth in History, the Pope is a very sinful Man at the least, if not that Man of Sin.

XXIX.
Their murderous attempts
by Poisoning
and Stabbing
of Princes.

Philop. And if he cannot have his Will on Princes by Thundering and Lightening and raising of War, then their Attempts are by a closer way, by Poisoning and Stabbing: Some vene-

mous

mous Serpent is sent crawling out of the shades of their Monasteries to poison or sting a Prince to death. Thus was King *Johñ* poisoned by a Monk, and *Ludovicus Bavarus*, as they say, by some secret Minister of the Pope. And more and more pertinent Instances of the like nature might be produced, could I so easily recal them to mind.

Euist. But this way of Poisoning of Princes, *Philopolis*, is managed with a great deal of niceness and caution.

Philop. What do you mean, *Euistor*, that they are very careful and circumspect, that in tampering with such mortiferous Poisons they unawares mischief not themselves?

Euist. That they poison not the Soul of the Prince by making him accessory to his own death. And therefore that King-killing Jesuit *Mariana* advises not to poison his Meat or Drink, because by putting the Cup or Meat to his own Mouth he would become guilty of Self-murder; but rather infuse some strong and subtil Poison into some Garment of his, or into his Saddle.

Bath. As if the Prince were not as guilty of Self-murder by putting on his Cloaths or mounting into his Saddle, as by lifting his hand to his Mouth to feed himself. O the execrable Hypocrisie of accursed murderous Villains! or rather the damnable Contempt of the Blood and Life of Princes, when they stand in competition with the Interest of the Papal Tyranny! What is this but to flear, and to jear, and tacitly to insult in that false and detestable liberty they think they have in behalf of their Holy Father the Pope, to kill and murder the most Sacred Persons in the World?

Philop. I profess, *Bathynous*, I think you have light upon the right sense of that passage of *Mariana*. It seems to smell rankly of an affected Hypocrisie and base Contempt of the Blood of Princes.

Cuph. But is it possible, *Philopolis*, that they should stab thus as you talk of? That is not the garb of Religious Persons, but of *Hectors* and of High-way men.

Philop. You know, *Cuphophron*, whose saying
 Joh. 10. 10. that was, *The Thief cometh not, but to steal, and to kill, and to destroy.* Christ, the good Shepherd, lays down his own life for the sheep: It is no wonder then that *Antichrist*, in opposition to Christ, murders the sheep for his own gain and Interest.

Cuph. But these Examples surely, *Philopolis*, are very rare.

Philop. The attempts of this kind against that glorious and blessed Queen *Elizabeth* were many, though, through the protection of the Almighty, they took no effect. But it is notoriously known in History, that *James Clement* a *Dominican* Friar, stabb'd *Henry* the third of *France* with a poison'd Knife. *Peter Barriere* also attempted the murdering of *Henry* the fourth, suborned and animated by the Jesuit *Varade*. *John Chastell*, also a Scholar of the *Jesuites*, for the obtaining Remission of his sins and eternal Life, as he was instructed, attempted to kill the said King; but he struck out one of his Teeth only with his Dagger. But that wicked Wretch *Ravaillac*, animated by the Jesuit *Aubigny*, did that horrid Execution that was so oft attempted before, and stabb'd the King to the Heart in his Coach in the Streets of *Paris*; alledging upon his Examination, that the King would make War against God, meaning the Pope.

Cuph. *Jesu* bless us! I did not think, *Philopolis*, there had been such mad doings in the World. The Pope, I perceive, is a very dangerous enemy.

Sophr. *Cuphophron* has been so mewed up in his Philosophical and Metaphysical Cock-loft, that he could never yet vouchsafe to cast down his eyes upon the outward transactions of this lower World.

Cuph.

Cuph. And I tell you, *Sophon*, I think it is no small point of Wisdom to continue thus mew'd up, and to rest satisfied in the silent Solaces of Philosophy and Virtue. For I perceive that Religion is a very quarrelsome thing.

Philoth. O *Cuphophon*, *Cuphophon*, deceive not your self with any vain pretences to the Solaces of Vertue, unless you have the Life in you, unless you feel an hearty Antipathy against Vertue's enemies, against all manner of Vices and villainous Actions, and the greatest against the greatest. And think both this Life and Antipathy in vain, unless you have Fortitude, whereby you dare look out to find the abode of Truth and Righteousness, and own them where-ever they are, in open defiance to all their enemies. He that has not Fortitude, *Cuphophon*, carries a Traitor in his Heart to God, to his Prince, to all Truth and Vertue.

Cuph. Nay, Fortitude is a good thing, *Philoth.* if a Man knew how to come by it. But I pray tell me at once and compendiously, what are the most ugly and Antichristian Enormities in the Papal Hierarchy?

Philoth. Their foul Idolatries, gross Impostures, and direful Murthers.

Hyl. I'll pawn my Life *Cuphophon* is so frightened into a fit of good nature, that he'll turn Advocate-general for the Papists now, as he did for the Paynim before.

Sophr. And I believe with like success in both.

Cuph. I pray you let me try a little. For this noise of Idolatry in Men that have a true Notion and belief of God seems to me sometimes to be more a scare-crow than any such dangerous evil. I mean briefly this, That he that professes the only true God, cannot be capable of committing Idolatry, forasmuch as he can worship nothing beside with the same intended honour he does him; and that's the only peculiar honour done to God, which they call, *Latreia*.

XXX.
Cuphophon's Apology in the behalf of the Romish Idolatries.

Phi-

Philop. But this, O *Cuphosphron*, the Papists give to the consecrated Host, which is not God.

Cuph. It's true, they say they do. But unless they took the Host for the true God, they would not worship it. So that the Worship is really ment to the true God, and passes to him.

Philop. Why, *Cuphosphron*, did ever any Pagan, or is it possible for any Man living in good earnest to give that supreme Worship to any thing he thinks not the supreme God? Wherefore if mistake will excuse from Idolatry, there never was, nor ever can be any Idolatry committed in the World by a conscientious Worshipper, but only by him that worships for fear or for filthy lucre.

Cuph. It may be so, *Philopolis*, examining Idolatry by the true Philosophical and Metaphysical touchstone: and all the better if there be not.

Sophr. Did not I tell you what a successful Advocate *Cuphosphron* would prove for the *Romanists*, being driven to those streights that he can no ways excuse them from Idolatry, but by admitting there never was, nor ever can be any such thing as voluntary or conscientious Idolatry in the World? This has gratified both his beloved *Paynims* and the *Papists* at once. But our charge of Idolatry upon any party, or our acquitting of them, must not be according to the shifting subtilties of a Metaphysical Wit, but according to the intimations of Scripture in such a sense thereof as is obvious to the vulgar capacity, who judge more solidly in these cases than such as are cunning to pervert Scripture for their own Interest. He that said in the Decalogue, *Thou shalt not bow down to any Image, nor worship it*, that is to say, worship any Image by bowing down unto it, and still forbids Idolatry in the New Testament, without declaring a new definition thereof, certainly intends the Christian World should take such Actions as these for Idolatrous; especially

considering the Purity and Spirituality of Christian Religion.

Cuph. And for the *Invocation of the Saints*, *O Philopolis*, it seems to me free enough from all suspicion of Idolatry, and rather a greater acknowledgment of God's Goodness, that has so highly advanced the Faculties of his Servants the Saints departed, that they hear and see all things from the highest Regions of the Air, or Æther that are transacted on the face of the Earth. Which being granted, there is no incongruity in invoking them, more than in speaking to any good Man upon Earth to assist what he can in a time of need.

Philop. But to answer you, *Cuphophron*, in a way of Law; I conceive, as *Tully* somewhere intimates, that Religion is that part of Justice that respects the Deity, and that one main Right of God (that highest invisible Power) is Invocation, founded in his *Omniscience*, which Omniscience for distinctness sake, let us distribute into *Terrestrial*, *Aereal*, and *Heavenly*, which including all places includes the whole compass of the Divine Omniscience, cast as it were, into these three shares, making it over to them by deed of Gift, as we see he has not, they wanting this foundation of the right of being invoked, our Invocation of them is an acknowledging such an excellency in them as is no where but in God; and so the giving that right of Worship to others that is due to God alone becomes that piece of Injustice against God which is termed Idolatry; aggravated with the circumstance of a very saucy reproach to God's Wisdom and Goodness, in presuming that to have been more wise and good which God has omitted. What think you of this, *Cuphophron*?

Cuph. I think it is much that a *Lawyer* should prove so subtil a *Divine*. I must confess, supposing it clear that God has made no such donation

to the Saints departed, if there be such a thing as Idolatry, the Invocation of Saints would be one part thereof.

Philop. The silence in Scripture touching this Gift, in my judgment, *Cuphophron*, is a sufficient argument against the lawfulness of Invocation. For if God has given them such a Gift, he keeping the knowledge thereof from us, it's a sign it was with a reservation of the right of Invocation to himself. But if he has not so much as given them any such share of his Omniscience, as I verily believe he has not, 'tis still more firm that they have no right of being invoked.

Sophr. For my part, *Philopolis*, I think that passage in *Isay* has no contemptible weight with it, to assure us that God does not communicate any such share of his Omniscience to the holiest Souls departed: *Though Abraham be ignorant of us, and Israel know us not; yet thou art our Father that knowest us and beholdest us, and art ever ready to hear our Prayers.* For that is the sense, the Verse immediately preceeding doth plainly inlinate; *Look down from Heaven, and behold from the Habitation of thy Holiness and of thy Glory, &c.* And then follows that of *Abraham*.

Philop. Besides, *Cuphophron*, our mere having no commission to give away or communicate a known peculiar Right of God to the Creature on our own heads, without any warrant or declaration from him, (for this power of Invocation he has intrusted us with as his *Depositum* for his own use) for us, I say, to give this to any other invisable Power besides himself, the very Law of Nature and common Reason will tell us it is injustice against God. And being it is the giving away part of his rights of Worship without his leave, it is that piece of Injustice against him which is Idolatry. And how gross a piece of Idolatry than is this Invocation, when it is set out with those Pagan circumstances of consecrated

Altars, Images and Temples, to the Saint they invoke! The Case is so plain, *Cuphophron*, that I desire you would give your self no farther trouble touching this point. See if your Apology will succeed better in the next.

Cuph. That of *Imposture*. Why, methinks, *Philopolis*, that is the easiest of all to be apologized for; because the generality of Men being so hugely devoid of all real Vertue and Goodness, methinks it is but a just and pleasant spectacle to see a Company of subtil witty Lads, timely train'd up for the Game, to play tricks with this wicked World, to ride them and bestride them, and sit as close as an Ape with a Whip in his hand on a great Mastiffs back, next to the Bearward chief Master over the Dogs and Bears. The ordinary mass of Mankind gives no other Milk than what is thus fetch'd from them by tricks of Legerdemain, they being far more prone to believe Lies than to conceive Truth. And were it not a great oversight then, *Philopolis*, for the Priests not to frame such as make most for their own gain and honour?

Philoth. Phy, *Cuphophron*, that you should so boldly apologize for that which is both the bane and shame of any Priesthood, nay, the subversion of all Religion, and the filling of the World with Atheists and Unbelievers! This is the genuine effect of the *Imposture* of the Priests; They bring ruine upon Religion, and shame and destruction upon themselves, cheating and couzening being so vile, so base, and so hateful a thing in the sight of all Men. *Nothing ought to be more pure, nothing more sincere than a Priest.* If these Fountains will not run clear, all Mens mouths must be filled with either poison or mud. *Ye are the Salt of the Earth: but if the Salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot by Men.* Whence that Prayer of the

XXXI.

His Apology in the behalf of their Impostures and Murthers.

Matt. 5. 13.

Psal. 132. 9. the Psalmist will ever be seasonable, *Let thy Priests be cloathed with righteousness, and thy Saints sing with joyfulness.*

Sophr. And I promise you, *Philothens*, one will not easily be without the other. For the Priests contriving their Impostures into a Law, it must needs bring a sad Persecution upon the Saints of God. Witness that one Instance of Transubstantiation, a Figment made on purpose for the honour and profit of the Priesthood; in what bloody Persecutions has this involved the innocent Lambs of *Christ*? For thus stood the Case before the Reformation; the Pope with his Clergy having so wholly seized these parts of Christendom, as Robbers entred into an House, they that would not be bound and gagged they murdered. It is but an homely comparison, but sets off the case of the Empire in those times very truly and lively. If any cried out against the Frauds and Impostures of the *Roman* Priests, rejecting their Lies and Figments as instruments of their *καλέμματα*, of their *Thefts* and Robberies, he was presently murdered by fire or the sword.

Apoc. 9. 21.

Philop. Do you see, *Cuphophron*, whither your pleaded-for *Impostures* carry, even to savage Murder and Blood-shed? What Apology can you find for this?

Cuph. O *Philopolis*, are you so well versed in Politicks, and do not understand what a great difference there is in Right and Justice betwixt private Man and Man, and private Men and the Publick? This point the noble Philosopher toucheth notably in some of his Letters.

Philop. What then, *Cuphophron*? you think *Reason of State* may justify any actions, though never so barbarous, even the Murder of innocent Persons.

Cuph. There's a great Subtilty in these things, *Philopolis*: Next to *Metaphysicks* they will require a very acute judgment.

Philoth.

Philoth. Truly, for my part, *Cuphophron*, I am so dull, as that I could never conceive any Power to have a right to do another Man wrong. And certainly the slaying of an innocent Man for standing to the Truth of God, and declining Idolatry, is the highest injury that can be done to any one. The chief Priests and Pharisees indeed of old ran upon that Principle of *Reason of State*, when they held a Council against *Jesus*, *If Joh. 11. 48.* *we let him thus alone, all Men will believe on him, and the Romans shall come and take away both our Place and Nation.* And thus by their wicked Policy at the end were they cast upon the murdering of the Son of God; but by that fact brought upon themselves that horrid Destruction which they thought by this means to have avoided. As *Daniel* also intimates, who presently upon his mentioning of the *Jews* cutting off their *Messias*, adjoins, *And the People of the Prince that is to come, viz. the Romans, shall destroy their City and their Sanctuary, &c.* *Dan. 9. 26.* And thus the carnal Pontifician *Jerusalem*, that has committed so many Murthers on God's Saints and Children upon the account of *Reason of State*, that is, of their Church-state, establishing their own Security, as they think, in the blood of the innocent, this murderous Policy shall be their certain Ruine; according as it is written and annexed as an Epilogue to the description of their predicted Destruction, *For in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth.* *Apoc. 18 24.*

Philop. What think you now, *Cuphophron*? how well has your Apology cleared the Pope from proving that Man of Sin the Apostle forewarned the Church of?

Cuph. Why, *Philopolis*, will three faults, for which something, you see, may be said, (though not so fully to the purpose) fill up all the numbers and measures of a compleat Man of Sin, or of Antichrist?

Philop.

XXXII.
How the Man
of sin can be
said to sit in
the Temple of
God, while his
sitting there
makes it the
Synagogue of
Satan.

Philop. If this will not serve, cast in all that you have read in the *Idea of Antichristianism* writ by a modern Author.

Cuph. I have read that *Idea*, *Philopolis*, and, to say the truth, it contains a description of things bad enough in all conscience, (as the vulgar count bad) and big enough and numerous enough to furnish out a full Man of Sin. But in the mean time it is but an *Idea*.

Euist. Believe me, *Cuphophron*, though it be writ in way of an *Idea*, yet I am sure it is a plain Transcript of History. And I was marvellously well pleased at the reading thereof, when I saw so well a digested use made of such lax and large Church-story as I had rambled thro', and competently retain'd in my Mind. But suppose this *Idea* a true History touching the Pope and his Clergy, how near bids he for Antichrist then, think you?

Cuph. That was hinted before, *Euistor*. But I'll tell you farther in your ear.

Euist. He says as near as four-pence to a groat. But I dare say, that if all were congested together out of History touching that Church, and disposed according to the order of those Heads the Author of the *Idea* pursues, the real History would look more dismal and ugly, and would be a more foul and horrid Image of Antichrist or the Man of Sin than the *Idea* it self: So favourable has that Author been in his draught of him. I suppose on purpose he left some work for the Pencils of Posterity to be employ'd in.

Cuph. But if the Constitution of things were so really bad, *Philopolis*, as that *Idea* represents them, the Church would not be the Church or the Temple of God, but rather the Synagogue of the Devil, which would be a repugnancy to the Prophecy, that says that the Man of Sin sits in the Temple of God.

Philop. That is not hard to answer, *Cuphophron*. For

For an adulterous Wife undivorced is still called such an one's Wife, though she be an Adulteress. And you know the *Holy City* is said to be trodden down and profan'd by the Gentiles for forty two Months. It has the denomination of *Holy* even then when it is said to be profan'd: For it is so by Title and designation. And in that sense even the Apostatized Church is the Temple of God, besides that the *Virgin-company* is still in it.

Cuph. I partly conceive what you would have, *Philopolis*, and do not much gainsay. But there is one weakness still behind in the application of the Prophecy of the Man of Sin to the Bishop of *Rome*, which must needs make it very uncertain. There is no assignation of time;

Philoth. Yes but there is, *Cuphophron*, the removal of the *το καλέχον* had you forgot that?

Cuph. It is true, the Wickedness of the Bishop of *Rome* may be great, and that Change in the Empire considerable: but who knows but some other *καλέχον* may be meant, at the removal whereof a tall Man of Sin indeed may appear, a *Goliath* in comparison of him we would have to be the *Antichrist* prophesied of, and none else? XXXIII.
Means to know that the Man of Sin prophesied of is already come into the World.

Philoth. Assuredly, O *Cuphophron*, he that has his inward senses awakened into a due quickness of perception and discrimination of good and evil from that inward life and spirit in him, without the help of any Prophecy, if he read but their Story, he will plainly discern the Pope and his Clergy to be so great an *Antichrist*, that it will be hard for him to imagine any greater; he will find the spirit of them and their proceedings so exquisitely and palpably contrary to the spirit and life of *Christ* in himself. I tell thee, *Cuphophron*, it is not so much from the want of the knowledge of Prophecies, as the defect of a sound and substantial sense of Honesty and true Vertue, that a Man is not well assured of the Pope and his *Hierarchy's* being the *Antichrist*. An Adulterous

rons

Matt. 12.39. *your Generation seeketh after a Sign, and a spurious-hearted Christian after a Prophecy. But it is the inward life and sense of sincere Honesty that of it self will give a Man abundant assurance in points of this nature.*

Philop. But is there no way, *Philotheus*, to prove that this Prophecy of the Man of Sin points at such a time as is in the Reign of the Popes?

Philoth. The greatest stress in the Prophecy it self this way, lies in the Words *ὁ καὶ ἔρχεται*, and *ὁ καὶ ἔρχεται*, back'd with the opinion of the Fathers, that it was the intireness of the *Roman Empire* that hindred; and in the easie applicability of the Prophecy to the Events, as you have already seen. But as this Prophecy is parallel to that of the *King of Pride* in *Daniel*, and as it were a Copy thereof, it is more cogently to be proved that the time will fall within the time of the Popes. For that *King of Pride*, whose reign is within the time of the *Roman Empire*, (as appears from the order of things there, and the direction of those two numbers 1290 days and 1325 days) being both a Professor of Coelibate and one that does not worship the God of his Fathers, the Pagan *Romans*, but in the mean time magnifies himself above all, whom can this denote but the Pope?

See Mr. Mede
his *Apostacy*
of the latter
Times, ch. 16.
and *Synopsis*
Prophet. 12.2.
c. 17. sect. 11.

Philop. Truly I think you are in the right, *Philotheus*. For I am very well satisfied that the *King of Pride* described in *Daniel* are the Popes, out of two modern Writers I have lately read.

Philoth. Wherefore the *King of Pride* being within the time of the *Roman Empire*, the Man of Sin and the Popes are so too.

Philop. I understand you, *Philotheus*.

Philoth. Besides, the little Horn with the eyes of a Man, which must either signifie *Antiochus Epiphanes* or *Antichrist*, (as no Man can deny that considers these things) it being impossible it should be *Antiochus*, (this Horn appearing among

among the Horns of the fourth Beast, which most certainly is the *Roman* Empire discerped into so many Kingdoms) it necessarily remains that it be *Antichrist*. But the discription of this *Antichrist* or *little Horn*, to whom amongst the Horns does it belong but to the Pope and his Clergy?

Philop. I must confess, *Philothens*, I think it is a clear case that it can belong to none but them, as also that *Antichrist* is again within the time of the dilacerated Empire of *Rome*.

Philoth. And what think you, *Philopolis*, of the Beast that was, and is not, and yet is, who has seven Heads and ten Horns, of a scarlet colour, and full of Names of Blasphemy? does not he, do you think, belong to the times of *Antichrist*?

Philop. Undoubtedly, *Philothens*.

Philoth. But this Beast got into Being immediately upon the fall of the Seventh King, who was to abide but a short space, and you know St. John *Apoc. 17:10* lived under the Sixth, viz. the *Pagan Cæsars*, whose continuance was but about three hundred and odd years; wherefore the purely *Christian Cæsars* were to continue much less time, who were the Seventh King. But after their expiration comes in the Eighth. *And the Beast that was, Ver. 11; and is not, he is the Eighth.* How timely then, think you, began this Beast full of Names of Blasphemy, that is, how timely began the Empire to be Idolatrous again and to Paganize under Christianity, to be rid by the Whore, that intoxicated the Kings of the Earth with the Wine of her Fornication?

Philop. Many hundred years ago assuredly, *Philothens*. So that *Cuphophron's* Scruple touching the time of the Man of Sin is quite taken away. In my Mind, the Author of *Synopsis Prophetica* has demonstrated this even with Mathematical Perspicuity and Certitude, in the Eleventh Chapter of the First Book.

Sophr. Nothing, I think, can be more certain

or clear in either Philosophy or Divinity than what that Author concludes in that Chapter, viz. That the Whore that rides the Beast full of names of Blasphemy is *Rome* Christian, or rather (as he calls it) *Pagano-christian*, and that this has been the condition of Christendom many hundred years.

Cuph. If that could be so Mathematically demonstrated, it would even force a Man to believe the Pope *Antichrist* whether he would or no, though he may use his own discretion whether he will openly profess it.

Bath. If you would but once vouchsafe to bow down your Metaphysical Intellectualities to these meaner Theories, most assuredly, *Cuphophron*, you would find *Sophron* and *Philopolis* to speak nothing but what is true.

XXXIV.
Cuphophron's ridiculous indifference in the greatest Points of Religion.

Cuph. I find a great averseness in my self, *Bathynous*, to be convinced of the truth of such hot and quarrelsome Speculation, be they never so true. *Obsequium amicos, Veritas odium parit.* You know not the peace and quiet of an universalized Spirit. Wot you not, *Bathynous*, of that notable Maxim in Logick, *Partes consentiunt cum Toto, dissentiunt inter se?* I am for neither Member of any Division, because it cannot be without Opposition, (as the Learned in that Faculty tell us) which is contrary to the spirit of Peace, and makes a Man guilty of the Sin of Contradiction.

Hyl. *Cuphophron* is a Catholick of the greatest compass or comprehension that ever I met withal yet in all my life. What, can no Division or Party of Men whatever lay claim to you, *Cuphophron?*

Cuph. I am pure oil, and float above all Waters.

Hyl. What is your meaning, *Cuphophron?* That you are neither *Papist* nor *Antipapist*, and yet a *Christian*; neither *Christian* nor *Türk*, but yet a *Deist*; neither *Deist* nor *Atheist*, but yet what?

Where's

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Where's your Oil now, *Cuphophron*, that floats aloft? It is converted into neither flame nor light that I see.

Cuph. It is vanish'd into the soft free invisable Air.

Philop. I prithee, *Hylobares*, leave toying with *Cuphophron*, and permit him to enjoy his own humour. Our time is precious, and I would fain proceed with *Philothheus*.

Philoth. *Hylobares* his Sportfulness, O *Philopolis*, is very excusable, it seeming to aim at that which is most useful and serious, that is, the awakening of us into the sense of our Duty; that, seeing there are these Divisions, and there is a necessity of being of some or other of them, we should make our choice with care and judgment, and stand to the judgment we have made with courage and fortitude.

Philop. A very good Interpretation. But in the mean time, *Philothheus*, let us take notice whereabout we are in our Discourse. You have shewed us that the Kingdom of God after *Christ's* coming was the same that the Kingdom of *Christ*, which Kingdom of *Christ*, continued so till, after *Constantine's* time, by a wicked Apostacy into Pagan-like Superstitions, Idolatries and Persecutions, it became the Kingdom of *Antichrist*: and that then, after this long Papal Tyranny, by the special assistance of God and the courage and conduct of the ever-blessed Reformers, the Kingdom of *Christ* again, in the most proper sense, emerged from under the bondage of *Antichrist*. Now as you have noted some Predictions of the Apostacy of the Church, so I desire you would briefly produce some Prophecies touching the Reformation. For these things, *Philothheus*, marvellously illustrate Divine Providence.

Philoth. They do so, *Philopolis*; and the Spirit of Prophecy could not be silent in this point neither, unless he would quite have left us in the dark. But I will give you but an Instance or two;

XXXV.

Some few Prophecies hinted at touching the Reformation.

- and shall rather point to them, than pursue them. The first is that in *Daniel*, the Prediction of the burning of the little Horn with eyes, that wore out the Saints of the most High, and changed times and Laws, which were given into his hands for a time and times and half a time. Now whereas it is said, But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it unto the end; the Beginning of this Judgment is the Reformation which happened in the last *Semitime*, as it is also set out in the reviving of the Witnesses in the last *half-day* of the three days and half.
- Dan. 7. 25.
- Ver. 26.
- Apoc. 11. 11.

Philop. These are well put together, *Philotheus*, and they suffice,

- Philoth.* I need not therefore add, in that the ten Horns should hate the Whore, should make her desolate and naked, should eat her flesh, and burn her with fire, that this also was begun in the Reformation in the due sense of the Prophetick style: nor that notable Prophetick Hit touch the fiery Spirit of *Luther*, and the ungodly Wares of Pope *Leo* the tenth, *Because thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy Traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.* But the most noble representation of the Joy and Triumph of the Reformers and their Party is that of the Harpers with the Harps of God in their hands, standing upon the brink of the Sea of Glass, and singing the Song of Moses the Servant of God, and the Song of the Lamb; of which I have told you the meaning already.
- Apoc. 17. 16.
- Ezek. 28. 18.
- See Synops.
- Prophet. lib.
2. cap. 16.
- Apoc. 15. 2.
- XXXVI.
- In what part of the Revolution of Ages we now are;
- with some Cautions for the right understanding of the Apocalypse.

Philop. I remember it very well. But if there has been already a Rising of the Witnesses, in what part of the Revolution of Ages are we placed, O *Philotheus*? Are we not in the Seventh Trumpet?

Phi-

Philoth. Yes: It cannot be otherwise. For upon the rising of the Witnesses it is said, that the second Wo is past, and the third is the seventh or last Trumpet, wherein *all the Kingdoms of the World are to become the Kingdoms of the Lord and his Christ*: but they must be taken in by degrees, as Victories are gain'd more and more against the Beast.

Philop. Why? is there such fighting against the Beast under the last Trumpet, *Philotheus*?

Philoth. Yes: For all the Vials are comprehended within the first Thunder of the last Trumpet. The first Thunder contains the Seven Vials, as the last Seal does the Seven Trumpets. And I conceive that this seventh Trumpet is called a Wo-Trumpet mainly for these Vials of the Wrath of God that fill the first part thereof, namely, the first Thunder.

Philop. That is not irrational, O *Philotheus*. But, I pray you tell us, in what part of the seventh Trumpet are we now placed?

Philoth. In the first Thunder, *Philopolis*.

Philop. And in what Vial?

Philoth. In the third, *Philopolis*, so far as my judgment reaches in these things.

Philop. Can you point then, *Philotheus*, to the Events orderly corresponding to the three first Vials?

Philoth. I do not know what you mean by orderly corresponding, *Philopolis*, nor am I assured that the Vials signify such a continued orderly succession of individual Actions or Events, (the first ceasing with the first Vial, the second with the second, the like Vial with its Event never being reiterated or continued while some others are a pouring out) and that the seven Vials are not like the seven Heads of the Beast, which signify seven kinds of Governments, of which some, when intermitted, were resumed again; so I am not assured but these seven Vials may signify seven

Apoc. 16. 11.

ven kinds of Plagues, rather than seven distinct and precise individual courses of so many kinds, ceasing so soon as another begins, and never beginning again when once ceased. For there is mention of the Event of the first Vial under the fifth. And indeed to prepare you at once for all, I do think a Man may miss of the more genuine sense of the *Apocalypse* by overmuch leaning to humane Curiosity. Which I think the Spirit of God does not at all go about to gratifie, but in an high and majestick style conveys only what is mainly useful for the Church to take notice of. And therefore in that high noise and tempest of Prophetick Phrases and *Iconisms* rattling about our ears and beating upon our phantasies, we are to lie low and couch close, and to listen to a more still, soft and intellectual Voice conveying a more inward and frugal instruction with it, not tickling our natural spirit with the gratification of the precise knowledge of the time of the Events, nor bearing us into a belief that the quality of them is so externally big and boisterous as the Prophetick Figures will naturally incline us to imagine, if we stand not upon our guard, but sweetly charming our attention to her more calm and still whispers, she safely instructs us in the most true and useful meaning of the Prophecies, as much as is sufficient to encourage us to side with Truth, and faithfully to adhere to the Interest of the Kingdom of *Christ*.

Philop. I do not well understand you, *Philothemus*: I pray you exemplifie your meaning in the very Point we are upon.

Philoth. It is the thing I drive at, *Philopolis*. I say therefore, that that inward and still Instruction which this whole Vision of the Vials aims at seems to me to be no more than this, That God will at last destroy and utterly rout all that Antichristian Power that has hitherto, *Pharao-like*, held the People of God in so great a Bondage.

dage. For the alluding to the Plagues of *Egypt* in the description of the Vials intimates no more than so, that these Plagues are prepared for that City that is *spiritually called Egypt*, the Antichristian Church, wherein *Christ* in his Members is crucified again, and grievously persecuted. Now in interpreting the meaning of these seven Plagues, wherewith God will afflict and finally destroy this Mystical *Egypt*, we may err as well in leaning too much to a more gross *Political* sense as to a *Physical*; and it may be Swords and Canons are no more made use of in this Contest with *Egypt* than Thunder and Lightening and Hailstones of a talent weight.

Philop. What then, *Philotheus*, would you make the Vision of the seven Vials only a pompous Prophetical Parable signifying that *Christ* will slay the *Man of Sin by the breath of his Mouth* and by the brightness of his appearing? only this garnished with various Allusions to the Plagues of *Egypt*? 2 Theff. 2.8.

Philoth. Nay, I can scarce abstain from telling you, O *Philopolis*, that the whole Book, in a manner, of the Apocalyptical Visions, in reference to the Church, seems such as if the Pen-man thereof did not industriously aim at any thing more than at a certain, though ænigmatical, prefiguration and prediction of the Apostacy thereof into Antichristianism by the misguidance of the Church-men, with an Indication of the time no preciselier than was useful; and that this Antichristianism will be again chased out of Christendom, and pure and Apostolical times return again. These things are most certainly, punctually and manifestly set out in the *Apocalypse*. (So that to me it is a very great wonder, that any one that has parts and patience to consider things can doubt of the truth of that which is at least the main, if not the sole, scope of that Book of Prophecies.) But that every pompous Propheti-

cal Expression is to have its distinct Event answering to it, it may be is no more necessary, than that every circumstance of a Parable should have a moral meaning in it.

XXXVII.
The Application of the three first Vials to external Events.

Philop. For ought I know, there may be a great truth in what you say, *Philothens*, if rightly understood. But I hope this shall be no excuse to you from applying the three first Vials to the external Events in the World.

Philoth. Because you will not be otherwise satisfied, *Philopolis*, it shall not.

Apoc. 16. 2.

Philop. What Event therefore, I pray you, answers to the first Vial, which was poured on the Earth, from whence there fell a noisome and grievous sore upon the Men that had the Mark of the Beast, and upon them that worshipped his Image?

Philoth. That Vial was not poured on the Earth, but in a general sense, as in the preceding Verse, where it is said to all the Angels. Go your ways, and pour out the Vials of the Wrath of God on the Earth: and it follows, And the first went out, and poured out his Vial on the Earth, according to the sense of that general command. But the Allusion of the Effect of this Vial is to that Egyptian Plague of Boils and Blains.

Philop. If Earth here be understood but in that general sense, it had been needless to repeat it.

Philoth. The Repetition is very ornamental to the Cortex of the Vision, because it bears a correspondence with other Subjects the Vials are said to be poured upon, as the Sea, the Rivers, the Air, &c. as if God would stir up all the Elements of Nature to fight against the Beast or Antichristian Powers. And besides this, it was Earth, that is to say, *Ashes of the Furnace*, from whence this Egyptian Plague of Blains and Boils did arise.

Exod. 9. 8.

Philop. Well then. But what is the Application of this first Vial? what answers in Event?

Philoth. You know, *Philopolis*, the pouring out

of the first Vial immediately follows the Ascension of the Witnesses into Heaven, whom, you may be sure, these marked Slaves of the Beast look'd upon with a very envious eye, and must needs gnash their Teeth at the Triumphal Song of those Harpers harping on the brinks of the *Sea of Glass mingled with Fire*. Wherefore the Envy, Malice, bitter Zeal and mad Rage of the Pontifical Party against the Reformed, who were now got into Power Political both in Church and State, this was that *noisome and grievous sore* falling upon them from the first Vial; this those Boils and Blains from the scattered ashes of the Fornace in this Land of Egypt. And the concomitants of these were grievous Wars raised against the Witnesses, or horrid Persecutions, wherever their Adversaries were able to effect it. But this rancorous sore sticks more especially and peculiarly on those marked Vassals of the Beast which go under the name of *Jesuits*, whose Order Pope Paul the third confirmed a little after the beginning of the Reformation, and whose Author bears not only *Ashes* but *Fire* in his name: an ill Omen, portending what *Incendiaries* his Disciples would prove to Christendom.

Cuph. Philotheus seems to offer at an allusive jest upon the name of *Ignatius Loyola*, the Founder of the *Jesuits*. It's much he did not bring in the hot *Ashes* of the *Fornace* here too, or touch upon the *ἀνδραγ* as congenerous to this conceit of Fire.

Philop. Well, but go on, I pray you, Philotheus.

Philoth. Now when a Kingdom, Province or Principality is but of so little standing in the Reformation, as that it is but like an Animal fallen into a swoon rather than stone-dead, and that the Papal Interest is not so quite extinct, but that they in a short time may be recoverable to the obedience of the See of Rome by the mischievous Activity and zealous and imblister'd Industry

stry of the Pope's Agents and Emiffaries, or by whatever means they can raife to reduce them to their former Superftitions and Idolatries; that Kingdom, State or Principality is under the Influence of the first Vial: I mean, it is the object of that *exulcerated Malice* and fierce and implacable Activity of those marked Servants of the Beast. This plague of unquietness and vexation sticks indeed upon themselves; but it is manifest that they will ease their Rage and Virulency upon whatever part of their Adversaries they have any hope to prevail against. But if they hold out so long against all the rancorous attempts of the *Romish* adherents, as that the Minds of the People are quite off from any inclination or capacity of receiving the Papal Laws again, and his Interest has in a manner quite expired, no warmth or hopes being left; then are they in such a condition as is figured out by the second Vial, *the Sea becomes as the blood of a dead Man*, and the Fishes therewith die in it. For, according to the Prophetick style, Sea signifies the People gathered together into one Polity, and the death of the Fishes the disappointment of hope and gain.

Apec. 16. 3.

Philop. The Application, methinks is very easie and obvious. The Pope loses his Fishing in such a Sea, as being not permitted to put in *St. Peter's Net*; his Fishing there is destroy'd.

Cuph. His angling for such Fishes as have Money in their Mouths.

Bath. And happy those Kingdoms that become so dead and hopeles a Sea unto him? for they are in peace. But whoever revives to him any hope of recovery, relapses that Kingdom into the state of the first Vial, awakens all that rancour and malicious Activity of these marked Slaves of the Beast against it, by all imaginable Frauds, Impieties and Barbarities to ruine it, rather than it should fail to be subjected to the Pope.

Philop. That's a weighty consideration of yours,

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I promise you. *Bathynous*. Give them but hope, and they will straightway turn it into an eager and direful desire, and Diabolical plotting and machinating whatever mischief they think may make for the securing or hastening their expected Harvest.

Philoth. Lastly, *Philopolis*, as the *Sea* signifies a Kingdom, State or Principality, be it lesser or greater: so *Rivers* signify any Emisaries, Powers or Agents from any Kingdom or Jurisdiction, whether Armies, Provincial Magistrates, or whatever other Instruments or Ministers of the State from whence they are sent. Now when any State or Kingdom is so strong and establish'd that they continue long, and are able in the mean time to do execution on the bloody Papal Emisaries, whether Military or Sacerdotal, that are found to excite the People to Rebellion against their Prince, the slaughter of these Enemies is the effect of the third Vial, which turns the *Rivers into blood*.

Philop. The condition then of the Reformation in *Germany* before the *Smalcaldisk War*, and of *England* in *Edward the sixth's* time, before the Reign of *Queen Elizabeth*, seems to be such as is denoted by the first Vial. The fresh Ascension of the Witnesses was the Object of the wrath and envy of the marked Vassals of the Beast, according as is intimated in that very Chapter, *And the Nations were angry, and thy Wrath is come, &c.* But in *Queen Elizabeth* and *King James* his time the condition of the Reformation in *England* was such as is denoted by the third Vial; forasmuch as that great Armada of Eighty eight was stoutly repelled with much slaughter on their side, besides several traitorous Emisaries executed.

Apoc. 11. 18.

Philoth. This of the third Vial is the opinion of a very judicious Interpreter of the *Apocalypse*, and it is very hard to avoid it though a Man would

Apoc. 16. 5. 6.

would never so fain, the Text speaks it so plainly: *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink; for they are worthy.*

Cuph. Methinks, *Philothens*, it is but an harsh and strained sense of Scripture that fetches out blood: The Spirit of God surely breaths out more Meekness and Mercifulness.

Pro. 12. 10.

Bath. There is a Meekness and Sweetness of the *natural Complexion* which would pretend to that *Divine Spirit*, but falls as short of it as *Nature* does of *God*, and is a Softness over-usually accompanied with a Falseness and Perfidiousness to all Truth and Vertue, and betrays all that ought to be dear to a Man, his Prince, his Friend, his Country, and all. What Rigour or unmercifulness was there in slaying the *Spaniards* at Sea that would have destroy'd our Land with Fire and Sword, if they could, as they intended, have made an Invasion? What Harshness in executing such Persons as would traitorously have murdered the King or Queen? Such *Mercy* as this is like that of the wicked, which, as *Solomon* says, is *Cruelty* it self.

Cuph. Nay, *Bathynous*, as you represent the Case, I am abundantly convinced.

Philoth. And so you may well be from the very Text it self: For the Angel of the Waters his justification of this Revenge is only touching the *Rivers*, that is, *Emissary forces* that come to assault others and ruine them. Surely defensive Opposition in so just a Cause, and the paying them thus in their own Coin, has with it all the Equity imaginable. And therefore this passage is not at all misbecoming the Spirit of God.

Philop. I am fully of your Mind in that, *Philothens*; and those Reformed Churches that can do that right to themselves by propulsing their Enemies, I think they may thank God for the good

good condition they are in. But we are advanced no higher in the Vials as yet, *Philothens*, are we?

Philoth. No surely, not in that more external and political Sense. But I know not whether in some other sense we may. And assuredly the *Apocalypse* has its eye upon Religious accounts as well as Political: I mean, the Prophetical *Iconisms* sometimes have not only a *Political* sense, but a more *Spiritual*, and, it may be, sometimes only such.

Philop. In the mean time I am not a little pleased, *Philothens*, that I know whereabouts we are in this Political sense, which, methinks, should be as desirable to be known by all that have any thing to do with the affairs of the Kingdom of God, as it would be to the Pilot of a Ship on the main Ocean to know in what *Longitude* and *Latitude* he is. You have led me through my Three first Queries, *Philothens*, with much delight and satisfaction. Let me now intreat you to give yourself the trouble of instructing me touching the last.

Cuph. Truly, if I have any aime or presage in me, *Philopolis*, if *Philothens* fall upon your last Query thus late, he will not only give himself, but also you and the rest of the Company, the trouble of sitting up all Night.

Philoth. Indeed, *Philopolis*, I fear my self that that Theme will so spread it self in the entring into it, that it will require at least as long a time as we have spent already.

Philop. This is a sad distraction and unexpected that I am cast into, *Philothens*. To desire you to go on, would be both uncivil and unsupportable to you and the whole Company. To leave off would be such a torment to my desire of seeing to the end of this great Theory, and a loss so irreparable, that I have not the patience to think of it.

Cuph. Why then, *Philopolis*, is it not a plain case, that you must stay in Town to morrow? *Phi-*

XIXXX

XXXVIII

Philopolis his last Query deferred till next day's meeting.

DIVINE DIALOGUES

Philop. I must so, *Cuphophron*, whatever becomes of my Country affairs. I will lie at a Friend's House by the way on Sunday, and on Monday I shall be pretty timely at home.

Cuph. Very well resolved, *Philopolis*. But I will not thank you for this. Dine but with me here in this Arbour, (for now you cannot say you are pre-engaged) and for that Honour you and this Company shall do me, I shall heartily thank you. You may begin your Discourse with *Philothens* immediately after Dinner, and gain an hour or two's time.

Philop. How ready and skilful *Cuphophron* is to entrap Men into the acceptance of a Civility! If you will give your Parol that you will make us a right frugal and Philosophical Entertainment, I will dine with you to morrow, because I see you so earnest in it.

XXXIX.
The Conclu-
sion, with the
Song of Mo-
ses and the
Lamb sung to
the Theorbo
by Bathynous.

Cuph. I promise you I will not at all exceed. In the mean time this Glas of *Canary* to you till our next meeting.

Philop. Not a drop, I thank you, *Cuphophron*. A Fit of Musick rather, according to your *Pythagorick* mode; to compose our Minds to bedward. For indeed it is late, though I was loth to think so when I would have had *Philothens* to proceed in his Discourse.

Sophr. *Bathynous*, play us the other Lesson, I pray you, *Philopolis* desires it. And but a short one, it being so late. Here, take the Theorbo.

Bath. It seems I must the second time shew my unskilfulness. You shall sing, *Sophron*, and I will play a thorough Base to it.

Sophr. What shall I sing? I have neither Song nor Voice.

Bath. Yes, but you have the Song of *Moses* and of the Lamb.

Sophr. The only piece of Poetry that I was ever guilty of in my Life. My zeal and love for the Reformation was the Muse that with much

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ado once inspired those humble Rhimes, which I can only repeat, not sing at all.

Bath. If you cannot, *Sophron*, I can. And the Lute, I think, is pretty well in tune.

Philoth. I pray you do, *Bathynous*.

Bath. Great and maxvellous are

Thy Works Lord God of Might;

Thou Sovereign of Saints,

Thy ways are just and right.

Who shall not fear thee, Lord,

And glorifie thy Name?

Thou only Holy art;

Thine Acts no tongue can stain.

All Nations shall adore

Thy Judgments manifest,

Thy holy Name implore,

And in thy Truth shall rest.

Philop. That is, all Nations shall be converted to the pure Truth of the Gospel, and rest satisfied at the length in so solid and unexceptionable a Religion.

Sophr. I meant so, *Philopolis*.

Philop. A very good meaning, and a very suitable Song for this day's Subject. I pray God hasten that time, to the comfort of the whole Earth. I must abruptly bid you all good night for the present, and see if I can dispatch a Letter home by this Night's Post. But I shall keep promise with *Cuphophron*, and am not a little joy'd that I shall once more enjoy this excellent Society before I leave the Town.

Cuph. It is our happiness that we have detain'd you one Night longer.

Philoth. Good Night, dear *Philopolis*. I shall meet you here according to your expectation.

Philop. In the mean time, dear *Philothens*, good Night.

The End of the Fourth Dialogue.

THE

THE FIFTH DIALOGUE.

*Philotheus, Bathynous, Sophron, Philopolis,
Euistor, Hylobares, Caphophron, Ocymo.*

I. *Cuph.* **F**OR all your haste, *Ocymo*, spread the Carpet on the Table before you go hence. So, 'tis well. If any enquire for me at the House, be sure to tell them I am gone out.

*The entrance
into the Dia-
logue.*

Ocym. I shall observe your command, Sir.

Cuph. We'll not be interrupted all this Afternoon, if an harmless Equivocation will help it.

Hyl. You went out of your House when you came into your Garden. O what a marvellous Mercurial Wit is *Cuphophron*!

Cuph. It is the gift of Nature, *Hylobares*, to them that know how to make a right use of it. What's a Clock now, *Philopolis*, by your Watch, that we may see what a fair share of time we have before us.

Philop. It is turned of one. We have dined in very good time.

Cuph. But both you and *Philotheus* ate so sparingly, as if either of you did not like the Provision, or thought your After-dinner's discourse would as well fat the Body as feed the Soul.

Philop. Your Entertainment, *Cuphophron*, was very noble and inviting: but I must confess my Mind was much carried out to the After-delicacies I expected from *Philotheus*.

Cuph. And I pray you, *Philopolis*, defer not to satisfy your Appetite in that point. I know *Philotheus* is ready for you.

Philoth. I am always ready to serve *Philopolis* and the rest of this excellent Company in any thing that lies in my Power,

Philop.

Philop. Without any farther Preamble therefore, I pray you, *Philothens*, let us fall upon the last Query I would have propounded yesternight, namely, *What Success the Kingdom of God is likely to have to the end of all things.*

Philoth. The Success of *Christ's Kingdom*, *Philopolis*, will be marvellous, both in respect of its farther Victories against the Kingdom of *Antichrist*, whose Power will be utterly destroy'd; and also in respect of it self. For undoubtedly it will be in a more glorious condition both for *Quality* and *Extent* than it was ever yet since the *Apostles times*.

II.
Philopolis his last Query, touching the Success of the Kingdom of till the end of all things.

Philop. What you say touching the destruction of the Kingdom of *Antichrist*, I am abundantly satisfied therein, both from the consuming of the little Horn by fire in *Daniel*; and also in that it is said in the *Apocalypse*, that the *Beast* and the false Prophet were taken, and were both cast alive into the lake of fire and brimstone: and lastly, the Effect of the seventh Vial seems to imply so much.

Dan. 7. 11.
Apoc. 19. 20.
Apoc. 16. 19.

Philoth. To which you may add the Vision of the *Winepress troden without the City*, out of which a vast Lake of blood issued so deep as up to the Horse bridles; and so large as that it reached to the space of a thousand six hundred furlongs.

Apoc. 14. 20.

Cuph. Jesu God! What a kind of a Victory over *Antichrist* is this, O *Philothens*! I did not think there had been such a bloody Prophecy in all the *Apocalypse*. Shall *Christ* enlarge his Kingdom by making all the World swim in blood?

Philoth. Be of good courage, *Cuphophron*, and look not so pale and affrightfully on it. You are scar'd but as Children with a dreadful Picture. This is but a Prophetick *Iconism*, as the putting the *Beast* and the false Prophet into a Lake of Fire, and that alive. Can their dead Bodies swim in blood and they be cast alive into a Lake of fire and brimstone at once? This *Lake of Blood* and *Lake of Fire* signifie the same thing, but

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are neither of them the thing which they signifie.

Philop. *Cuphophron's* colour comes to him again, *Philothens*, so that you need enter no farther into that Subject before you orderly come at it. For I am content not only to know that the Kingdom of *Antichrist* will be utterly destroy'd, but very desirous (at least as far as the remaining Vials will afford light) to understand the gradual process thereof. For surely that is couched in the Vision of the Vials.

Philoth. I doubt not but it is. But it is a very great hazard and difficulty to attempt the particular Explication of the Prophecies before they be fulfilled. For there is a strange unsettled Vibration of the Prophetical expressions, that in this tremulous motion seem to touch upon many things, but it is very hard to know where they will fix till the Event determines. But however I shall, with God's assistance, endeavour to satisfy your desire as near as I can, and in such order as you shall demand.

III.

The Interpretation of the fourth Vial.

Apoc. 16. 8.

Synopsis Prophet. lib. I. c. 3. sect. 8.

Apoc. 12. 1.

Philop. I humbly thank you, *Philothens*. I shall demand according to the Order of the Vials. And therefore I desire you in the first place to instruct me in the meaning of the fourth Vial poured out upon the Sun, whence power was given him to scorch Men with fire, insomuch that they blasphemed God for the very pain of their burning.

Philoth. You must understand, *Philopolis*, (which I tell you at first for all) that the Prophetick Iconisms may by an *Henopæia* of the second kind (as a modern Writer teaches us) sometimes comprehend more significata than one, and that intendedly, though before the Event, whether only one or more be intended, is not to be defined. But if but any one be accomplished, it is enough. And therefore it is the safest pitching upon what is most within our ken. It was said of the Church before she fled into the Wilderness,

that she was clothed with the Sun, as well as had

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the Moon under her feet. Now the Moon is the Law of *Moses* comprised in the *Pentateuch*, which consists of dark Types and Figures, but all the Light it has it borrows from *Christ* and his Gospel. The Truth comprised in the New Testament reflecting on the *Mosaical* Law makes it shine like the Moon with this borrowed Light. It was rightly therefore said of these two opposite Luminaries, that while the one, viz. the Sun, shone round about the Woman, and she was cloathed with the glorious Light and the Truth of the Gospel, that the Moon was then as it were with the Antipodes, under her feet; as he saith of the two Poles,

Hic vertex nobis semper sublimis, ac illius

Sub pedibus Nox atra videri, Manesq; profundi.

Philop. This is something high and Poetical, *Philothens*. But that which you would have, I suppose, is this; namely, That as the Moon and Sun in the Vision of the Woman, according to an intimation of *Hugo Grotius*, may signify the Law of *Moses* and the Law of *Christ*; so the Sphere may also signify the Law of *Christ* comprehended in the New Testament, or rather, more at large, the Word of God (which we call the *Bible*) comprising the New Testament, and the Old so far forth as it respects *Christ*, and the Old is ratified by the New. Is this the body of the Sun you mean?

Philoth. Some such thing I drive at; you understand me very well. Now, I say, the pouring out the Vial upon this Sun is the enlightning it with clear and convictive Expositions by Holy Men assisted by the Spirit of God, or rather the removing the Clouds of Obscurity from before it, that it may shine in its full strength, to discover plainly the unrighteous Mysteries of the Kingdom of *Antichrist*, and shew to all the World in what a foul and horrid condition they are, how apostatized from God and *Christ*, and how

are neither of them the thing which they signifie.

Philop. *Cuphophron's* colour comes to him again, *Philothens*, so that you need enter no farther into that Subject before you orderly come at it. For I am content not only to know that the Kingdom of *Antichrist* will be utterly destroy'd, but very desirous (at least as far as the remaining Vials will afford light) to understand the gradual process thereof. For surely that is couched in the Vision of the Vials.

Philoth. I doubt not but it is. But it is a very great hazard and difficulty to attempt the particular Explication of the Prophecies before they be fulfilled. For there is a strange unsettled Vibration of the Prophetical expressions, that in this tremulous motion seem to touch upon many things, but it is very hard to know where they will fix till the Event determines. But however I shall, with God's assistance, endeavour to satisfie your desire as near as I can, and in such order as you shall demand.

III.

The Interpretation of the fourth Vial.

Apoc. 16. 8.

Philop. I humbly thank you, *Philothens*. I shall demand according to the Order of the Vials. And therefore I desire you in the first place to instruct me in the meaning of the fourth Vial poured out upon the Sun, whence power was given him to scorch Men with fire, insomuch that they blasphemed God for the very pain of their burning.

Philoth. You must understand, *Philopolis*, (which I tell you at first for all) that the Prophetick Iconisms may by an *Henopœia* of the second kind (as a modern Writer teaches us) sometimes comprehend more significata than one, and that intendedly, though before the Event, whether only one or more be intended, is not to be defined. But if but any one be accomplished, it is enough. And therefore it is the safest pitching upon what is most within our ken. It was said of the Church before she fled into the Wilderness,

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the Moon under her feet. Now the Moon is the Law of Moses comprised in the *Pentateuch*, which consists of dark Types and Figures, but all the Light it has it borrows from Christ and his Gospel. The Truth comprised in the New Testament reflecting on the *Mosaical* Law makes it shine like the Moon with this borrowed Light. It was rightly therefore said of these two opposite Luminaries, that while the one, viz. the Sun, shone round about the Woman, and she was cloathed with the glorious Light and the Truth of the Gospel, that the Moon was then as it were with the Antipodes, under her feet; as he saith of the two Poles,

Hic vertex nobis semper sublimis, ac illuminatus.

Sub pedibus Nox atra videt, Alanisq; profundi.

Philop. This is something high and Poetical, *Philothemus*. But that which you would have, I suppose, is this; namely, That as the Moon and Sun in the Vision of the Woman, according to an intimation of *Hugo Grotius*, may signify the Law of Moses and the Law of Christ; so the Sphe here may also signify the Law of Christ comprehended in the New Testament, or rather, more at large, the Word of God (which we call the *Bible*) comprising the New Testament, and the Old so far forth as it respects Christ, and the Old is ratified by the New. Is this the body of the Sun you mean?

Philoth. Some such thing I drive at; you understand me very well. Now, I say, the pouring out the Vial upon this Sun is the enlightning it with clear and convictive Expositions by Holy Men assisted by the Spirit of God, or rather the removing the Clouds of Obscurity from before it, that it may shine in its full strength, to discover plainly the unrighteous Mysteries of the Kingdom of *Antichrist*, and shew to all the World in what a foul and horrid condition they are, how apostatized from God and Christ, and how

plainly and reproachfully their abominable doings are characterized by the finger of God in the Scripture, and how lively their most direful and diabolical Image is there described. This is the pouring out the Vial upon the Sun, whereby power is given him to scorch Men with fire, and so vex them that they blaspheme the Name of God by reason of these Plagues, and rather vilifie and reproach the Scriptures and the Spirit that writ them, than repent them of their Sins, and give glory to God by acknowledging the Truth. This I conceive, may be one sense of the fourth Vial.

Philop. But this is a more Mystical or Spiritual sense. Is there not also, *Philothens*, a Political one?

Philoth. Yes there is, *Philopolis*, and it is a very obvious one. For nothing is more confessed than that in the Prophetick style the Sun signifies the greatest Person in the Political Universe, as he is the most glorious Luminary in the Natural. Now who do you think is the greatest Person in the World the Pope rules in?

Philop. He and the Pope has disputed it a great while, and I think it is hard to say whether is at this very day.

Philoth. Wherefore the next Vial seeming more peculiarly to concern the Pope, this is likely to appertain to the *Emperour*.

Philop. What therefore do you think the pouring of the fourth Vial upon the Sun to signifie in this Political sense?

Philoth. I hope it signifies the Conversion of some Emperour illuminated with the true knowledge of the Gospel. For thus the general Reformation which he will introduce in his Empire, through the Light and Zeal he has conceived for the Truth, will scorch and burn and vex the Vassals of the two-horned Beast to the very Heart. This is a sense natural enough, I think, but whether it or the former be more natural, I leave to you to judge.

Philop.

Philop. There is abundant Concinnity in them both. Nor do I think it is at all necessary that that Subject on which the Vial is said to be poured should always suffer Mischief, but that at least Mischief should be thence reflected upon the Beast. But is there no other possible sense of the fourth Vial, *Philothens*?

Philoth. There may be an * *Henopœia* adjoynd * See Syn. ps. to this *Iconism* of the Sun, so that it may signifie *Prophet. ib. 1.* as it does *Isay 24.* at the last Verse. But then the cap. 3. sect. 3. Signification will be very congenerous to the latter of the foregoing senses, the meaning being also Political.

Philop. That intimation sufficeth. For I understand thereby the taking in of more Kingdoms or Principalities into the Light of the Gospel, distinct from those that appeared on the behalf thereof at the rising of the Witnesses. I know not but this may be a right meaning as well as any of the other, and a farther Preparation to the times of that Vision of the Rider of the white Horse, on whose Head it is said there *Apoc. 19. 12.* were many Crowns. I pray you, *Philothens*, proceed and tell us the meaning of the fifth Vial poured on *Apoc. 16. 10.* the Throne of the Beast, whereby his Kingdom became dark.

Philoth. The Throne of the two-horned Beast is the same with the Throne of the Whore who is said to sit on the seven Hills. Wherefore this in a Political sense seems to boad ill to the City of Rome, which is the City of the Beast. But whether it be the sacking of Rome and banishing the Pope from thence for ever, or whether, from the Effects of the former Vial Politically understood, the Trading and Revenues of that greatest Merchant of the great Men of the Earth will grow very low and slender, and so a great deadness and obscurity and darkness seize even his principal Seat, or what other thing it may be analogous to, this time must determine, I cannot.

IV.

The Interpretation of the fifth and sixth Vials.

Philop. But is this the only sense, *Philothens*, of this Vial?

Philoth. It is that which I suppose is most to your tooth, *Philopolis*: But sometimes another occurs to my Mind. What if we should conceive the Pope's Chair here perstringed by this Throne of the Beast? I mean that Chair of *Infallibility* that he and his *Pseudeprophetick* Body boast they sit in, and so dictate infallible Oracles to the World for their own Profit and Interest, facing down the People, whatsoever they find gainful to the Church, that it is really true, be it a Figment never so foolish or incredible, never so blasphemous or impossible: but it cannot seem so to the People, while they take the Church to be *infallible*. Now I say, as the present Vial in the *Political* sense may be in some kind a consequent of the former *politically* understood; so the Efficacy of the former more *spiritually* understood may introduce in time the Effect of this present Vial in the more *Spiritual* meaning also; and the pouring thereof on the Throne of the Beast may be the abolishing of that false Opinion of the Pope's and his Church's *Infallibility* out of the generality of Mens minds: which false Light once removed, they must need find themselves much in the dark, their Religion being such as neither Scripture, Reason, nor any thing else that has any Authority with it, can afford any light to, or the least colour for; wherefore his Kingdom must needs be overwhelmed with more than *Egyptian* darkness: and the Sticklers for the Papacy seeing so general a dissatisfaction in the People, and that they, through the penetrancy of the Light of the Gospel, have lost this great hold on them, it will make them gnaw their Tongues for very anguish and pain.

Philop. Nay, I know not but this may be one sense too. But, I pray you, *Philothens*, proceed to the sixth Vial.

Philoth.

Philoth. The sixth Vial, *Philopolis*, seems to touch upon the Conversion of the Jews, as that late excellent Interpreter has with great judgment and credibility made the discovery. And the comparing of the Vision of the treading of the Wine-press without the City, and the Battle and Victory of that illustrious Heros riding on the white Horse, with the last Vial, does, as he also suggests, make much for the probability of this Exposition. For that there is an Identity or Coincidency of Events signified by the treading of the Wine-press and the Battle of that great Heros seems to be clearly enough intimated in those Visions, in that the Rider of the white Horse is said also to tread the Wine-press of the Wrath of God, and to have his Garments dipt in Blood. Which correspondeth excellently with that in the Vision of the Wine-press, that there came out blood up to the Horse bridles: Which implies therefore that the Wine-press was trod by the Rider of the white Horse: And then you see how naturally it will follow that his Vesture will be dipt in blood.

Philop. The Congruity is marvellous, *Philatheus*. I do not doubt but these two Visions signifie much what the same thing.

Philoth. Well then. But in that the Beast and false Prophet are taken in the Victory of the Rider of the white Horse, and cast alive into the lake of fire and brimstone, it is plain that this is the last effusion of the Wrath of God upon them, as most certainly the last Vial is. So that these two Visions also signifie the same. I mean the Vision of the last Vial, and of the Rider of the white Horse.

Philop. That's very clear again, *Philatheus*. But what of all this? I know not what you would be at.

Philoth. I would infer, that as the treading of the Wine-press, the Battle of the Rider of the white Horse and the seventh Vial, are all one, so the

Apoc. 14. 15. *Harvest* immediately preceeding the treading of
 Apoc. 19. 7. the Wine press, and the *Marriage of the Lamb*
 immediately preceeding the Battle of the Rider
 of the white Horse, and the *sixth Vial* immedi-
 ately preceeding the seventh, are also all one.

Philop. There is a very specious probability of it.

Philoth. Now the Harvest intimating, accord-
 ing to our Saviour's own sense, the gathering
 Matt. 9. 37. Men into the belief of the Gospel, and the Mar-
 riage of the Lamb the espousing some People to
Christ; the sixth Vial must also have some such
 signification. For the notable Artifice of security of
Concealment and certainty of Revealment of the Vi-
sions in the Apocalypse consists most what in this,
The one in the Defectuousness and Scatteredness of
the Prophecies in several, the other in their accurate
Correspondency and Synchronism.

Philop. That's very remarkable. But what do
 you think is meant by those three Visions you
 compare?

Philoth. It may be not only the Conversion of
 the distinct and discernible Nation of the Jews,
 but, as it is said in the general, *that the way of the*
 Apoc. 16. 12. *East might be prepared*, so it may at large signifie
 some Harvest or fruits of the Gospel amongst
 the *Turks* and those Eastern Countries. It may be
 some great *Bashaws* may revolt from *Mahometism*
 to Christianity by this time, and that jointly
 with the Conversion of the *Jews*. Which state of
 the *Turkish Empire* is signified here by *Euphrates*
 being dried up. Not as if that Empire were ut-
 terly broken in pieces or destroy'd and consum'd:
 but as it is said of the old *Israelites* in their pas-
 sage through the Red Sea, that *they walked upon*
 Exod. 14. 22. *dry land in the midst of the Sea, and the Waters*
were a Wall unto them on the right hand and on the
left, and so they passed dryshod: such will be the
 condition of the *Turkish Empire* under the sixth
 Vial; those newly converted Princes of the East
 will pass over with safety to join with the true
 Church

Church of Christ before the effusion of the last Vial.

Philop. I like this Interpretation marvellously well, *Philothens*, it being so plain that the *Euphratean* Horsemen in the sixth Trumpet are the *Turkish* Armies, as Mr. *Mede* has made it out with a Comment, great deal of skill and judgment. And yet I would *Apocalyp.* not exclude the *Persian* from the Concern of this *ad cap. 9.* sixth Vial.

Bath. The *Harvest*, the *drying up of Euphrates*, and the *Marriage of the Lamb*, it may be, may rather signifie an approach or preparation and ripening of Affairs toward that great Event, than the Completion thereof it self, which will emerge into more perfect actuality under the last Vial. The *Jews* and other Oriental People, it may be, by this time may acknowledge *Christ* to be the *Messiah*, and the *Pope* and his Clergy to be the *Antichrist*, and yet not be settled in all the *Apostolical* Points and *Doctrines* of our Religion.

Philoth. That's a cautious Note of yours, *Bathynous*, which I will neither gainsay nor subscribe to, but leave it to be considered on.

Philop. Much less will I presume to contradict it. But, I pray you, proceed to the last Vial, *Philothens*.

Philoth. I shall, *Philopolis*. To the understanding whereof more easily it will be requisite to make a Remark or two upon the Vision of the *Rider of the white Horse*. As that his Equipage is such, that it seems very harsh to conceive that the War is gross and carnal, but spiritual. For to be clothed in *fine Linen white and clean* is not the armature of a carnal warfare, as neither the *Sword coming* out of his Mouth. It is plainly the Warfare of the Word of God, as his Name also implies, proceeding out of the Mouth of his Saints, and convincing Mens Consciences of the Truth. Whence also we have abundance of security that the Vi-

V.

The Interpretation of the last Vial.

Apoc. 19. 14.

Ver. 15.

Apoc. 19.
17, 18.

Isai. 31. 3.

Apoc. 19. 20.

Jer. 21.

tion of the Wine-press (trodden by the Rider of the white Horse) does not signifie so grossly and bloodily as the words externally sound; which seem to be framed so Hyperbolically on purpose to bear off the cautious from any such rude conceit. And in that the *Angel standing in the Sun* invites the *Fowls of Heaven to the Supper of the great God, to eat the flesh of Kings and Captains, and the flesh of mighty Men, and the flesh of Horses*, in that other Vision, I must confess I look upon it as but a Prophetical Parable, *The Egyptians are Men, and not Gods; and their Horses flesh, and not spirit*. But it would be too long to insist on these things. That such an Angel of light should be so meanly employed as to invite Birds of Prey to a Feast of dead Mens Carcasses, is a *Decorum* I understand not. But we cannot stay here. That which I would have you most of all take notice of in that Vision is, the different Event of the War upon two different sorts of Enemies the Rider of the white Horse wages War with. For *the Beast and the false Prophet*, whereby is signified the Antichristian Party properly so called, and such as actively and obstinately persist in their Antichristianism, are *taken and cast alive into a lake of fire and brimstone*: but the *Remnant*, that is, the other part, *is slain*, they are *slain with the Sword of him that sat upon Horse, which Sword proceeded out of his Mouth*. These are that part especially of his Opposers at this time that were Pagans or Infidels, and did not believe the Apostolical Doctrine of *Christ*. So that taking the whole Conflux of Men, or entire Aggregate of the two opposite Armies before the Fight, and dividing them, they naturally fall into this Tripartition; The true Christian and Apostolical Party, the Infidel Party, (distinct from the Beast and false Prophet) and the Party Antichristian. *Philop.* What then is meant by the Infidel Party's

Party's being slain (and whoever else fell with them) by the sword that came out of the Mouth of the Rider of the white Horse?

Philoth. Assuredly, *Philopolis*, their Conviction and Conversion to the true Christian Faith. For the Word of God can slay them no otherwise than so.

Philop. I but it is added, *And all the Fowls were filled with their flesh.* Luk. 15. 7, & 10.

Philoth. I tell you, *Philopolis*, the Angels of Heaven feast and make merry more upon the Conversion of one sinner than on ninety nine just Persons that want no Repentance. But I told you before that these phrases are only Parabolical; and every passage of a Parable is not necessarily drawn into a particular Signification. It may signifie only in the general a very great Slaughter, argued, in a Parabolical way, from the consequences thereof.

Philop. I am pretty well persuaded that this may be the main meaning of this Vision of the Rider of the white Horse, whatever else there may be in it beside.

Philoth. Let us therefore now proceed to what is parallel thereto, namely the seventh Vial; which has seemed to me as obscure as any thing I have met with in all the *Apocalypse*. But in the general I dare pronounce, that the sense is more spiritual than is ordinarily conceived, both because it is parallel to the Vision of the Rider of the white Horse, and also from that Intimation, *Behold, I come as a Thief. Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and Men see his shame.* This is the time that God will pluck off the Covering from off all Nations, and the Veil of Hypocrisie from off the People as *Isay* foretelleth; and he that keeps not to the right cloathing will be found most deformedly naked. This therefore is not like a premonition against the day of a bloody Battle, where the blood rises

Apoc. 16. 15.

Isa. 25. 7.

ses up to the Horse saddles for the space of a thousand six hundred furlongs together. In so great a slaughter literally understood Men are more solicitous of their lives than their cloaths, and more afraid of being killed than of being exposed to some outward shame.

Philop. What may then be the meaning of that passage, *Philothens*?

Philoth. A timely forewarning to seek after Truth and Righteousness, and to understand the Mysteries of the Gospel so well, as when this day comes, I mean, the effusion of the last Vial, we be not discovered to be such silly Sots and Bigots, as out of an ignorant and superstitious Conscience to take part of of the Plagues and Distresses the Beast and the false Prophet will then be plunged into, but through sound Knowledge and a purified Mind timely to be adjoined to the true Church, the Body of *Christ*. For in that Day a Man shall be look'd upon as hugely naked and bare of all Wit and common honesty, that has so little of either as not to relinquish the Idolatrous and Impostrous Church of *Rome*, and entirely betake himself to the Apostolical Party. He will be a reproach and laughing-stock to all, and will be able by no means to hide his shame, he discovering himself to be so wholly destitute of the sense of Truth and Righteousness.

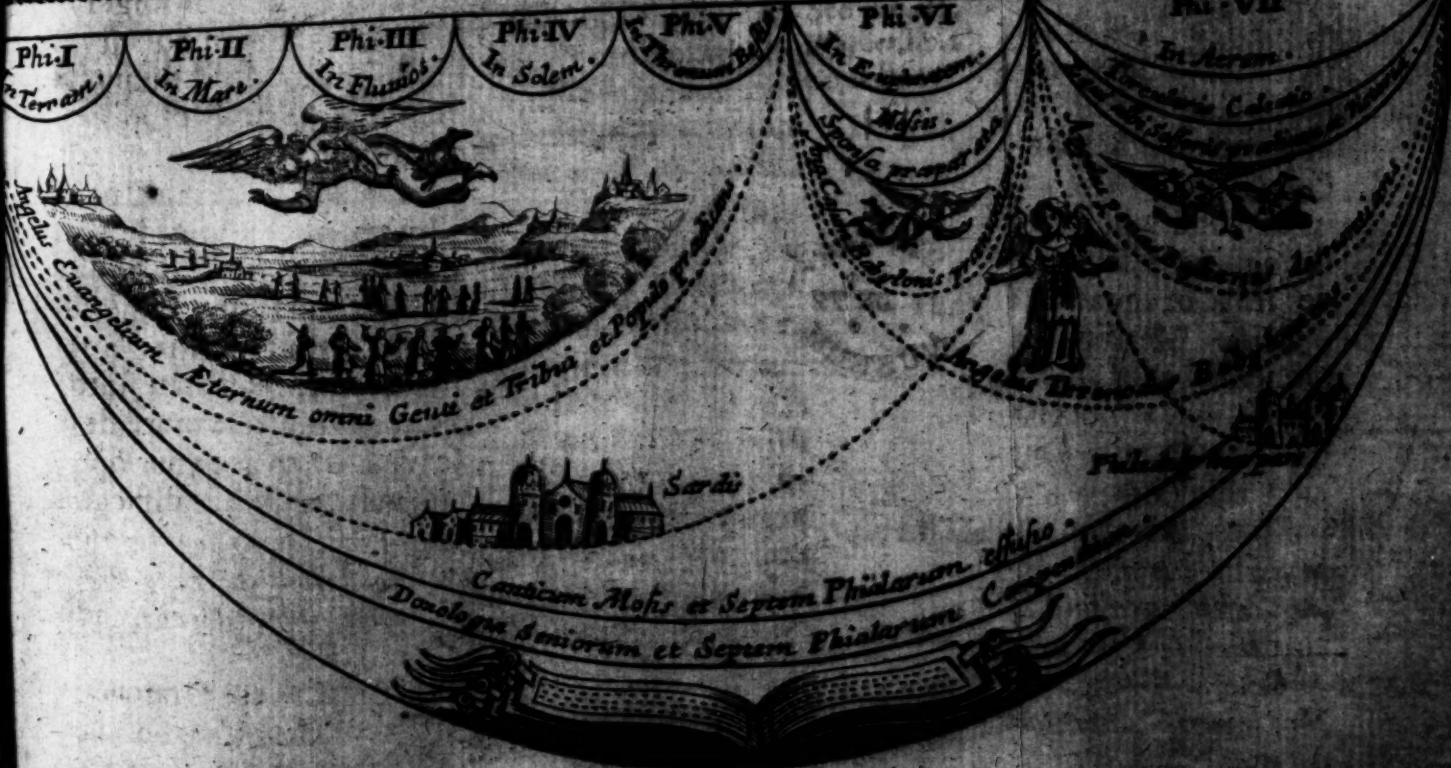
Philop. Methinks you have very peculiar apprehensions of things, *Philothens*, that come into your Mind, which makes your converse more delightful. But give me leave now to ask your opinion touching other (it may be) more difficult passages. As that of the *Frogs going out of the Mouth of the Dragon, the Beast and the false Prophet*, which are said to be the spirits of Devils, and that they work Miracles.

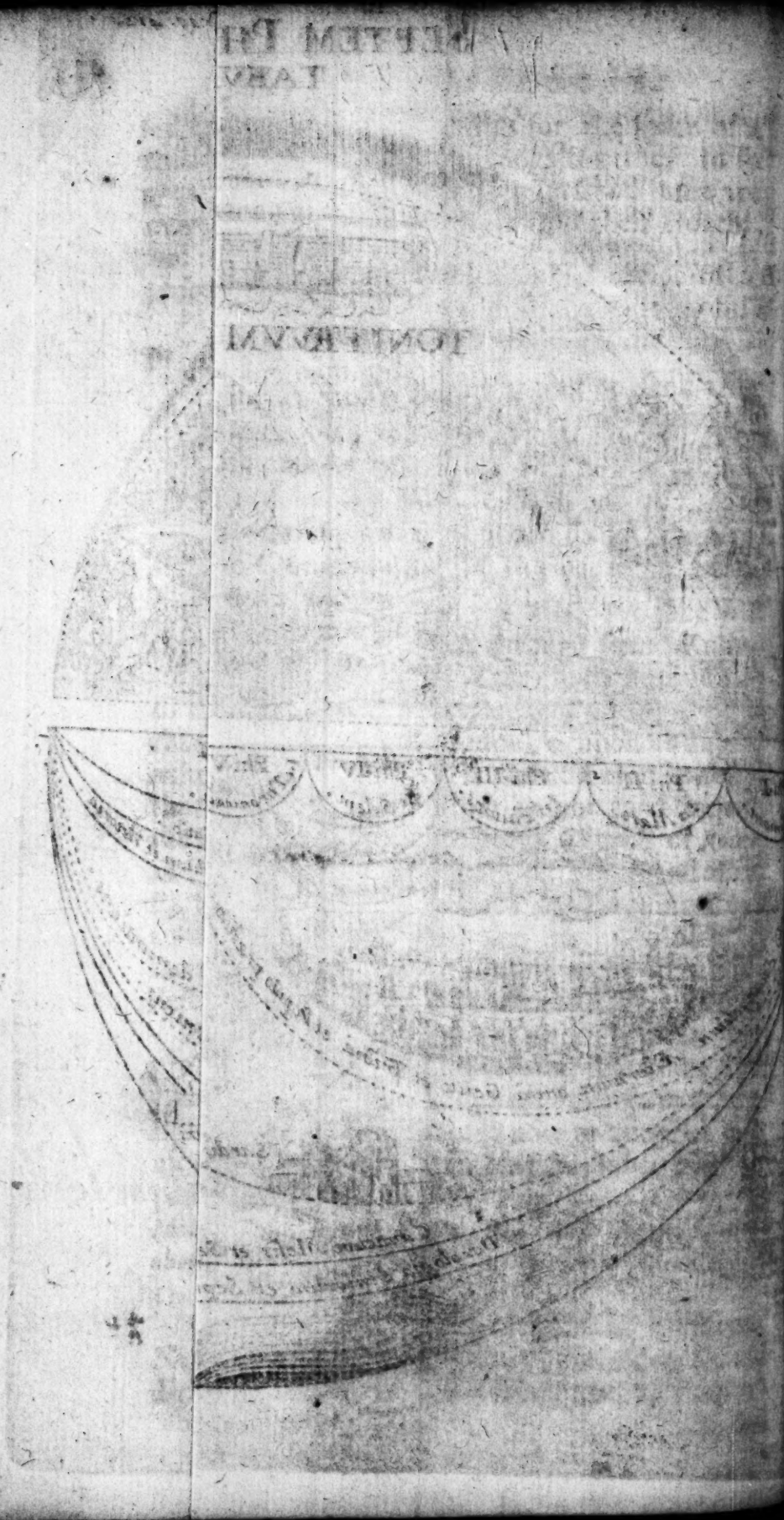
Philoth. These are the Emissaries, Oratours, Negotiatours or Solicitours of the Affairs of the *Dragon, Beast and false Prophet*, though they are called

SEPTEM PHIALARVM TABVLA.



TONITRVM PRIMVM.





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called the *Spirits of Devils* according to the usual genius and style of the *Apocalypse*, putting Angels and Spirits for that company of Men that may be conceived to be under their guidance. But they have the shape of *Frogs*, to betoken their Earthliness and Uncleaness, and the Spirit and Wisdom they act from is *earthly, sensual and devilish*; contrary to that *wisdom which is from above*, which is said first to be pure, then peaceable; but these Frogs call forth the Kings of the Earth and the whole World to battle, even to fight against God and his *Christ*. But those ungodly Forces, by the overpowering guidance of God Almighty, pitch battle in such a place as is unfortunate to them from the very name. For *Armageddon* signifies the Destruction of their Armies. Nor can I omit how significant this *Iconism* of Frogs is, to set off that power in them of working false Miracles to deceive the the People, according to the sense of the ancient *Onirocriticks*; *Βάτραχοι δὲ ἀνδράσιν ὁπλίσματα*. Amongst which Impostures may be reckoned the falling into Trances, Quakings, Possessions by irresistible Powers, pretended Inspirations, (and what else so ever that carries from the Apostolical Faith) as well as those old Cheats and Juggles or lying Miracles of ancient Paganism, or of modern Antichristianism properly so called.

But here again, *Philopolis*, I would have you above all things take notice that there is a *Tripartition* in this Conflux of People also. For here is God Almighty and his *Christ* on one side with their Apostolical Legions: and then on the other side there is first the Dragon with his Pagan or Infidel Forces, all such as believe not the plain and Apostolical truth of the Gospel, such as is comprised (for example) in the Apostles Creed; and lastly, there are the Antichristian forces properly so called, such as appertain to the Beast and false Prophet. So that this Tripartition

Jam. 3: 15.

See Synops.
Prophet. lib. 1.
c. 6 sect. 17.
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on

on is exquisitely answerable to that in the Battle of the Rider of the white Horse.

Philop. Well, *Philotheus*, what then?

Philoth. All these meet in a place which in the Hebrew tongue is called *Armagedon*.

Philop. They do so, *Philotheus*. But what is the meaning of the pouring of this last Vial into the Air, to do vengeance on the Legions of the ungodly?

Philoth. In the external Cortex of the Prophecy it comports only with the other Vials being poured out upon the Earth, the Sun, and the Sea; as if God would stir up universal Nature in a rage against his Enemies, as I told you before: But in the more inward and mystical meaning it is only an Introduction to these following Symbols of *Voices* and *Thundrings* and *Lightnings*, &c.

Philop. What is the Mystical meaning therefore of those?

Philoth. These are parallel to the Description of that *Heros* on the white Horse, whose Eyes are said to be as a flame of fire, and a sharp sword to come out of his Mouth, and whose Name is also The word of God. These *Voices* therefore and *Thundrings* and *Lightnings* are the Divulgations of the Law of Christ (with an allusion to that terrible way of the Promulgation of the Law of Moses on Mount Sinai,) that is, of the Gospel of Christ, in the power of the Spirit, which is resembled to fire. By these, I say, is set out an extraordinary efficacious preaching of the Word in the power and demonstration of the Spirit under this last Vial. Analogous to which is that Vision in *Esdras*, of the Man who sent out of his Mouth as it were a blast of fire, and out of his Lips a flaming breath, and out of his Tongue he cast out sparks and tempests: which is there expressly interpreted of the Law of the Son of God, which is like unto fire. Now this Thundering and Lightning is accom-

Apoc. 19. 12,
15, 13.

2 Esdr. 13. 10.

2 Esdr. 13. 38.

panied

panied with a mighty Earthquake, as it is said of Mount *Sinai* at the Thundering out of the Law, that the whole Mount quaked greatly; and again in the *Psalms*. The air thundred, and thine arrows went abroad: the voice of Thunder was heard round about, the Lightnings shone upon the ground, the Earth was moved and shook withal.

Exod. 19. 18.
Psal. 77. 17,
18. *ἡ γῆ ἐκταράθη*

Philop. Well, but what in the mean time, *Philotheus*, becomes of that pitch'd Battle that those impure spirits the Frogs called the whole World to, in the field of *Armageddon*? For there is neither Fight nor Victory mentioned, as if the Vision were left imperfect.

Philoth. Their success is intimated in the signification of the Word *Armageddon*, as I told you before. And the Vision is completely continued, though under a new representation. For you are to take special notice how this large pitch'd Camp (the Symbols naturally leading to it) is by a Commutation of *Iconism* on a sudden turned into a mighty great City, which signifies still but the same thing, that is to say, the Comprehension of those three Parties I numbered up to you before. But this *Tripartition* is more plainly and elegantly declared (in the *Cortex* of the Prophecy) upon the mention of the Earthquake, as if it were an Effect of it, *Καὶ ἐγένετο ἡ πόλις ὡς μαζὰν αἵς* Apoc. 16. 19.

Philop. The Elegancy indeed is very admirable, *Philotheus*, very pleasing and harmonious.

Philoth. Nor is there any harshness in resembling that great Conflux of People in *Armageddon* to one great City, because the Kings of the Earth and of the whole World are said to be gathered together there in that Symbol of a Camp, which being turned into the *Iconism* of a City, that City must needs be said to be a great one, for it is in a manner the City of the whole World, in such a sense as all the Kingdoms of the World were said to be shewn to our Saviour, which therefore must

Matt. 4. 8.

must needs be the Comprehension of a World of Cities, though the whole World be but as one great City, as Philo speaks; *ἡ ὅλη γὰρ οὐρανὸς πόλις*. And though every Kingdom of it self be a Sea, yet the Comprehension of abundance of Kingdoms together is, in the Prophetick style, termed one great Sea; as it is in *Daniel 7* where the four winds of Heaven are said to strive on the great Sea. Wherefore as the great Sea consists of a great many Seas, so, in like Analogy, may one conceive this great City in the inward sense to consist of a great many Cities, and these great many Cities (which is the thing I drive at) to be divided into three parts or parties; the Cities of the Infidels, conceited Deists, and mere Moralists, the Cities of the true Christian, and the Antichristian Cities, viz. Babylon with her Daughters.

Philop. Well, I confess, Philotheus, this is not unnatural. But what execution in the meantime is there done in that Battle of the great day of God Almighty?

Philoth. The Cities of the Nations fell, that is to say, the Cities of the Gentiles, Infidels or Unbelievers.

Philop. I suppose by the edge of the Sword, Philotheus.

Philoth. By the edge of that Sword that comes out of the Mouth of the Rider of the white Horse, I mean, by the Sword of the Spirit, which is the Word of God. Or rather, to keep to the present Vision, they fell being Thunderstruck by the powerful Boarnergesses of the Gospel under the last Vial: they were convinced and subdued and brought under the Scourge of Christ, and were adjoined to his Kingdom.

Philop. Very good news: I pray God it may so come to pass. But Babylon it seems stands it out.

Philoth. Did not our Saviour of old tell the chief Priests and Elders that the Publicans and Harlots would go into the Kingdom of God before them?

them? But *Babylon* stands it out to her utter ruine and destruction. She is forced to drink of the *Wine of the fierceness of God's Wrath*: and every *I-land* flies away, she shall not be possess'd of any of her Churches or consecrated Places, and the *Mountains* are not found, all her Ecclesiastical Honours and Dignities shall vanish. For great show-ers of *Hail* out of *Heaven* shall fall upon her, every stone about the weight of a *Talent*, that all her goodly Trees will be spoiled and stripp'd both of their leaves and fruit, their boughs broken down, and their stocks beaten bare even to the inmost bark. Then shall it be doubled unto her double according to her works; and how much she hath glorified herself and lived deliciously, so much torment and sorrow will be given her. For strong is the Lord God that judgeth her.

Apoc. 16. 19, 20.

Ver. 21.

Apoc. 18. 6, 7, 8.

Philop. But will not all this Misery reclaim her, *Philotheus*?

Philoth. Ask *Solomon* that question, *Philopolis*, and he will tell you roundly, *Though thou shouldst bray a Fool in a Mortar among Wheat with a Pestil,* yet will not his foolishness depart from him. A considerable part of her may be thus obstinate for ever. These are the Fools that will be found to walk naked, and all will see their shame; which if themselves could see as well as others, they would be converted: but being struck with superstitious Blindness, instead of acknowledging the Truth, and giving glory to God, it is said, they blaspheme God, because of the plague of the *Hail*: for the plague thereof was exceeding great.

Prov. 27. 22.

Apoc. 16. 21.

Philop. So far then as I see, *Philotheus*, neither the Vision of the *Rider of the white Horse*, where the Beast and false Prophet are said to be cast alive into the Lake of Fire, nor this last *Vial*, nor the Vision of the *Wine-press*, signifie the destruction of the Persons of the Antichristian Kingdom, but only the abolishing of their Power, and the despoiling them of their Honours and Dignities,

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and

and of their Emoluments thereon depending.

Philoth. What Wars in this great Earthquake there may be whereby the great City is said to be divided into three parts, (according to the intimation of the external letter) I know not. But that is a thing the Spirit of God least intimates in the Apocalyptick Visions. Nor does that phrase *ἡ πόλις αὐτὴ ἵστα ὡς τρεῖς* necessarily imply a disruption of the City into three parts, but may only signify that the Parts of the City were three.

Apoc. 6. 12. That mighty Earthquake at the opening of the sixth Seal denoted only the downfall of the Pagan Religion. Nor may this at the pouring out of the last Vial (though it be said to be an Earthquake greater than ever any before it) signify any thing more than the utter demolishing the Babylonish Power and Superstition, that it may rule no where any longer. Nay, the bloody Vision of the Winepress, signifies no more than so, though it glance at *Babylon*, by reason of the number of the furlongs, which are applicable to *Stato della Chiesa*, as Mr. *Mede* observes. The extinguishing the Pope's Power there, rather than the slaughtering of his Armies, is signified thereby.

Comment.
Apocalypt.
ad cap. 14.

Philop. But that number is as well applicable to the Holy Land, as the same Writer observes.

Philoth. Be it so, *Philopolis*: then may the Vision bare two faces, the one respecting the *Roman* Church, the other the People of the *Jews*: the first affording a sense *Political*, as I have already hinted, the other a sense more *Mystical*.

Philop. As what, I beseech you, *Philothens*?

Philoth. It signifies the Power of the Passion of *Christ* on the converted *Jews* to the mortifying all Sin and Wickedness in them, and to the making of their Conversion and Repentance have its perfect work to the utter subduing of the mystical *Edom* in them, and the letting out his blood plentifully according to that Prophecy in *Zachary*, *And it shall come to pass in that day, &c.*

Zach. 12.
10, 11.

I will

I will pour upon the House of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him as one is in bitterness for his first born. In that day shall there be a great mourning, as the mourning of Hadad-rimmon in the valley of Megiddon.

Philop. For ought I know, *Philothens*, these Mystical senses may be also meant, for they plainly have their usefulness!

Euist. And this Application of that passage in *Zachary* will gain the more credibility, if we could, with *Capellus* and other Criticks, allow *Armageddon* to be the same Place that *Megiddon* there mentioned.

Philop. Let the Criticks decide that controversy, *Euistor*. In the mean time I am hugely solicitous, if there be no considerable personal destruction of the Antichristian Party, what will become of them after the last Vial.

Philoth. Their condition will be much what such as the dispersed Jews was after their denying the *Messiah* at his first coming. So upon this second coming of *Christ*, an obstinate and confirmed Ignorance will fall upon this People of *Babylon*, after their place is taken from them and their Nation dispersed; they will live in resolved Error, Superstition and Wickedness; they will be so stricken with blindness, that they will not be able to find entrance into the Holy City. But that will be fulfilled upon them then (as well as on the rest that stand out) in the most ample and distinct sense, *Without are Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and* Apoc. 22. 15. *whatsoever loveth and maketh a Lie.*

Cuph. I perceive by this upshot of things, that the *Apocalypse* is not so bloody and boisterous a Book as I have heard some to represent it to be, but that there is a Genius in it more kind

and humane, not exhorting to spill blood in way of Revenge merely; (though I confess the Antichristian Party has been as savagely bloody as the Red Dragon himself, the old *Roman* persecutive Paganism) but simply by way of Defence, as I understood in the third Vial. Methinks it is so harmless a Writing, and so full of marvellous pretty phantasies (like *Platonism*) and unexpected reflexions of one thing upon another, that it would invite any one to endeavour to understand the meaning of it for the mere pleasure sake.

Sophr. I hope then, *Cuphophron*, that your self will bend your studies that way in due time.

Cuph. After I have read over *Des-Cartes* his *Principia*, his *Dioptricks*, *Method* and *Meteors* once or twice more, much may be, *Sophron*.

Sophr. Why, that will not take you so long a time.

Cuph. It may be not. But I must also run over all his Volumes of *Epistles* first, and likewise the delicious Dialogues of *Plato*, and be fully Master of his *Timeus*, but of his *Parmenides* especially, (that's a notable Metaphysical piece, O *Sophron*;) and then its likely at spare Hours I may see what *St. John* the beloved Disciple of *Jesus* says in his *Apocalypse*. This will take up some time.

Philop. But I have a more eager Appetite after these Mysteries, O *Cuphophron*, and therefore must rudely interpose, and desire *Philotheus* to proceed, that we may lose no time in our present affair. I am very well satisfied, *Philotheus*, with your Exposition of the seven Vials: and though I think it very hard for any mortal Eye by virtue of these Visions to see the futurity of things in their perfect Circumstance, without all mistake or defect; yet methinks what you say hangs so handsomely together, that this instruction may at least convey as much truth as Anatomical Pictures do to him that has not with his own Eyes seen Anatomy.

Philoth.

Philoth. I hope so, *Philopolis*.

Philop. Wherefore, since we are got so successfully thus far, I pray you, *Philothens*, let us go on to the other part, The glorious state of the Kingdom of *Christ* after the utter Destruction of *Babylon*: For first I would have you to describe this glorious state wherein it consists; then declare the Grounds of your belief why you think any such thing will be; thirdly, What Signs or Forerunners there will be of this glorious appearance; fourthly, Whether there be any means that the present Kingdom of *Christ* may make use of for the accelerating this excellent state of the Church, and what they are; fifthly and lastly, How long this happy state will be, and what the condition of the Church to the close of the World.

VI.

*The future
Glory of the
Church after
the utter De-
struction of
Babylon.*

Philoth. These are very great Questions, *Philopolis*; but I shall endeavour to give you what satisfaction I can. But being so many, (as I did aforehand divine) time, you know, will not permit me to be over-copious: otherwise it were easie to draw a very large description of this future state of the Church from innumerable passages of the Holy Scripture. What can be a more glorious or desirable state of the Church of *Christ* than that described by *Isay* chap. 11. v. 4, &c? where speaking of *Christ's* Reign, *With righteousness*, saith he, shall he judge the poor, and reprove with equity for the meek of the Earth: and he shall smite the Earth with the rod of his Mouth, and with the breath of his Lips shall he slay the wicked. And righteousness shall be the girdle of his Loins, and faithfulness the girdle of his Reins. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child shall lead them. The sucking Child shall play on the Hole of the Asps, and the weaned Child put his hand on the Cockatrice Den. They shall not hurt nor destroy on all my holy

Ee 3

Mountain:

Mountain: For the Earth shall be full of the knowledge of the Lord, as the Waters cover the Sea.

Philop. This is an excellent state of the Church indeed, Philotheus.

Sophr. Glorious things are spoken of thee, O thou City of God.

Philoth. Again, Chap. 2. And it shall come to pass in the last days, that the Mountain of the Lord's House shall be established on the top of the mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge amongst the Nations, and rebuke many People: and they shall beat their Swords into plough-shares, and their Spears into pruning-hooks. Nation shall not lift up Sword against Nation, neither shall they learn War any more. O House of Jacob, (will the Nations say) Come ye, and let us walk in the light of the Lord.

Sophr. Like that concerning the new Jerusalem in the Apocalypse, And the Nations of them that are saved shall walk in the light of it, and the Kings of the Earth do bring their glory unto it.

Philoth. But that of the Apocalypse seems more expressly to allude to that of the 60th of Isay; Arise, O Sion, shine for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the Earth, and gross darkness the People: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. And at the latter end of that Chapter,

Ver. 19, 21, The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy People also shall be all righteous, they shall inherit the Land for ever, the Branch of my planting,

planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong Nation. I the Lord will hasten it in its time.

Sophr. I believe to this time also may belong that of *Isay 30.* Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his People, and healeth the stroke of their wound. As also that of *Zachary,* In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble amongst them at that day shall be as David; and the House of David shall be as God, as the Angel of the Lord before them. *Isai. 30. 26. Zach. 12. 8.*

Euist. The Hebrew has it, **לפניהם באלהים**, כמלאך יהוה. Where *Drusius* renders **באלהים**, sicut *Dii*, understanding thereby Angels.

Bath. As it is said in *St. John,* that to as many as believed on him he gave Power to become the Sons of God. And our Saviour, though he declared, that among them that were born of Women there had not risen a greater than *John the Baptist*; yet notwithstanding, saith he, he that is least in the Kingdom of Heaven is greater than he. *Joh. 1. 12. Matt. 11. 11.*

Philoth. That is a shrewd Note of *Bathynous* his upon the Testimony of our Saviour touching *John,* and such as should urge a Man to search deep into his own Conscience, as well as it will instruct him how little hitherto there has been of the Kingdom of God in the World. But in the mean time, *Philopolis,* I think it is pretty plain already what in the general the State of the Church will be in those glorious Times we speak of, viz. That there will be spiritual Strength and Righteousness and Peace and Joy and Security from Wars within the Church, and from any Persecution of God's People.

This for the Quality of the Church. But for its Extent, it is insinuated that it will be exceeding thereof. *VII. The Extent*

Isai. 11. 9.

Chap. 2. 2.

Chap. 60. 22.

Apoc. 11. 15.

VIII.

A more particular description of the future state of the Church out of the Apocalypse.

Apoc. 21. 4.

ing large, as if it would spread over the face of the whole Earth. For it is said, *The Earth shall be full of the Knowledge of the Lord,, as the waters cover the Sea*: and that is far and wide. And again, that the *Mountain of the Lord's House shall be established on the top of the Mountains, and that all Nations shall flow unto it.* Also in that expression, *A little one shall become a thousand, and a small one a strong Nation, &c.* To which you may add what is foretold by Daniel chap. 2. 32. *And the Stone that smote the Image became a great Mountain, and filled the whole Earth.* And again, chap 7. 26. *But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the end. And the Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* Accordingly as those voices in Heaven do declare upon the sounding of the seventh Trumpet, *The Kingdoms of the World are become the Kingdoms of our Lord and his Christ, and he shall reign for ever and ever.*

Philop. These things, *Philotheus*, in the general are very plain and clear. But are there not more particular Prefigurations in the Prophetical Writings touching the state of the Church you now discourse of? Will the one and twentieth Chapter of the *Apocalypse* afford no more Particularities than thus?

Philoth. Probably it may, *Philopolis*. What you can recal to mind, I pray you propound.

Philop. More comes to my Mind than is needful. I will omit therefore those passages which import but the same things you observed out of the old Prophets; The Righteousness and Purity of that Holy City there described, implied in the exclusion of every thing that defileth, and figured out by those precious Stones and pure transparent Gold; and in that all tears are said

to be wiped from their Eyes, it is an intimation of Peace and security from Persecution: And all the whole description of it is so full of Glory and Light and Joy, that no Man can miss of that character. But I would ask you, *Philothens*, the meaning of other passages; as, Why this Holy City is called the *new Jerusalem*: Why said to come from Heaven: Why said to have twelve Gates with the Names of the twelve Tribes of Israel thereon; and why the Wall of the City to have twelve Foundations, and in them the Names of the twelve Apostles of the Lamb: Why the City is said to be measured with a golden Reed; and why found to be twelve thousand Furlongs, and the Wall an hundred forty four Cubits: What also is the meaning of that saying, Behold, the Tabernacle of God is with Men; and yet that there was seen no Temple there, because the Lord God Almighty and the Lamb are the Temple of it: and again, What the genuine sense of the sixth verse, And he that sat upon the Throne said, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of life freely: And lastly of the last Verse, And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a Lie, but they that are written in the Lamb's Book of Life.

Ver. 2.

Ver. 12.

Ver. 14.

Ver. 15.

Ver. 16, 17.

Ver. 3.

Ver. 22.

Philoth. You have congested a number of things together, *Philopolis*; but however I shall return an answer to them as orderly and as briefly as I can. I conceive therefore, to begin with the first, that the City which *John* saw is called the *new Jerusalem* in counterdistinction to that *old Jerusalem* where our Lord was crucified, whether understood literally or typically; as also because its Citizens have put on the new Man, which is framed according to Righteousness and true Holiness, because they are the Sons of the new Birth or new Creation of God. But it is said to come down from

Apoc. 11. 2.

Eph. 4. 24.

from Heaven in such a sense as the Doctrine of
 Matt. 21. 25. *John* is said to be from Heaven: and agreeably
 to that passage in the Apostle, that the *Jerusalem*
 Gal. 4. 26. *that is above is free, which is the Mother of us all.*
 That actual City of God consisting of Saints and
 Angels in Heaven, this *new Jerusalem* which *St. John*
 describes being so like to them in Purity
 and Holiness, it is therefore said to descend
 from Heaven, as being a Copy or Transcript of
 that Heavenly Perfection. To all which you may
 add, that what the Prophets have seen in Hea-
 venly Visions touching this City, it being thus at
 last accomplished upon Earth, it is therefore said
 to be a City descended from Heaven.

And this is that very City *Ezekiel* saw, of
 which he says, *And the Gates of the City shall be*
 Ezek. 48. 31. *after the Names of the Tribes of Israel; three Gates*
Northward, one gate of Reuben, one gate of Judah,
one gate of Levi; and so of the rest, three Gates
of a side, in all twelve Gates; as it is said in
St. John's Vision, that the City had twelve Gates,
and the Names of the twelve Tribes of the Children
of Israel written thereon. This among other things
 intimates that *Ezekiel's City* and this of the *A-*
pocalypse is all one City. And in that the Apo-
 stles Names are said to be writ on the twelve
 Foundations of the Wall, that shews, jointly
 considered with the other, that *Ezekiel's Prophe-*
cy must have its completion in the *Jews* Conver-
 sion to Christianity, viz. when *Jew* and *Gentile*
 are gathered together under one Head, *Christ*
Jesus; and become of one Faith and one Church,
 which is this *Holy City*. But the Apostles Names
 are said to be the Foundations of the Wall, be-
 cause their Doctrine is the Foundation of the
 Church into which the *Jews* are to be grafted,
 and through that Mercy that is communicated
 to the Christians may also find mercy at that day.
 This comparing the Church to a Building is
 very usual in Scripture. *St. Peter* tells the Be-
 lievers,

lievers, that they as living Stones are built up in a Pet. 2. 6.
 spiritual House. And St. Paul to the Ephesians;
 Now therefore you are no more strangers and foreigners Eph. 2. 19,
 but fellow Citizens with the Saints, and of the Co.
 Household of God; and are built upon the foundation
 of the Apostles and Prophets, Jesus Christ himself be-
 ing the chief corner-stone: In whom all the building
 is firmly framed together groweth into an holy Temple in
 the Lord; In whom you are also builded together
 for an habitation of God through the Spirit. And in
 this is that expression fulfilled, Behold, the Ta-
 bernacle of God is with Men. And the Name of
 Ezekiel's City is also Jehovah shammah, The Lord
 is there. And yet there is no material Taberna-
 cle nor Temple where he might be conceived to
 rest him, and toward which the People should
 worship; But the Lord God Almighty and the
 Lamb are the Temple thereof: that is to say, In
 this new Jerusalem there will be no visible Fa-
 brick toward which Men will affect to worship,
 but with bended knees and pure hearts, and
 hands and eyes lift up to Heaven, where Christ
 sits at the right hand of God, shall Men worship
 the Father in spirit and in truth. Joh. 4. 23.

Philop. And yet God says to Ezekiel, before
 that accurate description of the Temple and Ci-
 ty and all the Judaical Ordinances, Thou Son of
 Man, shew the House to the house of Israel, that they Ezek. 43. 10
 may be ashamed of their Iniquities, and let them mea-
 sure the Pattern. This seems to be quite contri-
 ry to this new Jerusalem described by St. John.

Philoth. The summary Sense of that accurate
 description of the Judaical Oeconomy in Eze-
 kiel is only this, (interpreted plainly by St. John)
 That when all the glory and exactness of the Ju-
 daical Dispensation is set off to the utmost, the
 measuring of the Pattern, the matching and full-
 filling of it is that state of Christianity which
 will appear after the effusion of the seven Vials,
 when Jew and Gentile become one Church, one
 holy

holy Temple and City of God. Which spiritual meaning betrays it self even in *Ezekiel's* own description of things. For what other sense than
 Ezek. 47. 1, a Mystical one can be made of the holy waters issuing out of the Sanctuary in the form of a mighty River, and of the Trees bringing forth fruit according to their Months, the fruit whereof should be for Meat, and the leaves for Medicine? Is not this perfectly answering to that River of Water of Life, clear as chrystal, proceeding out of the Throne of God and of the Lamb, and to the Tree of Life on either side of the River, yielding her fruit every Month, whose leaves also are said to be for the healing of the Nations?

Philop. I must confess it is exceeding probable.

Philoth. Now they being one and the same Vision as to the Object of their Prediction, the new Jerusalem and the River and the Trees being mystically to be understood, *Ezekiel's* Vision also is to be mystically understood.

Philop. As for St. John's Vision methinks it is a marvellous childish conceit to expound it literally: as if there should be a City made of diaphanous Gold, the Wall of precious Stones, and the Gates of Pearl.

Philoth. And yet methinks this is more marvellous, That the City should be as a Cube, as
 Apoc. 21. 16. high as it is broad or long. And yet it is so declared; and twelve thousand furlongs is the Cubical measure thereof.

Philop. What then is the meaning of that passage, I pray you, *Philoth.*

Philoth. I think two things are hinted thereby. The one I have noted already, That this City cannot be understood literally. The other is what was intimated before by the Names of the Apostles. This solid Cube twelve thousand signifies that this City will be wholly and entirely Apostolical in Life and Doctrine and Discipline: The square Root also of the measure of the Wall

144 Cubits intimating the same Apostolicalness of Dispensation. For the saying *a hundred forty* Apoc. 21. 17. *four Cubits* is the measure of the Wall, implies that it is 12 Cubits high and 12 Cubits broad; nor could the intimation reach any farther, speaking suitably to the nature of a City Wall. For what kind of City must that be the compass of whose Wall is but 144 Cubits?

Philop. Some say, *Philothens*, that the Root of that Cube you mentioned being extracted, and so the Perimeter of this City St. *John* describes discovered, it is found to be the same in a manner with the Perimeter of that City *Ezekiel* describes. Ezek. 48. 35. What does that signifie, think you?

Philoth. I know not what else it should signifie, but that these two Visions aim at the same thing, and that the meaning of that also in *Ezekiel* is spiritual: And that those Prophetick Figures that strike the phancy and the flesh are to be fulfilled in the dispensation of the Spirit, which the whole Judaical Oeconomy seals to as a Type to the thing typified. And from hence is to be interpreted that sixth verse, *And he that sat on the Throne said, It is done.* All is finished now: Now we are come to the Dispensation of the Spirit, all is fulfilled. *I am Alpha and Omega, the Beginning and the End.* I began with that Mosaical Oeconomy which consists most-what in Figures and carnal Formalities, which was in a manner revived again in an exterior Christianity: but this oldness of the Letter is to be done away, away, and all shall be ended and accomplished in the dispensation of the Spirit, and by the real Renovation of the humane nature into the new Creature, the living Image of God; according as it is written, *And he that sat on the Throne said, Behold, I make all things new.* These are the days in which the Lord has promised that *He will make a new Covenant with the House of Israel, and with the House of Judah, namely, that he will put his Law in* Jer. 31. 31, 33, 34. *their*

- their inward parts, and write it in their hearts; so that they shall teach no more every Man his Neighbour and every Man his Brother, saying, Know the Lord: For they shall know me from the least of them to the greatest. For as St. John saith, they shall see his face, and his Name shall be in their foreheads.
- Apoc. 22. 4. According as our Saviour has foretold, Blessed are the pure in Heart, for they shall see God. All which denotes the Dispensation of the Spirit.
- Matt. 5. 8. According as Ezekiel also witnesses of these Times, Neither will I hide my face any more from them: for I have poured out my Spirit on the House of Israel saith the Lord. This therefore is the meaning of that passage in the sixth verse, And
- Ezek. 39. 29. I will give unto him that is athirst of the fountain of the water of Life freely, viz. I will freely communicate unto him the power of my Spirit. According as Isay likewise has foretold, For I will
- Apoc. 21. 6. pour water on him that is thirsty, and floods upon the dry ground: and I will pour my Spirit upon thy Seed, and my Blessing upon thy off-spring. Whence I should interpret the chrystline River St. John mentions of external Prosperity, also the Joy and Peace and Security of the Church.
- Isai. 44. 3.
- Apoc. 22. 1

Τὴν δὲ πνεύματος τῆς ὕδατος ζῶντος
To all which you may add that our Saviour compares the Spirit to living waters.

Joh. 7. 38. Philop. I remember it very well.

Philoth. And now for that last Verse, *Philopolis*, I see little difficulty in it. Abomination, *Βδελύγμα*, it usually signifies an Idol. And the sense, I conceive, is, That all Idolaters and Impostors or Liars in any sense will be excluded the Holy City, nothing being admitted there but Truth and Simplicity of Life; only those that are written in the Book of the Life of the Lamb.

Philop. I, what's the meaning of that, *Philobonus*?

Philoth. Only the Elect of God.

Bath. It is much that such an innumerable Company of Souls should be all of the number of the

the Elect; such as of whom it is said, *I sanctified Jer. 1. 5*
thee from the Womb, and knew thee before thou wast
born.

Philoth. I call all Elect that upon the privilege
of their *new Birth* or retaining of the Divine
Life have their names enrolled, as Citizens of the
new Jerusalem, in the Book of Life of the Lamb.

Philop. A sober Interpretation. And now,
Philoth., I warrant you, you think you have run
through all the Particulars I proposed.

Philoth. Why? have I omitted any of them,
Philopolis?

Philop. Only one, but that a main one, I think,
viz. Why the Angel is said to measure the City
here with a *golden Reed*, when as *St. John* is said
to measure the Temple of God and the Altar,
and them that worship therein, simply with a
Reed.

Philoth. This is well recovered, *Philopolis*. For
it is in my apprehension a notable testimony of
the transcendent condition of the *new Jerusalem*
even above those Times of the Church which
were accounted *symmetrall*, *viz.* the first four
hundred years or thereabout. For in that the
Church was then measured by a *Man*, but this
new state of things by an *Angel*; that simply with
a *Reed*, this with a *golden Reed*; it implies that
this new state of things will as much surpass that
state (though the best the Church has yet been in)
as Angels do Men, and a golden Reed an ordi-
nary combustible one. Assuredly there was some-
thing in those days (though much better then,
than when the Church did grossly apostatize)
that will not abide the fire, but consume into
smoak and vanish: But all in this new Creation
is like the Measure it is measured with, (*τὸ μέτρον οὐ σφύγγει*, as *Aristotle* somewhere speaks,) *such as will abide the fire without wasting.* Thy
word is very pure, saith the Psalmist, *Psal. 119.*

And again, *Psal. 12.* The words of the Lord are pure
words,

IX.

The Angels
measuring the
City with a
golden Reed,
what the
meaning
thereof.

Apoc. 11. 1.

Apoc. 21. 15,

17.

words, even as the Silver that is tried from the earth, and purified seven times in the fire. It is therefore the precious Word of God or pure Law of God (which David esteems above thousands of Gold and Silver) which is this golden Reed to which the new Jerusalem is commensurate. Nothing is retain'd as having an authentick stamp upon it in this new Dispensation, but what is plainly agreeable to the Word of God. All the hay and stubble of humane Traditions and Institutions will be burnt up, and the pure and Apostolick Doctrine and Discipline will be the sole Measure of all. So that the measuring of the City with a golden Reed, and the hundred forty four Cubits, and the twelve thousand Furlongs, end all in this sense, That the Constitution of things then will be purely Apostolical, squared all by that Doctrine, by that Spirit which is the eternal Spirit of God, the Fountain of all holy Truth and Divine Reason.

Philop. Indeed, *Philothens*, these Interpretations of yours seem to me very natural. But are there no farther Characters of this excellent state of the Church in other Visions or Prophecies?

X.
Several passages of the Mercavah expounded, or the Vision of Cherubims seen by Ezekiel.

Philoth. There are, *Philopolis*, but it were an endless thing to pursue all. And yet I cannot abstain from giving you some Intimations from Ezekiel's Vision of the four Cherubims or Chariot of God; with which the Throne of God in Heaven amongst the four Beasts seen by St. John has no small correspondency. For this you are to understand, *Philopolis*, that the great purpose of that early-begun and long-continued Negotiation of the Son of God with us terrestrial Creatures has been the enlarging the Kingdom of God even to these earthly Regions, that the Kingdom of Heaven may be also upon Earth, perfectly corresponding to the Heavenly Pattern thereof. And this is that which we are taught to pray for by our Saviour, *Thy Kingdom come*, that is to say, *Thy*

Thy will be done on Earth as it is in Heaven, namely, by his holy Angels. And therefore the ultimate end of the Dispensations of Divine Providence is, as I noted from the *Angel's* measuring the *new Jerusalem*, to reduce the Church to an *Angelical state* or condition, that it may answer that Heavenly Pattern in the Visions of God.

Philop. I do not yet well understand you, *Philothens*.

Philoth. But you will do, *Philopolis*, if you do but attend to the orderly process of my discourse. I say therefore in the first place, that the Vision of the *Cherubim* or *Chariot* of God seen by *Ezekiel* (but not first by him, for I doubt not but the same appeared also to *Moses* and *Aaron* on the Mount) is the Pattern of the Angelical Polity over which God immediately rules. *The Chariots of God are twenty thousand, even thousands of Angels; and the Lord is among them as in Sinai, in the holy place.* Now the great design of all is, that in the fulness of time the Church upon Earth may be his Chariot as fully and commandingly as the Angelical Orders in Heaven.

Ezek. 1. 4.

Exod. 24. 10.

Psal. 68. 17.

Philop. Why, how fully is that, *Philothens*?

Philoth. That, methinks, the Vision of *Ezekiel* does lively describe; though I will not omit other observables in my brief passage through the Vision, and yet think it needless to touch upon all. *I looked, says he, and behold, a Whirlwind came out of the North, a great Cloud and a Fire enfold- ing it self, and a brightness about it, and out of the midst thereof as the colour of Amber, out of the midst of the fire.* This colour of *Amber* out of the midst of the fire I cannot but parallel to that description of the *new Jerusalem*, *And the City was pure Gold, like unto transparent Glass.* Think with your self how near in resemblance, *Philopolis*, transparent Gold and Amber are one to another.

Ezek. 1. 4.

Apoc. 21. 18.

Philop. Very like one another surely. But what is the meaning thereof, *Philothens*? F f *Phi-*

Philoth. The fire and the light is the Spirit throughly penetrating and possessing this pure amber-like or transparent Gold ; as Iron it self looks in a manner transparent when it is *ferrum candens*, which they ordinarily called *red-hot*.
 Iſai. 33. 14. *Who shall dwell with devouring fire ? who shall dwell with everlasting burnings ?*

Philop. Pure Gold certainly, (though as transparent as Amber) and such as has lost all its Dross. They must be of a pure Angelical nature indeed : For God is a consuming fire to whatever is contrary to his own Holiness.
 Deut. 4. 24.

Philoth. Wherefore there being nothing to resist in this Cherubick Chariot of God, they are perfectly obedient to his Will, and he has an absolute Empire over them ; they are wholly guided by his Spirit : as is also intimated in the Vision more than once. *And they went every one straight forward ; whither the Spirit was to go, they went.* And in that it is said, *they went straight forward*, and that *they returned not when they went*, this signifies the peremptory and irresistible progress of Divine Providence administered by his Angelical forces. For in that the *Wheels* of his Cherubick Chariot are said to be *full of Eyes*, I conceive this is meant thereby, that the Circuits and Periods of Times and Ages are carried by a special Providence of God, who oversees all things. And whereas it is said, *And when the living Creatures went, the Wheels went by them ; and when the living Creatures were lift up from the earth, the Wheels were lift up ;* this signifies the adnexion of the Dispensation and Periods of Times to the Ministry of the Angelical Hosts, and that they spirit, actuate and animate all such Circuits and Periods. *The matter is by the decree of the Watchers, and the demand by the word of the holy ones.*
 Ezek. 1. 12.
 Ver. 18.
 Ver. 19.
 Dan. 4. 17.

Euist. I had thought, *Philothens*, that these Wheels with Eyes might have been the starry Heavens turned about by the Intelligences.

Phi-

Philoth. That's a phancy as far dissonant from the ancient Wisdom of the Jews as Falshood is from Truth.

Eufst. Why, *Philoth.*, *Jonathan Ben Uzziel* is expressly of this Opinion, as you may see in *Moses Egyptius* his *More Nevochim*. And he brings no small reasons for it. For he shews how in the repeated Narration of the Vision a *Wheel* is called a *Globe* or *Sphear*, which makes him always render *Ophannim* by *Galgallim*. Wherefore to have a *Sphear* in a *Sphear*, (as it will then run) what can be more significative of the Celestial Orbs? This is very notable. Besides that they are said to have *Eyes* (which answer to the Stars) and their colour to be *as sapphire*, (as the *Seventy* also translate it) which the *Latin* renders *ut visio Maris*, which is a *caruleous* colour correspondent to that of the Heavens.

Part 3. c. 4.

Ezek. 10. 13.

Philoth. This I confess, *Eufst.*, besides the Authority of the Rabbi, bears in it self a special prettiness with it: But it has no force nor solidity at all. For though *גלגל* signifie a *globe* and *sphear*, yet it signifies a *wheel* also, and therefore is interpretable in that same sense that *רום* is, viz. a *wheel*. Besides that *one wheel* is said to be on the *Earth*; but no celestial Orb is on the *Earth*. And all the *Wheels*, for ought I know, may be intimated by that *one Wheel*; and by the *Earth*, all the *terrestrial Regions* of the Universe. For all the four *Cherubims* or *Animals* are said also to be but *one*. And what this means in the Cabbalistical style is easie enough to conjecture: And that there may be a *Wheel* in a *Wheel* in such a sense as *Ben Uzziel* would have a *globe* in a *globe*. There are lesser and bigger Circuits of Providence in humane Affairs, the one surrounding the other, and the Completions of the lesser Circuits are antecedaneous to those of the greater. Which is of notable observation in the Church of God, and in the fulfilling of Types

Ezek. 1. 15.

Ezek. 10. 15.

Ezek. i. 18. and Prophecies. And those of the farthest reach and largest Compass are those Wheels that are so dreadful and stupendous for their vastness, as the Vision describes them. And such is that large voluminous Period of Providence, which, beginning with the first *Fiat Lux* in *Genesis*, ends not till the last *Thunder-clap* intimated in the *Revelation*.

And whereas the colour of the Wheel is said to be *tanquam visio Maris*, that ratifies our former Exposition, that those Wheels are the circumvolutions of Providence, and Periods of *Kingdoms* and *People*, and *Nations*, which the Prophetick style compares to the *Sea*.

And lastly in that they are said to be full of *Eyes*, it denotes the assistance of the Angelical Orders in humane Affairs, (their intermingling themselves and meddling with them) they being those numerous eyes of Providence watching over the terrestrial Regions, and carrying all things on according to their own purpose.

Θεοὶ δὲ καὶ σφέτερον πάντα τελεῖσι νόον.

Cuph. These Wheels of *Ezekiel* have made my Mind all this while run upon the Wheel of Fortune, that vulgar expression so often in Mens Mouths now-adays.

Clio, cap. 207. *Enist.* Not only now-adays, O *Cuphophron*, but as ancient as *Herodotus*, in whom this is the very Language of *Craesus* to King *Cyrus*, in his Speech touching his encountring with *Tomyris* Queen of the *Massagetae*; Εἰ δ' ἔγνωκας ὅτι ἄνθρωπος καὶ οὐ θεός, καὶ ἑτέρων τιῶνδε ἀρχεῖς, ἐκείνον πρῶτον μάθε, ὡς κύκλος ὅσῳ ἀνθρωπίνων ἐστὶ πραγμάτων, περιεβρόμῃς καὶ ἐκ ταύτης αὐτὸς ἐνὶ στήθεσιν.

Cuph. This Conceit of the *Wheel of Fortune*, I perceive is far more ancient than I was aware of.

Philoth. But the Conceit being so early and so common, it is an indication how naturally expressive it is of the thing, and therefore a farther ratification of the easiness and naturalness of

of our Exposition of that part of the Vision, which makes these *Wheels* the periodical Circumvolutions of humane Affairs. But here is the difference betwixt this Divine Vision and that Prophane History, that in the one it is the Wheel of Providence, or of Divine Fate, in the other the Wheel of Fortune, if εὐτυχία must needs imply that it is κύκλος τύχης. But this only by the by.

The main thing to be urged against Ben Uzziel's exposition of the Wheels is, that it implies a false Systeme of the World. Besides, the meaning of Ezekiel's *Mercavah* is not *Physical*, but *Moral*, *Spiritual*, or *Divino-political*, if I may so speak.

Philop. I pray you then hold on your Interpretation, *Philothens*, in that sense, and give us some more Remarks upon this Vision. What say you to the number and form of the *Cherubims*, and the Man enthroned on this *Cherubick* Chariot?

Philoth. As for the number of the *Cherubims*, which is four, I conceive it intimates the universal Comprehension of the *Angelical Orders*, or of those at least that are Ministring Spirits. For the *Pythagorick* πνεύματα is comprehended in the *Tetractys*. And in that their faces are said to be four, it seems to signifie so many sorts of natures, or offices in this *Angelical Polity*; which it may be are more grossly distinguishable in the *Polities* of Men, and with an eye whereunto this *Angelical Type* perhaps has been exhibited to Prophets and holy Men of God. I conceive therefore that the four distinct Faces of a *Lion*, *Man*, *Ox*, and *Eagle*, signifie those four main parts that make up their *Polity*, the *Lion* the *Military* part, the *Man*, all that part employ'd about the hearing of Causes, and peaceable administration of Justice, the *Ox* the *Labouring* part, whether in Agriculture or what other useful employment in things done by the Hand, and the *Eagle*, the *Sacerdotal* and *Philosophical* part, the *Speculative* and *Devotional*. This general Quadripartition of Genius's or Em-

- ployments may not unfitly be conceived some way to belong to both *Men* and *Angels*. But every Beast is said to have all these four Faces, because every Beast is a fourth part of the whole Comprehension of the *Angelical Host*, and these sorts are mingled one with another. Moreover, in that their whole body and their backs and
- Ezek. 10. 12. their hands and their wings were full of eyes, it signifies that all their strength and activity is guided by Knowledge, and that they see whither they go and whence, and act not out of *blind obedience*, but out of the *light of Life*. And in that
- Ezek. 1. 9. their faces are set all one way, it notes that they are without distraction, all of one Mind and purpose, as being one over-ruled Cherub-chariot of God. And that they drive from the *North*, the Region of darkness and coldness, toward the *South*, the signification is obvious. As also why the face of the *Man* is placed toward the *South* in the *Van*, (the *Lion* on the *East side*, the *Ox* on the *West*) and the *Eagle* on the *North*, to bring up the *Rear*. For it seems the *Van* and the *Rear* are the two most honourable Places, according to that of *Isay*, For ye shall not go out with haste nor go by flight: for the Lord will go before you, and the God of Israel will be your Reward. And *Man*, you know, has the Sovereignty of all that move on the Earth, as the *Eagle* of all that flie in the Air.
- Ver. 4.
- Ver. 10.
- Isai. 52. 12.

Philop. But he is Sovereign over the Fowls of the Air too, *Philothens*.

Philoth. He is so, and is the symbol of Righteousness and Peace. And that is the very nature of the true *Man*, and the highest perfection in him, and the Charter whereby he rules over all. He that says he loves God, and hates his Brother, he is a Liar.

1 Joh. 4. 20.

Philop. I partly understand you, *Philothens*. But have you not forgot to descant on the Feet of the Cherubims as well as on their faces?

Philoth. You say well, *Philopolis*. I will give you

you my observation of that also, though I have already touched upon more things than I intended. *Their Feet* are said to be like *Ox-feet*, and to sparkle like the colour of burnish'd brass. In that they are said to resemble burnish'd brass, it denotes the steddiness and purity of the Angelical Affections, which the Pythagoreans also compare to Feet. But in that they are said to be *Ox-feet*, it signifies they neither affect nor travel for that which is useless and unprofitable. They do not labour for that which satisfieth not, nor expend their Pains for that which is not bread. Though each Cherub be said to have the face of an Eagle, yet none have any other feet but those of an Ox. Which insinuates that the most speculative Angels spend not their time in fruitless Subtilties, though never so high, nor soar up into unedifying Contemplations.

Ezek. 1. 7.

Isai. 55. 2.

Hyl. All this methinks, goes off naturally enough, *Philotheus*: only that of the Ox resembling that part of the Polity that comprehends Agriculture, and what other offices that require the labour of the hand, how can this belong to the Angelical World, unless as they are *Presidential* Powers over such in this *Terrestrial Region*, I know not. Wherefore I thought of this conceit while you was discoursing, that these four faces of an *Eagle*, a *Man*, a *Lion*, and an *Ox*, may signify the four Cardinal Vertues, *Prudence*, *Justice*, *Fortitude*, *Temperance*.

Philoth. And it was not thought much amiss, *Hylobares*. I'll assure you this is an early specimen of your towardliness in these kind of Contemplations. Only you should have put *Sapience* for *Prudence*, the latter being so proper to Man, such a concomitant to *Justice* and Practice of Life, that they, as one and the same thing, may be both emblemized by the *Man*. But *Sapience*, which is the searcher of the highest or deepest causes of all Justice both to God and Man, (which *Cicero*

Lib. 2. de
Legibus.

*^ν Ἡλίου κα-
λῆ τὸν θεῖον
λόγον Phil.
Jud. lib de

Somniis,

rightly derives from the Divine Intellect) is more fitly set out by the *Eagle*, who is so strong-sighted as to be able to look upon the Sun, to which *Philo* resembles the eternal Mind of God, the * *θεῖος λόγος* as he calls him. Wherefore the highest or ultimate judgment of the truth of things is rightly represented by the *Eagle*, as being able to give sentence from that eternal Law.

Jud. lib de of Divine Reason.

Sophr. It never came into my head before now why the Standard of *Dan* bore the Figure of an *Eagle*.

Bath. Because *Dan* signifies Judgment? But I was thinking of somewhat else that favours *Hylobares* his conjecture, namely, of that Degree of the Cardinal Vertues which *Plotinus* calls *Paradigmatical*, which makes the Soul of Man *αἰθερῆς*, that is to say, in the condition of a pure *Angel*. Theosophists also declare that the four Rivers of Paradise signifie the four Cardinal Vertues even in the Intellectual or Angelical World. Which things have not only Authority but reason on their side, but that it would be too long to unfold it. So that, so far as I see, *Philothens* and *Hylobares* conjectures touching the meaning of this quadriform aspect of the Cherubims may both stand together, and clash no more than an *Abstract* and *Concrete*, which make up but one Subject.

Ezek. 1.26.
27.

Philop. I think so too. But indeed I did not hope there could have been drawn out so many profitable Lessons out of this dark Vision of *Ezekiel*. But you have yet said nothing, *Philothens*, of him that rides in this Cherubick Chariot, who has the shape of a *Man*, and the colour of *Amber* with *circumfulgent* fire.

Philoth. That is the Heavenly Humanity of the Son of God. His very Title is writ in *Amber*, I mean in *חַשְׁמַל*, if you read it *Cabbalistically*. And yet he is said to be the God of *Israel*, and the

fur-

surrounding *Rainbow* emblemizes him the God of the whole Universe. But enquire no farther of these things: I shall proceed to what follows.

Philop. I beseech you do, *Philothheus.*

Philoth. Now this Type of the state of Perfection in the Church, the time of *Moses* being not capable of the truth thereof, yet God thought fit to draw down the Shadow of it, to beautifie the Religion of the *Israelites*. So that the Heavenly Type seen only by Prophets and holy Men of God was also impressed upon Earth, and visible amongst the People of the *Jews*, who bore this Figure among them. For they both had material Cherubims in the *Dabir*, on which the Eternal Word was conceived to sit and give Oracles, as he that sate on this Chariot in *Ezekiel* is said to speak from among the living Cherubims the Prophet saw; and besides, (which is an admirable correspondency of things) the Throne in the midst of the four Cherubims in that Chariot answers very plainly to the Tabernacle in the midst of the four Camps of *Israel*, under the Standard of *Reuben* toward the South, under the Standard of *Judah* toward the East, under the Standard of *Ephraim* toward the West, and under the Standard of *Dan* toward the North: the Ensigns also of each Camp (according to the tradition of the Rabbins) answering to the posture of the faces of these four Cherubims; the Ensign of *Reuben* being a *Man*, the Ensign of *Judah* a *Lion*, the Ensign of *Ephraim* an *Ox*, and the Ensign of *Dan* an *Eagle*.

Philop. The Correspondence indeed is very admirable.

Philoth. Thus did the People of God in those days bear the Heavenly Type in an earthly and carnal manner. They did also receive the Law with the appearance of Fire and Lightning, as this Cherub-Chariot is also described. But their Dispensation was not that fiery Law of the Spirit

Exod. 25.

18, 22.

Ezek. 10. 1, 2.

Numb. 1. 52.
and 2. 2.

XI.

An Exposition of the Vision of the Throne of God in Heaven, the four Beasts and twenty four Elders, which seen by S. John.

which our Saviour at his coming introduced, who is said to baptize with the Holy Ghost and with fire. He began therefore this true Cherubical or Angelical Dispensation amongst his Apostles and Disciples, and it continued in some measure for some time. But *Carnality* and *Earthyness*, especially after the Reign of *Constantine*, quickly over-ran all. But however the Pattern of Perfection was again recorded in the Vision of St. *John*, wherein he saw the Throne of God in Heaven, the four and twenty Elders, and the four Beasts full of Eyes. For even in this he was shown also things which must be hereafter. For this is the Heavenly Idea of that state of the Church which will actually be on Earth when the new *Jerusalem* descends from Heaven, and the *Tabernacle of God* is amongst Men, and that he dwells in them by his Spirit and by his living Presence. Which Community of God's People some conceive may be, in some sense, represented also by the *Sea of glass like unto Crystal before the Throne*, as well as by the four Beasts. Because *Sea* signifies the Collection of People into one Kingdom: and the fixedness and pellucidity of this *Sea* may denote the steddiness and purity of the Hearts and Consciences of God's People, whom his Spirit penetrateth and possesseth, and the Light of his Presence doth comfort and irradiate, and expels out of them all mistiness and darkness of Sin and Errour. Their Conflation is as that of *Glass*, by fire; by the fire of Zeal and Charity, which has rectified and reduced whatever is foul and opaque, but their purity, solidity and transparency is as that of *Crystal*.

Philop. This were congruous enough, if *Sea* were here understood as in the *Prophetick style*. For those Interpreters that so understand it look upon it as a fixt crystalline Sea: But surely this *Sea* here alludes to the *Sea* in *Solomon's Temple*.

1 King 7 23.

Phi-

Philoth. In all likelihood, *Philopolis*, that is like-
wise alluded to, the *seven Lamps* being also men-
tioned. But though we understand this Sea of
Crystal in such a sense as the Sea of brass is meant
in the Temple of *Solomon*, yet it will again re-
spect the Community of God's People, it being
that Sea wherein they are baptized into one bo-
dy. It will notwithstanding prove that effectual
Laver of Regeneration, that Baptism of Christ
which is with the Holy Ghost and with Fire.
For by one spirit are we baptized into one body, and
have been all made to drink into one Spirit. And our
Saviour Christ declares, Whosoever drinketh of the
Water that I shall give him shall never thirst, but the
Water that I shall give him shall be in him a Well of
Water springing up to everlasting life. But this be-
spoke of the Spirit, as it is said elsewhere. And
the River of Water of Life clear as crystal is said
likewise to proceed out of the Throne of God, as
this Sea of glass to stand before it.

Apoc. 4. 5.

1 Cor. 12. 13.

John 4. 14.

Apoc. 22. 1.

Philop. But the brazen Sea of *Solomon*. O *Philo-*
theus, to which this Sea of glass answers, was for
the Priest to wash in.

2 Chron. 4. 6.

Philoth. I deny it not. Only remember, *Phila-*
polis, that outward washings profit little, but that
it is the Spirit that cleanseth. This is the Laver
of the new Birth, whereby we are baptized into
one body, and into one Spirit, and into one ho-
ly Community of Saints, the light of the glorious
Presence of God shining quite through this pure
Sea of Crystal. So that this Spirit of Regeneration
and Purification being the same that this Laver
or Sea of crystalline water, and residing in the
Saints of God again or the pure Church is this Sea,
according to the Prophetick style. And the Sea
of *Solomon* seems to have born the Title on pur-
pose to meet with this happy Allusion at last. I
am sure *Aretas* upon the Place, saith expressly,
That Sea signifies an immense multitude. So that, so
far as I see, this Type may bear a double Allusi-
on;

on; one to the use of *Solomon's Sea*, the other to the figification of the name in the Prophetic style.

Philop. Nay, I am of your Mind, *Philotheus*. And you know all true Christians are a *Royal Priesthood*; and no Man is wash'd by the Spirit but drinks in the Spirit: for the Spirit washes us not without, but within.

Philoth. But mistake me not, *Philopolis*. I do not mean that the Sea of glass stands primarily for the *Hieroglyphick* of God's People; (for the four Beasts are plainly the *Hieroglyphick* of that Communialty) but it stands for the Laver of the Spirit into which the People of God are baptized: Which Laver of the Spirit is set off by the effects thereof, in that it makes the People of God as this *Sea of glass like unto crystal*, the light of the Spirit of Life penetrating and possessing their pure and pervious Hearts and Minds, as the beams of the Sun do the clearest and most transparent Crystal.

Philop. I commend your care and accuracy of judgment, O *Philotheus*, for you lose nothing of the usefulness of the Representation, and yet decline the harshness, as it may here seem, of having one and the same thing represented by two several Hieroglyphicks in one and the same Vision.

Philoth. You understand me aright.

Philop. But I pray you what is the meaning of those *seven Lamps of fire burning before the Throne*, which are said to be the *seven Spirits of God*?

Philoth. To omit all conjectures touching the seven last *Sephiroth*, I shall only return this answer for the present, That the Number *Seven* need not here signifie *Numerically*, but *Symbolically*, denoting the Purity and Immateriality of those Angels or Spirits that watch over the Church and minister to it, when that shall be fulfilled in that glorious degree that is foretold, *The Tabernacle of God is with Men*. Here the Lamps are distin-

guishable from the four Beasts: but in *Ezekiel's*

Che-

Cherub Chariot the living Creatures themselves are resembled to *Lamps*, because that Vision represented also the actual Kingdom of Angels. Ezek. 1. 2. But yet the Beasts here are described almost just in the same manner the Cherubims are in *Ezekiel's* Vision, which denotes the *Angelicalness* of this last and best state of the Church. The quadriform *Genius* of those of the *Angelical Kingdom* I need not here repeat, the Application is easie. I will only pick out some of the most useful Observables in this present description, and then go on.

As first, That the Beasts are said all of them to be full of Eyes before and behind. Which implies that they look backward and forward, into the History of Times past, and into the Prophecies and Predictions of things to come, and compute in Counsel all possible futurities, the better to manage the present Affairs of *Christ's* Kingdom, and be provided against every Emergency. For in this consists all useful and practical Wisdom. Apoc. 4. 6.

Secondly, They are said to have six Wings: Undoubtedly for that use the Seraphims are said to make of them in the Prophet *Isay*, With twain to cover their faces, with twain to cover their feet, and with twain to fly. Which implies a reverence of the Divine Majesty, an activity and readiness in his Service, and a carefulness over our Affections, that we walk in clean paths. For upon the mention of the six Wings, all the four Beasts are said to be full of Eyes *κακλόθεν καὶ ἑσωθεν*, (as *Grotius* well and skilfully draws those two together) without and within. And therefore they with one Eye regarding the outward Objects, and with another Eye their own Nature, and so comparing them together, they will ever behave themselves decorously and becomingly, with due reverence to what is above them in Dignity and Excellency, and at a due distance from those things that are unworthy of them and beneath them. Apoc. 4. 8. Isai. 6. 2.

them. They will not commit any thing unworthy of the Excellency of their own nature, nor admit of any thing repugnant to the innate Light and immutable Principles of an Intellectual Creature. And therefore, if any such thing be offered them *without*, their eyes *within* will easily discern the Proposer to be either a Fool or an Impostor.

Thirdly, As the *Sea of glass like unto crystal* signifies our being baptized into one holy Community; so the *Lightnings and Thunders and Voices* over this collected Body of the Church, the four *Beasts*, and the *twenty four Elders*, signify their joint-Instruction and Guidance by the *fiery Law of the Spirit*, in which Dispensation they live. According to that promise of the second Covenant, *I will put my Law in their inward parts, and write it in their Hearts: and I will be their God, and they shall be my People.* This is the City which

Jer. 31. 33.

Ezek. 48. 35.

Ezek. 1.

11. 12.

Apoc. 4. 9, 10.

Ver. 8.

Ezekiel calls *Jehovah Shammah*; not for any visible symbolical Residence of God there, but for the abode of him in the *Hearts of Men* by his Spirit, by which they have one common Mind and one Motion: as it is in the Angelical Kingdom in the *Cherubims of Ezekiel*, *Their Wings touched one another; and whither the Spirit was to go, thither they went.* And the *twenty four Elders* and the *four Beasts* be thus of one Spirit. For when the *Beasts worship God*, the *twenty four Elders* also *cast down their Crowns before the Throne*, acknowledging from whom and for whom they reign, even for the manifesting of the glory and honour and power of God in the Kingdom of his Saints.

Cupb. But, I pray you, *Philothens*, how can the Beasts be said *never to rest day nor night, saying, Holy, Holy, Holy Lord God Almighty*; and yet the *twenty four Elders*, as oft as they do thus, to *cast their Crowns before the Throne*? For one casting would serve for all, and their Crowns would ever lie before the Throne of their own heads.

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Philoth. These things, *O Cuphophron*, are by no means to be so grossly understood. For their never ceasing day nor night from saying, *Holy, Holy, Holy*, signifies nothing else but a perpetual declaring the Holiness of God, in whose presence they walk, by the constant purity and holiness of their own Conversations. *Πᾶσα γὰρ ἡ πρεσβυτεία λόγον ἔργον ἔχει.* And as there is this one continued tenour of Holiness in the People, so likewise is there one continued correspondency of humble Devoutness in their Rulers, who live in a perpetual sense of their Office and Duty, casting down their Crowns before the Throne of God; acknowledging thereby, that the measure of their Rule and Government ought not to be their own Interest, but merely the Interest of *Christ* and his Kingdom; that they reign wholly through him and for him, and therefore are not to seek to themselves. This is the inward meaning of that external Representation of their worship, which reaches the inmost life and spirit, and is not a shadow of a shadow.

Philop. This is a sufficient solution of *Cuphophron's* Query, *Philotheus*. But, I pray you, why are those crowned Elders (being that they wear golden Crowns like Kings) said to be clothed in white like Priests, and why placed next to the Throne of God, and why four and twenty?

Apoc. 4. 4.

Philoth. By their golden Crowns and white Raiment jointly considered, it is signified, that in their respective Kingdoms all Power is in them, as well *Sacerdotal* as *Secular*; that is to say, In all Causes, as well *Ecclesiastical* as *Civil*, they, next to *Christ*, are *supreme Heads in their own Principalities*. And therefore their Thrones (for so they are called in the Original) are placed next to the Throne of God. That is also a farther Intimation of their *Sacerdotality*, in that they are thus placed about the Throne, it seeming to allude to the *Levites* pitching their Tents about the Tabernacle

Numb. i. 50

1 Chron. 24.
4, 18.

Apoc. 21.
12, 14.

nacle. But in that they wear *white Raiment*, it signifies also their Innocency, Uprightness and Sanctity, their Sacerdotal Piety and Devotion in their solicitous Addresses to the Throne of Grace in the behalf of themselves as Rulers, and of the People committed to their charge. And lastly, they are said to be *four and twenty*, it's likely, in some Allusion to the distribution of the Courses of the *Priests* and *Levites* into that number: which again shews the Sovereignty of these Kings in Sacerdotal affairs, as if they were the Princes of these Divisions. But I must confess, I think that which is mainly aimed at is this, *viz.* An intimation that this glorious State of the Church will be then when *Jews* and *Gentiles* are become one Sheepfold; That this is the State of the *new Jerusalem*, that has the names of the *twelve Patriarchs* inscribed on her as well as of the *twelve Apostles*. This I conceive may be the account of the four and twenty Elders. For I doubt not but the number here signifies *Symbolically*, not *Numerically*.

Philop. This Interpretation indeed seems to be of more importance, it implying both the *Conversion of the Jews* and the *Apostolicallness* of these Times of the Church at once.

Well, *Philothens*, you have described out of the Prophets an excellent state of things; which being so eminent that it transcends the Power of Speech, nor can be set out according to its due worth by all the Words and Phrases I am Master of, I will be content to contract it for my Memory sake into as few as I can: which briefly are these; *Apostolicallness* of Doctrine and Worship, *Integrity* of Life, and *Security* from Persecution for Conscience sake, and from intestine Wars and Troubles. For thus it will truly become the Kingdom of the *Son of Man*, whenas the four Kingdoms hitherto have been justly compared to *four ravening and devouring Beasts*, and such as have been so mad as to tear their own flesh.

Dan. 7. 13.

2 Esdr. 13.
10, 11, 12.

lesh. But this *Angelical* Kingdom, as you call it, wherein God's Will is done on Earth as it is in Heaven, is a Kingdom of Righteousness and Peace and Joy in the Holy Ghost. O how am I transported with the view of so glorious a prospect! I shall pray, *Thy Kingdom come*, with a more peculiar Emphasis, for this days Instruction, *Philothens*, than ever I have done hitherto in all my Life. But that I may do it with the greater Plerophorie, I pray you proceed to the next Point, and declare the Grounds of this your so glorious hope.

Philoth. Why, are you at a loss, *Philopolis*, for the Grounds of this hope, when you have heard so many Prophecies assuring you of it?

Philop. But who knows, *Philothens*, but that they may be conditional, and may take effect only according to the uncertainty of our Will?

Philoth. That implies as if these things depended on our Merit. But the great Affairs of the World, and such as are the chief Objects of Divine Prediction, do not hang on such weak hinges. There is a *Fate* assuredly, O *Philopolis*, there is a *Divine Fate* and irresistible Counsel of God Almighty, that, maugre all that can be done by Men or Devils, must take effect in its season.

The wild Ass in the Wilderness snuffeth up the Wind at her pleasure; who can turn her away? They that seek her will not weary themselves after her: in her Month they shall find her. And *David* foretells, *Thy People shall be willing in the day of thy Power.* *Psal. 110. 3.* *Son of Man, can these bones live?* saith God to *Ezekiel* in the Valley of dead Mens Bones. But he answered with reverence, *O Lord, thou knowest*; insinuating that it was in his Power whether he would make them live or no. But you know when once God had commissioned the Prophet to prophesie on the dead bones, and to say unto them, *O ye dry bones, hear the word of the Lord: Behold, I will cause breath to enter into you, and you shall live;*

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XII.
What grounds of hopes out of Scripture for that glorious state of the Church to come.

Psal. 110. 3.
Ezek. 37. 3.

Ver. 4, 5.

Ver. 7, 8.

live; the effect did most certainly follow: For there was a noise and a shaking, and the bones came together, bone to his bone; and they were straightway covered with sinews, flesh, and skin. And so when he had said, Come from the four Winds, O breath, and breath upon these slain; the breath came into them, and they lived, and stood up upon their feet, an exceeding great Army. Was there ever any case more hard and desperate than this?

Ver. 9, 10.

Philop. I doubt not but God can, if he will, bring up such a glorious state of things as are prophesied of, but that our demerits may put a stop to it.

Ezek. 36.
22, 23.

Philoth. Such vast Oecumenical favours as these, *Philopolis*, are not dispensed according to the free Counsel of God. Hear what the same Prophet saith to the House of Israel: Thus saith the Lord, I do not this for your sakes, O House of Israel, but for my holy Name's sake, that I may not be blasphemed amongst the Nations. I will sanctifie my great Name, which is profaned among the Heathen, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their Eyes. Then will I sprinkle clean Water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my Judgments, and do them. What think you of this Language, *Philopolis*? And there are many such Expressions in the Prophets.

Ezek. 36.
25, 26, 27.

Philop. I must ingenuously confess, that I think that such National or Oecumenical Mutations of things for the best do not depend on our Merits or Free-will. For, so far as I see here, God gives both to will and to do, according to his

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own Counsel and the Predictions of his holy Prophets, that his Providence may not be suspected, nor his Name reproached amongst Unbelievers.

Sophr. The description of the New Covenant in *Jeremy* is also according to this tenour. After those days, saith the Lord, I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they shall be my People. What? out of any Merits of theirs? No, but merely out of his own good pleasure. For I will forgive their iniquities, saith he, and I will remember their sins no more. Jer. 31. 33, 34.

Bath. The Souls of Men at last, for the eternal High-Priest's sake, return into their Sabbatism of spiritual Rest.

Philoth. Besides this, *Philopolis*, see what a causeless thing this is, thus to mistrust Divine Providence, who has so steddily and peremptorily carried things on hitherto according to the Predictions of the Prophets touching the Affairs of his Church, (as you have heard) all along from the beginning to this very day. Not to take notice of those things before our Saviour's Ascension and his sending down the Holy Ghost according to promise, consider how punctually the six Seals are accomplished, and in the sixth the Victory of *Michael* over the *Dragon*, when under *Constantine* the *Roman Empire* became *Christian*. An Event out of the reach or ken of any mortal eye to foresee, only our Saviour, the only-begotten of God, foretold it his Followers in that saying, *Fear not, little flock, it is your Father's good pleasure to give you the Kingdom*. Consider also the distinct Accomplishment of the six Trumpets, during the succession of which (according to Divine foresight and Prediction) there was the *Virgin-Company*, or the *Woman in the Wilderness*, and the mournful prophetick *Witnesses*, as well as the *two and ten-horned Beasts*, and the *Whore of Babylon* or the *false Prophet*: And how in the last Apoc. 6. 12.

Half-time or *Half-day*, within the blast of the sixth Trumpet, there was a great Earthquake, and the slain Witnesses rose, and, to the admiration of the Beholders, in despite of all the Persecutions of that Man of Sin, ascended gloriously into Heaven, by the late Reformation in several Kingdoms and Principalities. Are not these very great things, O *Philopolis*?

Philop. They are so indeed, *Philothous*.

Philoth. And such as are plainly set down in that admirable Book of *Divine Fate*. For it is expressly written, *For God has put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beast, until the Words of God shall be fulfilled*; that is to say, till the Times be accomplished foretold by the Prophet *Daniel*, till the seventh *Semi-time* be expiring. Then there will be amongst the ten Horns those that will hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, that is, shall abolish the Papal Power and Religion in their Dominions. Which yet was an Event beyond the Conceit of all the Papal Politicians, that Church accounting herself impregnable, and saying in her Heart, *I sit as a Queen, and am no Widow, and shall see no sorrow*. What? shall God thus effectually permit the Degeneracy and Apostacy of the Church till a certain time, and shall he not more irresistibly effect that promised Recovery of her into Righteousness and Glory? For these great and Oecumenical Graces, as I told you before, he dispenses not according to our Merits, but for his own Names sake, that his Glory may be known. And how inglorious a thing would it be, *Philopolis*, to make so express, so vast, so illustrious and absolute Promises, and then *ex flamma dare fumum*, to let all vanish into smoke? Or what a piece of gross Diffidence and Unthankfulness is it in us, when that he has unexpectedly fulfilled in a considerable manner that Prediction

tion of the Ruine of the Papacy already, in the ten Horns hating the Whore, and burning her with fire, (which is the close of the sixth Trumpet) and that we are proceeded to the third Vial in the seventh, as I told you, and know, as it were, in what Longitude and Latitude we are in this Voiage, that we should (seeing the steady steering of Providence hitherto in the Affairs of the Church from the beginning to this very day) have any mistrust or doubt but the same Providence will bring us safely at last to the desired Haven?

Philop. You would almost persuade a Man that it is impossible but that it should be so in the conclusion. But what will you say to those that pretend that these glorious Promises are fulfilled already?

Philoth. Why, *Philopolis*, has the Devil, as he is expressly so called, been laid hold on, bound with a Chain, and cast into the bottomless Pit, and Seal'd up there for the space of a thousand Years, since *Christ's* time? From the beginning of the Christian Church to *Constantine's* time, did not this old *Dragon* fight with *Michael* in Heaven, and was beat and cast down to the Earth not till under the sixth Seal? And after *Constantine's* time, (to say nothing of *Julian* the Apostate) what a Torrent of Blood and Contention did the *Dragon* spew out of his Mouth in the *Arian* Persecution, to have swept away the Church, if he could) which was not quite extinguished for about an hundred years or more after it had begun! About three hundred years after *Constantine*, did that great Impostor *Mahomet* begin the *Saracenic* Kingdom. How close then think you, was the Devil sealed up in his Prison from deceiving the Nations.

XIII.
That the glorious Times predicted by the Prophets have not yet appeared on the face of the Earth.

Apoc. 12. 7.

Apoc. 12. 15.

Apoc. 20. 3.

If we should run through all the six Trumpets, are they not so many testimonies of the Devil's being still then loose? For who but he raised

Apoc. 8. 7. that mighty Tempest of *Hail mingled with blood and fire* under the first Trumpet. I mean that bloody Irruption of the barbarous Nations into the Empire that wasted all with Fire and Sword. Both these under *Alaricus*, and those that after followed under *Radagaisus* the *Scythian*, as also others in the Year 406, no Man can imagine what a raging Tempest they were but he that reads the Story. The second Trumpet also how direful a fate did it sound, under which the Empire was dilacerated into so many Kingdoms, upon *Alaricus* and *Genfericus's* casting the burning Mountain into the midst of the Sea. After which, under the third Trumpet, the sorrowful Western *Casareate*, compared to a Star or Lamp, but fed with the Oil of *Wormwood*, in its sliding condition drew on along with it much trouble and Calamity, and was in a short time quite extinct in *Agustulus* the last Western Emperour, vanquished by *Odoacer* the *Herule*, who thereupon made himself King of *Italy*.

Apoc. 8. 8.

Ver. 10.

Euist. But after sixteen years Reign he was overcome and slain by *Theodorick* King of the *Ostrogothes*, who besides *Dalmatia* and *Rhatia*, which where the Provinces of *Odoacer*, added also *Sicily* to the Kingdom of *Italy*, and with a vast expense repaired the Walls and Buildings of *Rome*, administered the Affairs of his Kingdom with great Wisdom and Moderation, retained the ancient Dignities and Offices of the City, as *Consuls*, *Senate*, and other known Magistracies of *Rome*, insomuch that, bating the infamy of her having been so sadly burnt and spoil'd, she seemed plainly to have recovered her ancient splendour and glory.

Philoth. You say true, *Euistor.* But this state of things lasted but a few successions of those Kings of *Italy*, and was quite blown away at the blast of the fourth Trumpet. For upon the War that *Justinian* rais'd against them under the conduct

Apoc. 8. 12,

daft first of *Belisarius*, and after of *Narſes*, the *Conſulſhip* and *Senate* and other Orders of Magiſtracy were quite aboliſhed, and the City governed by a Duke ſubſtituted by the *Exarchs* of *Ravenna*, to whom *Rome* was alſo made Tributary. Thus were their *Sun* and *Moon* and *Stars ſmitten*, and the glory of their City turned into baſeneſs and Obſcurity. And laſtly, what infinite Devaſtations the *Locuſts*, (that is, the *Saracens* under the fifth Trumpet, and the *Euphratean Horſemen*, (that is, the *Turks*) under the ſixth, (both which are called Wo-Trumpets) did upon the Empire, both the Title of the Trumpets and the deſcription of the Viſions do abundantly declare. So that certainly, all being ſo full of Wars and bloodſhed (and that in the Empire that was denominated Chriſtian, and look'd upon as the viſible Kingdom of *Chriſt*;) through all the firſt ſix Trumpets, the Devil, as he is a *Murderer*, could not be then ſealed up in his Priſon. And if you conſider how the reign of the two-horned Beaſt or falſe Prophet ſynchronizes with theſe ſix Trumpets, you muſt acknowledge him alſo looſe as an *Impoſtor*, not only deceiving the Nations, but that People which is called the Church of *Chriſt*.

Apoc. 9. 1.

Ver. 14.

Philop. This to me, O *Philotheus*, is very demonſtrative, that the *Millennium* wherein that old *Serpent*, the *Devil* and *Satan*, is ſaid to be bound, has not yet begun upon Earth. And therefore I muſt ingenuouſly confeſs, that nothing is ſo plain according to Scripture, as that the glorious Times there predicted and ſo deſcribed in thoſe Places you have produced are yet to come. Nothing is more demonſtrable out of Scripture than this. But are there not alſo Arguments of a lower allay that Reason and prudent Sagacity may ſuggeſt?

Apoc. 20. 3.

Philoth. I will tell you rather, *Philopolis*, what Life and Experience doth ſuggeſt. To me, I muſt

XIV. *What grounds
in Reason for
the coming of
those glorious
Times.*

confess, it is a wonder the World is no better than it is, Vice and Wickedness to my sense seeming so harshly repugnant to humane Nature, and Vertue and Righteousness so harmoniously agreeable thereunto. For this Rectitude of Spirit that belongs to the true Israel of God is the possession of so perfect Pleasure and Happiness, that the Soul of Man feels it to be her peculiar Satisfaction; and that the State of Vice and Sin is a state of Diseasement and Unnaturalness, not only plainly and demonstratively repugnant to right Reason, but most hideously and harshly grating against that inmost, and most Divine and delicious sense of the Soul, which is the Repulsion of the pure Love, and is the Excitation of the Life of God in the humane Nature, whereby we have a natural delight in all the ways of Goodness, Purity and Righteousness. This is the natural Sanity of the Soul; the contrary her Disease: this her state of Sobriety; the other a mere fit of Drunkenness: And therefore methinks the World should not continue in it for ever, but that even the Misery and Confusion of this drunken state should forcibly awaken them at length to follow Peace and Righteousness. Which time, methinks, the Prophet *Isay* may seem to point at, where he saith, *The Windows from on high are opened, and the foundations of the Earth do shake. The Earth is utterly broken down, the Earth is clean dissolved, the Earth is moved exceedingly. The Earth shall move to and fro like a Drunkard, and shall be removed like a Cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the Host of the high ones that are on high, and the Kings of the Earth upon the Earth. (This, I conceive, *Philopolis*, is under the effusion of the last Vial.) Then the Moon shall be confounded and the Sun ashamed, when the Lord of Hosts shall reign in Mount Sion and in Jerusalem, and be-*

*Isai. 24. 18,
Ec.*

fore

fore his Ancients gloriously: that is to say, in the new Jerusalem, before the four and twenty Elders Apoc. 4. 4. in white Raiment, and with golden Crowns on their heads. And in this Confusion the Earth will be, not only upon the account of their Wickedness, but Ignorance also and gross Errours in Religion. For Mankind are held down in these things by an hard violence to their own Reason and Nature, as well in Popery as Turcism and Paganism, those Religions being not only groundless, but foolishly fabulous and contradictory to all sound Reason. But when the Windows from on high shall be opened upon them, and the heavenly Grace and Truth showed down, and the pure Light of the Gospel let in upon them, the Foundations of the Earth shall shake under them, and they will find the falseness and unstableness of the Fundamental Frauds and Lies of Men, which shall utterly perish, and all those that cleave to them.

This therefore, *Philopolis*, by way of Prudence and Sagacity may be presumed, That those days having shone upon us that *Daniel* has foretold, Dan. 12. 4. when many shall run to and fro, and Knowledge shall be increased, this liberty of searching after Truth, and the success of finding it, will contribute very much to the ruine and subversion of those stately Structures of Lies which Superstition or false Policy has so magnificently built up, and would have all Men to bow to as to the golden Image *Nebuchadnezzar* had set up. But that *Illustrious Heros* on the white Horse, the Word Apoc. 19. 11. of God, and right Reason, will trample this Image 13. under foot. And the meaning of the Scripture, even in the Prophetical passages thereof, will be so plainly understood, against *Turcism*, *Papism*, *Paganism*, and *Judaism*, or whatever Religion in the World or Irreligion, even against *Atheism* it self, that I am persuaded this very Advantage alone will be of infinite consequence for the converting of Souls to *Christ*. There will be such

such an assured sense of all the Visions of the *Apocalypse*, besides those of *Daniel*, that this one peculiar Privilege of Christianity, (in having the whole Scene of Divine Providence, and of all the Affairs of the Church of God, and indeed of all the World, (so far forth as they respect the Church) so lively set off and prefigured for so many hundreds of years, nay, for some thousands) this, I say, alone must of necessity drive all the World to a firm belief that *Jesus* is the *Messiah*, the Saviour of the World; and that there is a God whose Providence watches over the Affairs of Mankind; and that there is a Life to come and a blessed Immortality for all true Believers. I tell you succinctly, *Philopolis*, the clear Completion of so many, so weighty Prophecies, and so many hundred years distant from the Event, seems to me to be a more convictive ground of the truth of Christianity, than all the Miracles done by *Christ* and his Apostles to those that lived in those days, especially to as many as did not see them themselves, and observe the Circumstances of them.

Philop. This is very considerable that you say, *Philothens*, and I should be absolutely of your mind, could I persuade my self that the Prophecies would be so vulgarly and universally understood by Christians. For this skill, added to Sobriety of Life, and a sincere Zeal for the Gospel, would be a marvellous Engine in their hand to bear down all before them, and subdue all Nations under the feet of the Lord *Christ*.

Prov. 14. 6.

Philoth. Do not doubt of that, *Philopolis*. *Wisdom is easie to him that understands.* And the times are coming, and will be at hand before the pouring out of the last Vial, wherein the understanding of the Divine Prophecies touching the Affairs of the Church will be as common and ordinary as of the Childrens Catechism. The ways of God, and the faithfulness of his Providence corresponding

sponding to Divine Predictions or Prophecies, will be known to all from the greatest to the least. And it will be an easier task to their Capacities, than many of those things that have been heretofore Catechistically put upon them.

Sophr. This Conjecture of yours, *Philothheus*, in my judgment, is not at all extravagant as to the unhooking of the World from the false Religions they have been so long held captive under. But when I have been thinking with my self on these things, I have been often cast into a fear that the pure Apostolick Christianity may not then take place for all that, but some other mode of Christianity, which some pretend to be the Reign of the Spirit, but is as errant a Nulling of that Christianity which was taught by the Apostles, as that Christianity was of Judaism, if not more, or as Mahometism is of both.

Eufst. I believe *Sophron* has in his eye the Love-service of the Modern Nicolaitans, with their more visible Off-spring the Quakers. For indeed their Prophet, in his Prophecy of the spirit of Love, does expressly promise his Followers the possession of the whole Earth, that all Nations will submit unto them. For though they will admit that the Service of Christ in the Belief is the Holy of the true Tabernacle; yet they boast that the Holy of Holies is their Service of the Love, which therefore ought to take place above all.

Bath. In my judgment, *Eufst*, this fear of *Sophron's* is but a groundless fear. For besides the many gross, impossible and ridiculous Interpretations of Scripture, upon which notwithstanding this Prophet would build himself; the obvious Evidence from his Writings that he was a mere Sadducee, and held neither Angel nor Spirit nor the Immortality of the Soul, is a palpable assurance that in so great a Light as God has and is raising in the World this Man's Doctrine; and Doctrines will never pass into any Nation's Religion,

XV:

That there is no fear that either Familism or Behmenism will supplant the expected glory of the Apostolick Church.

ligion, but it will appear to all that he was a mistaken Enthusiast. Methinks it is infinitely more improbable that the World should take him for a true Prophet, then that the plain Apostolical Faith and Doctrine, which has such convincing and miraculous Attestations to it, and is so suitable to moral Goodness and Reason, should not over-run all.

VX

Euist. This gross Error of Sadducism might indeed disenable this Prophet from doing any great injury to the Personal Offices of *Christ*, which he seems to undermine and beat down. But the *Reign of the Spirit* in opposition to the *Personal Sceptre* of the Lord *Jesus*, has fallen into more refined Hands, that do expressly acknowledge the Immortality of the Soul, and consequently the present Subsistency of *Christ* and his Personality, and yet are altogether for the *Spirit* and *Christ within them*, as if that part of Christianity that respects *Christ* without us were quite antiquated. You know whose Motto that was, *Our Salvation in the Life of Jesus Christ in us*.

Bath. Yes, I do, *Euistor*: It was the *Teutonic* Philosopher's. And do not you know, who said, That the *Mystery hid from Ages and from Generations, but then made manifest to the Saints*, was, *Christ in us the hope of glory*?

Col. 1. 26.

Euist. You say true, *Bathynous*, St. Paul writes so to the *Colossians*.

Bath. And therefore, *Euistor*, it was *Jesus* the Son of *Mary* with the Apostles that first conducted Men into the Holy of Holies, not *H. Nicolas* nor *J. Behmen*.

Sophr. A very pertinent Observation.

Bath. But admit that *J. Behmen* drives all inward in his Writings, as if he had forgot that *Christ* without him who suffered at *Jerusalem*, (whom yet I am sure he did not forget on his death-bed, when he cried out, *Thou crucified Lord Jesus, have mercy on me, and take me into*

by Kingdom) and withal that he has healed Fanaticism of that unsoundness and rottenness of corrupt Sadducism; yet for all that the invincible Obscurity of his Writings will prevent his being over-popular, and his mistakes in his pretended Inspirations in matters of Philosophy ruin his Authority amongst the more knowing and sagacious sort of Persons. In a Philosophical Age they that pretend to Philosophical Inspirations, and have them not, must needs be taken tripping: Which if they be in any thing, their credit falls flat in all, and nothing will be believed merely for their saying it is true and inspired.

Euist. If this were indeed the *Teutonick's* case, there were very little fear of his doing any great harm in that way *Sophron's* Jealousies did so sadly presage.

Sophr. It's likely *Bathynous* would not speak thus, unless he had some certain grounds for it. I pray you what are they, *Bathynous*?

Bath. Do not you think, O *Sophron*, that it is a superlative strain of Melancholy, for a Man to conceive that he has the knowledge of the Language of Nature communicated to him?

Sophr. I suppose the Skill of the Signatures of Plants, and the Presages of Meteors, and other such like *Phænomena* of Nature.

Bath. No, to tell you *syllabatin* in the Words of any Language what they naturally signifie. As suppose he would take the Word *Tetragrammaton* to task, he would tell you what all the Syllables signifie from *Te* to *Ton*.

Sophr. That's marvellous pretty, that even the Terminations of Words should have their signification also.

Bath. Nay, the very Letters, as in *Tincture* and others.

Sophr. This decides that ancient Controversie amongst Philosophers, whether the Imposition of Names be φύσει or νόμῳ.

XVI.
J. Behmen's
marvellous
pretence to
the knowledge
of the Lan-
guage of Na-
ture.

A. Gell. N. 8.
Attic. lib. 10.
Bath. cap. 4.

Bath. Well, *Sophr.*, you may jest at it as you please. But this Philosophick Illumination has taught the *Teutonick* that the Names of the *seven Planets* are plainly derived out of the Language of Nature.

Sophr. Does he mean the *Latin*, *Greek*, or *Hebrew* Names ; or *Dutch*, or *French*, or *Spanish* ?

Bath. I suppose he either means all, or *high-Dutch* only, as being his natural Tongue, in which alone he was skilled.

Sophr. It was a great omission, that he did not explain himself in that point. But I pray you, *Bathynous*, why does he think that the Ancients gave Names to the *seven Planets* from the Language of Nature ?

Bath. Because their Names are according to the *Properties* of Nature ?

Bath. Because their Names are according to the *Properties* of Nature, viz. *Astriction*, *Compunction*, *Anguish*, *Fire*, *Light*, *Sound*, *Body* ; which answer to *Saturn*, *Mercury*, *Mars*, *Sol*, *Venus*, *Jupiter*, *Luna*.

Sophr. These are Mysteries above my capacity. Nor do I see how the Names of the Planets signify those Qualities. But what does he drive at, *Bathynous* ?

Bath. At a Philosophical account of every Day's Creation, with a respect to the Name of the Day from the Planet which is said to rule the first Hour thereof, and which corresponds with such a Property of Nature. As for example, the Ancients called the first day of the Week *Sunday*, because God then moved the *Sun-property* in the Creation ; the second day *Monday*, because he moved the *Moon-property*, &c. And thus the Explication of the six Days-works in *Moses* is made upon the *Astrological* Names of the Days of the Week.

Sophr. Is it possible, *Bathynous* ? I had always thought that the Planetary Names of the Days

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of the Week had proceeded from the orderly reckoning of the Planets from *Saturn* downward; and so giving every one of them the dominion of an hour one after another through the four and twenty, every first hour of the Day will have a new Planet, and that necessarily in such an order as the Names of the Days of the Week import. As, suppose, let *Saturn* have the first hour of the Day: From *Saturn* to *Luna* thrice inclusively there is twenty one hours: Then say, *Saturn* twenty two, *Jupiter* twenty three, *Mars* twenty four; the next hour, which is the first of the day following, is *Sol*. Then again, from *Sol* to *Mars* thrice is twenty one: Then say *Sol* twenty two, *Venus* twenty three, *Mercury* twenty four; and the next hour, which is the first of the day following, is *Luna*. And so quite through the Week you shall find this orderly reckoning necessarily give such Names to all the Days of the Week as they bare.

Bath. You might as well have begun with *Sol* to *Mars*, he being the most eminent Planet, and giving Name to the first Day of the Week.

Sophr. Undoubtedly, *Bathynous*.

Bath. I must confess this Consideration, O *Sophron*, made me smile, when I observed how nimble the inspired Philosopher was in his *Mysterium magnum*, to communicate some of his own Skill in the Language of Nature (discovered in the Names of the Planets) unto the Ancients, as if they had been acquainted with the *Mosaical* Mystery of the Creation, from affixing the Names of the Planets to such days of the Week: when, God wot, they dreamed of nothing more than this orderly piece of Astrological Superstition which you have so judiciously taken notice of. But there are also several other palpable Indications to the impartial and intelligent Reader, that what the *Teutonick* Philosopher writ was not by an infallible Spirit.

Sophr.

XVII.

Farther Indications that J. Behmen did not write from an infallible spirit.

Sophr. I pray you produce some few of them. For it can be no unbecoming office to unbewilder some over-serious Souls, that may be too much captivated with such kind of Writers.

Bath. I will give you one Instance for all, O

Sophron. He did not understand the true *Systeme* of the World; as appears by his Story of *Lucifer*, in whose place he substitutes the Sun, and declares that all the Stars take light and power from him: Denies that there is any Morning or Evening above the Moon, though the four Moons moving about *Jupiter* plainly witness against it: Tells us how the six other Planets are *Sol's* six Counsellors; wherein he does not dream of *Tellus's* being as good a Planet, and consequently as good a Counsellor, as the rest, especially as the Moon, which will make seven; and those four about *Jupiter* four more, and as good Wives for the Sun and Stars as our Moon is. Which considerations break apieces all his fine Conceits touching the Harmony and Analogy betwixt the seven Planets and his seven Properties of Nature. Whence I profess I am very well assured he is not divinely inspired.

Euist. How then, *Bathynous*, should he come by such unheard-of Mysteries? As one especially that does most of all astonish me, because I find some profess they know the truth thereof by experience; I mean, the distribution of all into three Kingdoms or Worlds, The dark *Fire-World*, the holy *Light-World*, and this mixt *Our-World*.

Bath. Yes, *Euistor*: and that Mystery is the more strange to me, in that he declares in a Physical Sense, *That all these lie in one another*; That *Heaven* is in *Hell*, and *Hell* is in *Heaven*, as to place. Which he would illustrate from Darkness and Light being in the same place together; Darkness presently discovering it self at the removal of the Light.

Sophr.

Sophr. But certainly it was not actually there while the Light was there.

Bath. One would think so, *Sophron*. Besides, his dark and light Kingdoms must be purely spiritual, if they lie in the same space with this Out-world, as the Inhabitants also of them, who yet he admits can see one another, I mean those of the same Kingdom, though those of different Kingdoms cannot.

Euist. How then is *Drives* from out of Hell said to have seen *Lazarus* in *Abraham's bosom*; as if the framer of that Parable had been ignorant of this *Behmenical* Mystery? And how came *Michael* and the *Devil* to dispute about the *Body of Moses*? Can Devils and Angels hear one another talk, and yet not see one another being so hard by? Luk. 16. 23. Jude 9.

Bath. That in the Parable is something hard to solve. But supposing these three distinct Worlds to have their distinct *Spirits of Nature*, (as they may be called) in virtue of Union where-with the Inhabitants of each World discern all Beings that are united with its Spirit; it will be consequential enough to conceive, that while the Angels are in union only with the Spirit of the *Light world*, and the Devils with that of the *dark Fire-world*, they can have no discernment of one another, though as to space they be hard by, and if they were corporeal, might rush against one another, as deaf Men in the dark. But admitting they have a Capacity for a time of uniting with the Spirit of this mix'd *Out-world*, in this conjuncture they may see one another and discourse with one another. But I confess, *Euistor*, the Theory is something remote and strange.

Euist. And yet that which is stranger, *Bathynous*, there are some that profess, (which were a great Attestation to the truth of the *Teutonick* Philosophy if it were certain,) that they have such openings of their Brains or Eyes that they

can see into both those *internal* Kingdoms, and view the marvellous shapes of the Inhabitants of them both.

Bath. That I must confess, *Euistor*, is still more wonderful, though, upon the Hypothesis I even now hinted, not simply impossible. But we must take heed how we become over-credulous in such things. He that will averr he has discovered those *internal Worlds* by Sense, must first assure himself that he is not imposed upon by his Imagination. For Phancy becomes sometimes *presentifical*, as in Mad-men and those in high Fevers, whose Phantasms seem real external Objects to them. Nay, it is sometimes so in them that are well and in their Wits, either arbitrarily, as in *Cardan*, or surprisngly, as in several others I have conversed with, but are so wise as to know it is a phancy, and give it the stop. But if they did believe there were such an *internal World*, and did vehemently desire to converse there, how exceeding credible is it that these People would take their inward Phantasms for external Objects in that *Inward World*!

Euist. But how shall they rid themselves of the Errour, *Bathynous*?

Bath. If some number of them that conceive they have recovered the inward Eye, (which was put out by *Adam's Fall*) whereby they can see through the outward Eye into the *internal Worlds*, would experiment the seeing of the same Object together. For if they do not see it together in the same place and circumstances, it is a threwd presumption all is but internal phancy.

Sophr. But suppose they do see the same Object together, invisible in the mean time to ordinary Eyes.

Bath. Yet they are not secure but they may be imposed upon by false Reason. For it does not follow for all this they see the Inhabitants of such

such an *Internal World* as the *Tentonick* Philosopher declares for, but the more subtil Inhabitants of the *External*: For both Air and *Æther* are the Inhabitants of this *External World*, not of the *Internal*. And fallen Spirits purely Immaterial are to me, I must confess, a great Paradox; or that having material Vehicles they should not have there abode in a material Element: Which Element being the *Dark-world* cannot be in one place with this *Out-world* but as part of it. To say nothing of the *Light-world*, which I must confess I take to be material also.

Sophr. And so do I, *Bathynous*, nor can by any means admit that Heaven and Hell are in the same space, forasmuch as the Inhabitants of Heaven are Corporeal. For the glorified Saints have Bodies, and so have the Angels too, according to the Opinion of the best Divines and Philosophers.

Bath. But in the same Place or Region Heaven and Hell may be manifested in particular Creatures, what is common administering to their property; as the seminal Soul of the World is as busie in forming Toads and poisonous Serpents as in the fairest and most harmless Creatures.

Euist. What, do you think then, *Bathynous*, that *J. Behmen* was not at all inspired, that there is so little assurance of any considerable Truth he has communicated to the World?

Bath. To declare my conjecture of him freely and impartially, *Euistor*, I will in the first place allow him to be a very serious and well-minded Man, but of a nature extremely melancholick. And in the second place, I conjecture that he had been a Reader of *H. N.* and *Paracelsus* his Writings. Both which being Enthusiastical Authors fired his Melancholy into the like Enthusiastick elevations of Spirit, and produced a Philosophy in which we all-over discover the Foot-steps of

Paracelsianism and *Familism*, Love and Wrath,

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XVIII.

Bathynous
his judgment
touching *J.*
Behmen, with
some Cautions
how to avoid
the being en-
snared by En-
thusiasts.

Sulphur and Sal-niter, Chymistry and Astrology being scattered through all,

Ennead 2.
lib. 2. c. 10.

I do not deny, *Enistor*, but that *H. N.* and *J. Behmen* were inspired; but I averr withal that their *Inspiration* was not purely *Spiritual*, *Intellectual*, and *Divine*, but mainly *Complexional*, *Natural*, and *Demonial*: *Ἡ γὰρ οὖν σαυρία, ἡ σὺν αὐτῇ σαυρία*, as *Aristotle* speaks; which is best understood by that of *Plotinus*, *Θεὸς μὲν ἐν τῷ πνεύματι χαίρειν, ἡ δὲ σαυρία μὲν ἐν τῷ σώματι χαίρειν, τὸ δὲ λογικὸν δαίμων μίξας, τὰ δὲ πνεύματι καὶ σώματι σαυρία*. This therefore was an Inspiration too far removed from the first pure Fountain to come clear. *Complexional Love*, the noblest Motion impressed upon us by the *Spirit of Nature*, first oppress'd in the *Constriction*, *Compunction* and *Anguish* of a down bearing *Melancholy*, and after burning and flaming out into a joyful liberty, and carrying captive with it those severer Particles, that would have smothered it, into a glorious Triumph of Light and chearful Splendour of the Spirits, which makes the Soul overflow with all kindness and sweetness, this, I conceive, is all the peculiar Inspiration or Illumination these *Theosophists* had at the bottom. Which yet is not so contemptible, but that they justly magnify it above the grim ferocities of the superstitious Factions in the imbittered Churches of the World, who have not so good an Inspiration as this, but their *Tongues* and *Hearts* are set on fire of *Hell*. This Light of Nature, I say, is abundantly well appointed, both for Right and Skill, to chastise and reproach the gross and grievous Immoralities of Hypocritical Religions, and to be subservient to that *Truth* and *Life* that is really *Divine*.

Jam. 3. 6.

Enist. But they writ professedly as from the Spirit of God. And *J. Behmen* seems to have had the assistance of a good Angel, by that Story of an Old Man, who, upon pretence of buying a pair of Shoes of him, read him his destiny, and gave him holy and pious Instructions. *Bath*.

Bath. Who knows but that it was really a Man? For he carried the Shoes away with him which he bought, nor did he vanish in his sight. And suppose he was a good Angel, not a Devil, does it follow straight that he was infallible? The Inhabitants of the other World are good *Physiognomists*, and know very well who are most for their turn in this.

Cuph. As an Horse-courser knows an Horse by his Marks.

Barb. And lastly, that *Jacob* declares what he writes is from God, that is but that which is necessary for all *Enthusiasts* to do. For if they did not think themselves inspired, they were not *Enthusiasts*. But there is a very powerful *Magick* in this their heightened Confidence for the captivating others to them.

Hyl. How shall a Man do then, *Bathynous*, to keep himself from being ensnared by their Writings, and from being hurried away with their *Enthusiasms*?

Bath. For him that reads them there is only this one short Remedy and safe, To observe the moral and pious Precepts they tumble out with such extraordinary Zeal and Fervour, and to endeavour to be as really good as they declare themselves and all Men ought to be, and to make that your first and chief care, without any design of engrasping great Mysteries. This is the only way of being assuredly able to judge them and of coming to that state which *David* blesses God for; *I have more understanding than my Teachers, because I keep thy Commandments.* Psal. 119. 99.

Philoth. That is very good advice, *Hylobares*, and the most certain way of keeping out of the Snares of *Enthusiasts*, and one of the greatest good effects that God intends by the permission of them, to inveigle certain Complexions in the ways of Holiness, and to exercise the gift of discerning of Spirits in others to whom he has gi-

ven it, for the safety of his Church and the magnifying the Ministry of the Gospel of his Son *Jesus* in the true and Apostolick Promoters thereof.

Sophr. If this way were taken, my fears and jealousies, O *Philotheus*, were all hush'd, nor could I doubt but the pure Apostolick Religion would carry all before it.

Philoth. And verily as touching those two Sects, I must farther confirm to you, O *Sophren*, that there is not any such great danger in them, no not in that more suspected one, (for as for the *Behmenists*, I am of *Bathynous* his Mind, that they are unjustly suspected.) For at present, by a kind of oblique stroke, God does notable execution upon the dead Formality and Carnality of Christendom by these zealous Evangelists of an internal Saviour: and if any of them out of mistake and error should in a manner antiquate that part of Religion that respects the external, which I hope are not many, nor will be, yet (and mark what I say) if they continue sincere, I do not doubt but they will be fetched in again at the long run, as being to be found in that third part of the Cities that are to fall by the Sword of him that sitteth on the white Horse at the time of the effusion of the last Vial.

Apoc. 19. 21.
and 16. 19.

Philop. That is very likely, *Philotheus*, nor have I now any doubt but those glorious Times of the Church will come, and in such a sense as has been predefined. But the next point is concerning the Signs of their coming.

Philoth. Can you desire a better Sign than the orderly succession of the Vials?

Philop. But I had in my thoughts the Rumour of *Elias* his coming first, as at the first coming of Christ; for so a very learned Author declares for the Appearance of *Elijah* before his second coming also.

XIX.
That there is
an *Elias* to
come, and in
what sense.

Philoth. And for ought I know, *Philopolis*, that

Opinion

Opinion may be true, if rightly understood; that is to say, neither of *Elias* the *Thisbite*, nor of *John* the *Baptist* personally, nor of any one Person exclusively, but (according to the Prophetick style) of the Spirit of *Elias* in a Company or Succession of Persons. In this sober sense I know not but this expectation of the coming of *Elias* first may not be vain.

Philop. What do you understand then by the Spirit of *Elias*, O *Philotheus*, that we may know where and when he doth appear?

Philoth. As touching that, *Philopolis*, we are not to excogitate what Character we please, but casting our Eyes upon History and Prophecy we are impartially to gather the true Character of that Spirit out of the Scripture.

Philop. How, I beseech you, *Philotheus*?

Philoth. As first out of Prophecy. Admitting XX.
the Prophecies to have a double Completion, *The Character*
(as our Saviour seems plainly to imply a double of this *Elias*
coming of *Elias*, forasmuch as when the *Baptist* gathered out
was beheaded, yet he said that *Elias* will indeed of Prophecy.
come and restore all things) the description of
the Covenant in *Malachi* is an admirable lively
description of the Spirit of *Elias*: Behold, I send
the Messenger of the Covenant which ye delight in, *Mal. 3. 1, 2, 3.*
(by whom the Hebrew Writers understand *Elias*)
behold, he shall come, saith the Lord of Hosts.
But who may abide the day of his coming? and who
shall stand when he appeareth? for he is like a Refi-
ner's fire, and like Fuller's Soap. And he shall sit as a
Refiner and Purifier of Silver, and he shall purifie
the Sons of Levi, and purge them as Gold and Sil-
ver, that they may offer unto the Lord an offering of
Righteousness. Therefore the Doctrine of casting
away all Corruption, Insincerity and Hypocrisie,
is one Note of the Spirit of *Elias*. Again, in the
Prophet *Isay*, The Voice of him that crieth in the
Wilderness, Prepare ye the way of the Lord, make
straight in the Desert an high-way for our God. *Isa. 40. 3, 4, 5.*

very Valley shall be exalted, and every Mountain and Hill shall be made low; and crooked places shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together. For the Mouth of the Lord hath spoken it.

Philop. What Note do you gather out of that, *Philothheus*?

Philoth. A Doctrine or declaration against the Distortion or Perversion of the Simplicity of Christian Truth by proud and politick Persons, who have made Religion a Labyrinth for Men to lose themselves in, that they may the more easily take them up as a prize and booty. The anfractuons serpentine windings of a false Church-policy, that has so monstrously corrupted Religion in Doctrine and Practice, is here declared against: The Voice in the Wilderness bids take it away, that the glory of the Gospel may be manifested to all flesh in the genuine purity and simplicity thereof and so all Nations be brought under the Sceptre of Christ.

Philop. That meaning is marvellous easie and natural.

Philoth. A third Character of this Spirit is remarkable in the last of *Malachi*: Behold, I will send you *Eliab* the Prophet before the great and dreadful Day of the Lord, (that is to say, before the Battle of the great Day of God Almighty under the last Vial :) And he shall turn the Heart of the Fathers unto the Children, and the Heart of the Children to their Fathers; lest I come and smite the Earth with a Curse. That is to say, This Spirit will be no *Sectarian* Spirit to rend and tear, but a reconciling spirit to soder together the affections of Magistrate and Subject in the Kingdom of God, to prevent the Miseries of this earthly life that arise out of Dissention, Tumult and War.

Philop. This is an excellent Spirit of *Elias* indeed. I pray God hasten his coming.

Philoth.

Philoth. There is also another very remarkable Character of the *Elias* to come, intimated by our Saviour himself, in his Discourse with his Disciples after his Transfiguration on the Mount; before which time notwithstanding (as I told *Matt. 17. 10.* you before) the Baptist was beheaded: yet he being asked by his Disciples touching the Opinion of the Scribes, *That Elias must first come*, he answers, *Elias truly shall first come and restore all things.* Which effect however to accommodate to *John* the Baptist I believe would be very hard.

Philop. Well, but what Character, *Philotheus*, do you gather out of this Prediction?

Philoth. That the Spirit of *Elias* will neither abrogate what is authentick, nor introduce what is new, but be a Restorer only of what useful Truths or Practices may seem to have been lost in the long delapse of Ages. For the Decursion of Time is like that of a River, which, if there be not great care taken, will bring down straws, leaves, and sticks, but sink what is most solid to bottom.

Philop. This consideration of Knowledge, *Philotheus*, puts me in Mind of that Proverbial Prediction of the *Jews* touching their expected *Elias*, *Elias cum venerit solvet omnia.* It seems then he will be a great Promoter of Wisdom and Learning: will he not, *Philotheus*?

Philoth. Such you do not mean, *Philopolis*, as the finding out the *Quadrature of the Circle*, or a perpetual Motion.

Philop. To tell you the truth, *Philotheus*, I do not know what you mean. I pray you what do you think of it?

Philoth. I told you before he will be a Restorer of useful Truth; and it may be, of such clear and plain Principles as may solve the most concerning Difficulties that Humane Reason is subject to be entangled withal. But I do not believe that he will be an Abettour of any useless Sub-

Subtilties, or of any Knowledge that promotes not Vertue and the common good. He is that Voice in the Wilderness, *Prepare ye the way of the Lord, and make his paths straight.* His wisdom respects only the Promotion and Interest of the Kingdom of *Christ*.

XXI.
His Character
taken out of
History.

1 Kings 19.
8, 9, &c.

But now for the Characters taken out of the History of *John the Baptist* and *Elias*. First, it is observable in both their Persons how much sequestred they were from the World, what haunters of Wildernesses and Deserts. And more particularly of *Elijah*, how his abodes were by Brooks and under solitary Trees, in Caves and Mountains; as on *Mount Horeb*, where God talked with him after there had passed before him the strong *Wind*, the *Earthquake*, and the *Fire*.

Philop. Shall then all that partake of the Spirit of *Elijah* be *Eremites*?

Philoth. That's not the meaning of it, *Philopolis*; but that they shall be of a Spirit separate from the World, and untainted and unsophisticated by the unwholsome Converse of Men; that their Judgments shall not be blinded by beholding the frequent and accustomary practice of authentick wickedness.

Philop. And what, I pray you, is meant by the Raiment of *Camel's hair* and *leathern girdle about John the Baptist's loins*? And the very body of *Elias* is so described, that he was an hairy Man.

Matt. 3. 4.

2 King. 1. 8.

Philoth. That's very obvious, O *Philopolis*, to spell out. It signifies how rough and unpolished, how rude and sylvatick the Spirit of *Elias* will appear to the World, because it will so freely and impartially reprehend the World. To declare truth in all plainness and simplicity of heart, (though otherwise with all civility imaginable) assure your self, *Philopolis*, will appear to the World a great piece of roughness, rudeness and uncourtlines. So tender and so rotten is the heart of the wicked, But there are also in the

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the Story other Characters of the spirit of Elias that are less symbolical. As an holy boldness and undauntedness of Courage to witness to the Truth, though to the utmost of one's Person: Which was conspicuous both in the *Baptist* and in *Elias*. The instructing every one in their Duty, as *John* did the People, the *Publicans*, and the *Soldiers*. The raising Men out of a false Security from external or carnal respects, as he did the *Sadducees* and *Pharisees*: Bring forth fruits meet for Repentance. And say not within your selves, We have Abraham to our Father, or that we are Successors of *Peter* and the rest of the *Apostles*: For God is able of these Stones you tread upon, to raise up Successors unto *Peter*. This also is a notable Character of the the Spirit of *Elias*, a vehement Zealoufne in the behalf of the purity of God's Worship, against all *Polytheism* and *Idolary*.

Luk. 3. 10.

Matt. 3. 8, 9.

1 King. 19.

10.

Philop. Yes, that was very conspicuous indeed in *Elias* the *Thishite*. But what is meant by his bringing down fire from Heaven upon the *Captains* and their *Fistries*?

2 King. 1. 10.

Philoth. That indeed is again symbolical, *Philopolis*, and signifies, that the *Elias* to come will use only the Power of the Spirit from on high to oppose all Weapons of any carnal warfare against him.

Philop. There is but one passage more, *Philothens*, and I think we shall then have Characters enough of the *Eliab* to come viz. The *Thishite*'s Contest with the Priests of *Baal*: where he seems to try the Truth of Religion by this Touchstone, The God that answers by fire, let him be God.

1 King. 18.

24.

Philoth. The *Elias* to come will make the same appeal to the People, Ye worship you know not what: (as our Saviour said of the *Samaritans*) that did not worship God in spirit and in truth. The God that answers by fire, let him be God.

Joh. 4. 22.

Philop. I, but what's the meaning of that, *Philothens*?

Philoth.

Philoth. Does God care for the oblation of a Bullock, *Philopolis*? The Beast which we are to offer to be consumed in a Burnt-sacrifice are the Beastly Affections in us. *The God that answers by fire*, that is to say, by his Spirit, to the consumption of these, *let him be God*. But he that worships not this living God that by the working of his Spirit cleanses us from our Corruptions, let him be deemed as the worshipper of an Idol.

Philop. This is a good useful sense, *Philothous*. Nor have you, I think, omitted any Character of the *Elias* to come, unless it be that *Severeness* and *Austerity* observable in the *Baptist*, and the sharpness and tartness of his Reprehensions.

Philoth. That was partly glanced at before, in the roughness and hairiness of their Persons and Garbs, I mean, of both the *Thisbite* and the *Baptist*. Which Dispensation, though it may seem harsh, yet it will stand in a seasonable opposition to the Vanity and Levity, to the Prophaneness and Frivolousness of the Age it appears in.

Cuph. I think both *Philopolis* and *Philothous* are so sadly and severely set on it, that they have on purpose declined the mentioning of as notorious an Example of *Elias* his carriage of himself as any occurs in his whole Story.

Philop. I pray you, *Cuphophron*, what's that?

Cuph. The deriding the Priests of *Baal* so sarcastically.

Philoth. That was left for *Cuphophron* to glean up, it fits his humour so well.

Hyl. And I dare say he caught at it with great greediness, *Philothous*, hoping for his other-day's tart jeers and satyrical Derisions of the known miscarriages of the civilized World, under pretence of playing *Advocate-General* for the *Paganim*, that he may deserve, if computation of time will permit, to be deemed no small limb of that great *Elias* that is spoken of.

Cuph. Who? I, *Hylobares*? I would not for all the

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the World be so much as the little finger of so hairy, rough and hispid a body. Nay, I thank my God, I am of a more smooth, civil and complaisant temper than so.

Philop. And let him be so, if he will, *Hylabares*. In the mean time, *Philothens*, since I am pretty well satisfied touching the Characters, I beseech you tell me when the time of the coming of *Elias* is.

XXII.

The time of Elias his coming.

Philoth. Within the first Thunder.

Philop. That I knew before, *Philothens*: for you told me it would be before the effusion of the last Vial. But under what Vial will it be?

Philoth. About the fourth or fifth, nor may I define more precisely. About that time is the appearance of *Elias* in the Spirit.

Philop. Is that then the beginning of that *Regnum Spiritus* the *Cabbalists* speak of?

Philoth. No, *Philopolis*, not properly the Beginning of it, but rather a Preparation to it: according as it is written, *Behold, I send my Messenger, and he shall prepare the way before me. And then the Lord whom ye seek shall suddenly come to his Temple.*

Mal. 3. 1.

Philop. What Temple's that, *Philothens*?

Philoth. *Ezekiel's Temple* in the new *Jerusalem* I above told you of. That is the Temple meant in this second Completion of the Prophecy. And you know there are several Periods of their Completion, as in *Ezekiel's Vision* there was a wheel in a wheel. *Ezek. 1. 16.*

Philop. But it is said of that new *Jerusalem*, *Apoc. 21. 22.* that there is no Temple there.

Philoth. There is, and there is not. There is no material Temple, but yet there is a Mystical one. For God Almighty and the Lamb is the Temple thereof. God Almighty is the Object of our Worship: and the Lamb, that is, *stylo Prophetico*, the Body of Christ, his Church, (for * Christ some times signifies so in Scripture) in which he rules

* 1 Cor. 12:

12.

and Gal. 3. 16.

and dwells by his Spirit, is the Temple; according to that of the Apostle, *For the Temple of God is holy, which Temple ye are.* This is the Temple which the Lord Christ is in a more peculiar manner to come into after the Ministry of Elias, the Messenger of the Covenant, who is to be a Refiner's fire, and as Fuller's soap, to purify the sons of Levi, and purger them as gold and silver, that they may become an holy Temple and Priesthood, the new Jerusalem, that City of God, whose Wall is of Jasper, and the City of pure Gold, like to transparent Glass. The Spirit of Elias is the spirit of Burning and of Anguish, the spirit of sharp Reproof and bitter Repentance, the spirit of travail and pain in Sion's new Birth: But the Regnum Spiritus is the actual Renovation of the World into perfect Righteousness, Peace, and Joy.

XXIII.
Certain Principles tending to the acceleration of the glorious Times of the Church.

The First Principle.

Philop. You speak of most excellent Things and Times, O *Philothens*, and with such a confident career, that you hurry a Man away not only into a belief that they will be, but into an impatience that they are not already. Which therefore makes me eagerly desire to hear you discourse of the Means of accelerating these good Times.

Philoth. And that I shall, *Philopolis*, but with all possible brevity, for fear I should keep you up again too late of the Night. But I shall impose upon you in nothing, but appeal to your judgment, if what I propound be not right. As in the first place, That Reformed Christendom is the true visible Kingdom of God; and that therefore all Men are bound in Conscience by all lawful means to promote the Interest thereof.

Philop. That Reformed Christendom is the Kingdom of God, *Philothens*, I am fully persuaded, and of the duty thereupon depending.

Cuph. But we of the more Philosophical Genius, O *Philopolis*, are not of so easie a belief, but make

make longer pauses in so weighty Points, before we close with them.

Philop. Why, what's the scruple now with you, *Cuphophron*?

Cuph. Why? do you think that that can be the Kingdom of God whose foundation is laid by the Activity of the Devil? For my part, I am no great Historian, but what I read I read impartially; and those that you call the Kingdom of Antichrist do with great noise and confidence averr, that *Luther* abolish'd the Mass upon Conference with and Instructions from the Devil.

Bath. O *Cuphophron* light of belief! Does your Philosophical Considerateness permit you to give any credence to such things? As if either *Luther* had any real Conference with the Devil about the Mass; or, if the Devil did dispute against it, that it was in the behalf of the Reformation. It is true, *Luther* himself, a Person of great plainness of Heart, and no great Naturalist, says that at Midnight he awakening was presently in a Dispute with the Devil, whom he describes speaking with a strong and deep Voice to him. But thus has many a Man awakened into the perception of a struggling with the Nightmare, or *Ephialtes*, as with some real Person, which, when they have been more perfectly awakened, they have found to be nothing else but a Colluctation with their own phancy; the more knowing especially. But the more ignorant and superstitious (and you know, *Luther* had been a long time a very devout Monk, whose Cells are full of the stories and phancies of Apparitions and Devils) do ordinarily take such passages for external Realities. Which I must confess I conceive to be *Luther's* case: For he had a Body and Complexion obnoxious to such Illusions. But suppose that it was not an Illusion of Phancy: It does not presently follow that that invisible Disputant was a bad Angel or a Devil.

XXIV.
Of *Luther's* Conference with the Devil touching the abrogating of the Mass, together with his Night-Visions of flying Firebrands.

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 Mark 3. 11.
 Acts. 16. 16.
 Mark 3. 11.
 vil. That may be imputed only to the modesty of *Luther*, that he thought so, who professes himself no affecter of Dreams nor Visions of Angels. And therefore the good Man in an humble ignorance took this Dispute to be an Exagitation of the Devil; but was so sincere a lover of the Truth, that when he was convinced thereof he would not disown it or refuse it, tho' it had been blown upon by the breath of *Beelzebub*: As the *Pythonissa's* witnessing to the truth of the Gospel in the *Acts* does not put *Paul* and the rest of *Christ's* followers out of conceit with the Christian Faith. Nor did the Devil's confessing *Jesus* to be the *Messiah*, the *Son of God*, make the Doctrine of *Christ* less passable with the Apostles or any other Disciples. And therefore lastly, admit that it was not a good Angel, but a Devil; it does not follow that the Truth is less Truth, or that it is any Argument against the Reformation, or that the Devil began this Dispute with *Luther* in favour of it, but rather of Popism. For he foreseeing how obvious and useful those Arguments were for the abrogating of the Mass, and that *Luther* could not but hit on them in the conclusion, he, like a cunning Sophister, to prevent the ruine of his own Kingdom, suggests these Reasonings to *Luther* betime, that they, being thus disparaged by the first Inventor of them, might do the less execution against the Mass, and, therewithal, against the whole Lurry of Popish Idolatry and Superstition. For this was a device worthy that old Serpent.

Cuph. And you, *Bathynous*, I think, have a fetch beyond the Devil himself. My Philosophy had not considered the thing so thoroughly. But now I am more awakened to consider of it, why may it not be some crafty fellow got into *Luther's* Bedchamber that thus abused him, (there are such Stories of Men speaking through Trunks) and with the same design the Devil is supposed

to have had in it, this crafty Knave personating the Devil?

Bath. Any of these ways, in my judgment, are sufficient to take off that *odium* that some would cast upon the Reformation from this passage of *Luther*. And I look upon the first as not inferior to any of them, as corresponding with the conceit which I have also of his nocturnal Visions of the *flying Fire-brands*. Which appearance I believe was only in his phancy; because always after this appearance he was tormented with a grievous distemper of the Head, and had usually the Oil of Almonds put into his Ears for a cure or mitigation.

Philoth. I can never think of these nocturnal Visions of the Fire-brands, *Bathynous*, but with a reflexion on the fieriness of *Luther's* spirit, whose invincible zeal so far emboldened him, as publickly and solemnly to cast the Pope's Bull and Canon-Law into the fire, and in conclusion, by the fiery Activity of his indefatigable spirit, to burn down a great part of the *Papal Monarchy*, as a * late Historian phrases it, with allusion to *Luther's* fire.

* Dr. Heylin
in his Geo-
graphy.

Bath. That so it might be fulfilled which was spoken by the Mouth of the Prophet *Ezekiel* against the King of Tyre; *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy Traffick: therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the Earth in the sight of all them that behold thee: as you hinted to us yesterday, Philothens.* Ezek. 28 18.

Philoth. By the iniquity of thy Traffick, that is to say more particularly, by the wicked sale and trade of Pardons and Indulgences sent out by Pope *Leo* the tenth in *Luther's* time, from whence *Luther* took fire.

Bath. Why, it hits marvellously well, does it not, *Philothens*?

Philoth. It does, *Bathynous*, and is the same (now you put me in mind of it) that I offered at yesterday. But to proceed. *Therefore will I bring forth a fire from out the midst of thee; that is, I will bring Martin Luther out of his Monkish Cell, from amidst all his Superstition and false Devotion, a Man of so hot and fiery a complexion, that his phancy was filled with nothing but flying Fire-brands in the Night; and he shall devour the Papacy by the fire of his zeal.*

Bath. Which he has done in a very considerable measure already: The Atchievment whereof stands as a pledge of the future Consummation of what has been begun so successfully.

XXV.
Of the Obnoxiousness of Luther and other Reformers.

Euist. I hope so too, *Bathynous*. And yet, to speak impartially and according to the truth of History, the Instruments God made use of in the first Reformation of the Church were not altogether of so unexceptionable demeanour and tenour in Doctrine and Practice, as that we should much build our Faith upon the worth of their Persons. But I must confess that *Luther* was one that made himself the most obnoxious.

Bath. What you say, *Euistor*, admit it were true, does not one whit prejudice the Cause of the Reformation. For the Reformation is not into the Opinion of any weak and fallible Man, but into the knowledge and belief of the infallible Word of God. And therefore it is vainly and to no purpose alledged by the *Romanists*, That *Luther* was of so big and boisterous a Spirit, that he was impatient of a single life; That he was mistaken in his judgment in several things, in some things inconstant to himself, vehement and uncontrollable in all, and opposing all gainsayers with rudeness and bitterness of speech. For notwithstanding all these Complexional Infirmities, yet I cannot but believe that he had a substantial Sincerity underneath, a firm belief in God and *Jesus Christ*, and a lusty Indignation against

gainst the bloody Tyranny, the gross Idolatry and base and unworthy Cheats and Impostures of the Church of *Rome*. Whenas, on the contrary, his Antagonist, Pope *Leo*, was not only an open abettour of these, but a close Infidel or Atheist; as appears by that wicked saying of his to Cardinal *Bambo*, wherein he did insinuate that the whole History of *Christ* is but a mere Fable. Was not *Luther*, think you, holy enough to grapple with such an *Holiness* as this *Leo* the tenth? I must confess I cannot think so very highly of *Luther* as some do, and yet I think him to have been a very happy Instrument in the hand of God for the good of Christendom against the horrid Enormities of the Papal Hierarchy. And though he might not be allowed to be the *El'as*, the Conductor and Chariot of *Israel*, as some have stiled him; yet I think at least he might be accounted a faithful Possillion in that Chariot, who was well accountred with his wax Boots, oiled Coat and Hood, and who turned the Horses noses into a direct way from *Babylon* toward the City of God, and held on in a good round trot through thick and thin, not caring to bespatter others in this high jogg, as he himself was finely bespattered from others.

The meaner the *Romanists* make our first Reformers, *Euistor*, the greater disgrace returns upon themselves, That the Corruptions of their Church were so gross, that even Men but of an ordinary life and judgment could both discern them and detest them at once. If God by ordinary Instruments wrought extraordinary things, the more was his Glory, and the less hazard of eclipsing the lustre of the Sacred Apostolical Foundation, or of disturbing that Number that is so holy and celebrations in both History and Prophecy throughout the Scripture. *Unexceptionable* Reformers had been a means rather to captivate us again to the flesh, to carnal respects and perso-

nal Dotages, than to promote the *Dispensation of the Spirit*, which must be the upshot of all. The Ministry of *Luther* and the Reformers was rather to recover to us the use of the Scripture, than to dictate a Law to us from their own infallible and unexceptionable worth; to break off the Papal Yoke, rather than to put us into new Fetters. The Word of God then it was, hid like a precious Cabinet, and sunk in that *Augesstabulum*, the overflowing Corruptions and down-bearing Tyrannies of the Church of Rome, which that noble Heros *Luther*, like another *Hercules*, by removing the filth, was to bring into the sight of the World again. And would you then have had him and his Fellow-Labourers (not such as they were, but) such pure, spruce Gentlemen, in white *Spanish-Leather* Pumps, in clean Linen Stockings and Holland Doublets, with all other correspondent Elegancy and unexceptionable Neatness? and in this pure and splendid plight to have taken into hand their Shovels, Wheel-barrows and Muck-forks, to rid away this stinking Donghill? *Christ* did not owe his wicked Corrival for the Government of the World so much respect. And for such course work, there was more need of a resolute robustuous courage, such as *Luther* had, than of any such external Sanctimony or accuracy of Wit and Judgment, as not to be taken tripping anywhere in either Reason or Conversation.

Wherefore all Arguments against the Reformation from the quality of the Reformers are very weak, both because they were substantial good Men in the main, notwithstanding what oversights soever they may be pretended to have committed through humour or passion or unavoidable surprize; and also because it is not their Authority we stand to in matters of Religion, but to the Scripture, in the Recovery of the use and enjoyment whereof they were gloriously

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ously instrumental; and lastly, because all their particular judgments are swallowed up, not to be seen nor look'd upon any farther than they appear in the common judgment of Reformed Christendom represented in the Harmony of their publick Confessions. But for God's carrying on the Reformation in particular Circumstances, in his taking the Kingdom to himself and judging the little Horn, if all be not so plain and pervious to our Understandings; yet let us the rather take up the Psalmist's form of Devotion, and say, *The Lord reigneth, let the Earth rejoice. Clouds and Darknes are round about him, Righteousness and Judgment are the habitation of his seat.* Psal. 97. 1, 2.

Philop. *Bathynous* has suggested many material Considerations in the behalf of the Reformation against all possible Cavils of the Adversary touching the first Reformers, whom I am very well assured that, according to the *Genius* of that Church, they do in many things most wickedly calumniate; and that those that are not Calumnies as concerning Fact, are no such horrid Crimes as theirs that accuse them, but more venial Infirmities or less commendable Humours. Infomuch that, notwithstanding all their Cavils, I am not at all shaken in my belief of Reformed Christendom's being the true visible Kingdom of God and his *Christ*. Which is the first Document, *Philothens*, that you gave us, tending to the Interest of Reformed Christendom. I pray you now therefore, since I am so well satisfied in this, proceed with what dispatch you can to the rest, without any farther interruption.

Philoth. The Second Document then, *Philopolis*, is this, *That as Reformed Christendom is the Kingdom of Christ, so the Popedom is the Kingdom of Antichrist.* This, as it is a Truth in it self, so it is of mighty consequence to be known, believed, and declared in the Kingdom of *Christ*, to settle them in the Profession they are in. For it is not

Apoc. 18. 4.

at all beyond the capacity of the meanest to be fully ascertain'd of this Truth. And yet though it be but one, and so easie, it is worth all the Arguments besides for the fixing a Soul to the Reformed Religion: so hugely accommodate it is to strike their Imagination, and satisfy their Judgment, and settle their Conscience, at once. For if the Church of *Rome* be *Babylon*, as most certainly it is, then think you with your self, *Philopolis*, what mighty force that voice of the Angel will have in the *Apocalypse*, *Come out of her, my People, lest you partake of her sins, and of her Plagues.*

Apoc. 17. 5, 6.

Philop. That is to say, It will be as potent to call others from the Communion of the Church of *Rome*, as to establish our own in the true Faith they already profess. And indeed, methinks, when they cast their eye upon the multifarious gross Idolatries and bloody Cruelties of the Papacy, and compare them with the Character of the Whore of *Babylon*, (whose very Whoredom signifies her Idolatry, upon whose forehead is written, *Mystery, Babylon the great, the Mother of Fornications and Abominations of the Earth*, and who is said to be drunk with the blood of the Saints, and with the blood of the Martyrs of *Jesus*) and it be plainly made out to them, as it may, that this cannot be understood of *Rome* Heathen, but of *Rome* calling it self Christian; methinks the Reflexion upon their known practices, compared with their description in this Prophecy, should so plainly convince them, that they could not but presently run from her Communion with sudden horror and affrightment.

Philosh. One would think so indeed, *Philopolis*, and that there is not a better Engine imaginable than this to beat down the Mystical *Babylon*: And that therefore it must be out of a great deal of ether Unskillfulness, or Unfaithfulness to the Interest of *Christ's* Kingdom, that any should persuade

snade us in our Oppositions against *Rome* to lay aside this Weapon, whenas indeed, as *David* said to *Abimelech* concerning the Sword of *Goliath*, there is none like unto it. And certainly our first Reformers found it so, who generally made this Outcry against the *Roman Church*. And there are of their own Writers that confess how much prejudice has been done them by that Opinion of the Pope's being Antichrist. Wherefore the taking away of these Bulwarks against the forces of *Babylon* looks like the betraying of us again to the Tyranny of the King of that City.

1 Sam. 21.9

Bellarm. de Rom. Pontif. lib. 3. cap. 21.

Bath. The thing it self, *Philothheus*, I am afraid looks thitherward. But I believe withal that several Persons out of a consciencious tenderness over the Interest of the Reformed Churches may be so backward from charging the Church of *Rome* with being that Mystical *Babylon*, or the Pope the King of that City, that is to say, that notorious *Antichrist*, for fear that, by conceding that Church to be Antichristian, they should therewithal acknowledge that it is not a true Church. Whence that fearful Inconvenience would follow, that Succession were destroy'd, and that we should thereby be at a loss to prove our selves to be the true Church of *Christ*.

Philoth. If that be at the bottom, *Bathynous*, their well-meaning is commendable. But I believe they fear where no fear is. For we have more strings to our bow than one. For none of those Titles that the Church of *Rome* may be perstringed by in the Prophetical parts of Scripture, whether the City of *Babylon*, or the Seat of Antichrist, that Man of Sin, or the like, do necessarily infer they are not a true Church, but an extremely-faulty Church, and such, as God would have his People forsake their Communion, if they will not reform, as forfeiting their Salvation by partaking of such Sins as have passed among them into a Law. A Wife that is an A-

XXVI.

Of the Church of Rome's being a true Church.

2 Theff. 2. 3, 4.

adulteress is a true Wife, till she be divorced, though a faithless one; and a Ship with an hole at the bottom is a true Ship; and an House whose Walls are besmeared with the Plague or Leprosie, or infested with murtherous Goblins, is a true House; but that not to be sailed in, nor this to be inhabited, before they be reduced to an useful and safe condition. The Form of a thing makes it to be true; but the Sincerity or Integrity of it makes it to reach its end, and become useful. Wine is still Wine, though some drops of Poison be convey'd into it; but it's such as no Man that knows thereof will adventure to drink. We will therefore grant that the Church of *Rome* is a true Church, but in such a sense as a Ship that will sink a Man to the bottom of the Sea is a true Ship, or such an House as I described a true House. Nay, we will concede that it is the House or Temple of God, but such as wherein the Man of Sin sits, *that Son of Perdition, that exalts himself above all that is called God or worshipped.* Wherefore I say, those reprehensive and reproachful expressions of Scripture against the Church of *Rome* do not imply her to be no true Church, but a very impure and faulty one, and grown not only not useful to them that adhere to her, but extremely mischievous. She is a Cup of Wine mixt with deadly Poison in it, an House infected with the Pestilence, or infested with wicked Dæmons. Wherefore if we succeed in the true pattern of the House or Ship, in the sincere nature of the Wine, in the due Offices of a Wife, and leave out the Adultery, the Poison, the Plague, the Leprosie, and the Devil himself, is our Succession the less perfect? If a Family were once sound, and then diseased for some Ages, and then some of this Family by skill in Physick or more than ordinary Temperance should grow sound again; are these sound branches less the Succession of this Family, than they that are still unwholesome and diseased?

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Philop. I think the fonder the better Family, as being of a nearer affinity or consanguinity with the most ancient Progenitors of them all. And therefore, questionless, we are not the less of the Succession of the Apostles for cleansing ourselves from After-corruptions, and reducing ourselves to their ancient Apostolick Purity. The Succession indeed is continued in the Church of *Rome*, as a diseased Family is the Continuation of the Family of their Ancestours; but the Apostolical Succession is not only continued, but rectified again and perfected in the Reformation. So that I conceive there is no hazard at all to Succession in admitting those due, but sharp, Invectives in the *Apocalypse* and other places of Scripture to belong to the Church of *Rome*, they all not amounting to the making her no true Church, or no Church, but an Idolatrous one, a Murtherous one, and an Impostrous one. As an adulterous, murtherous and cheating Wife is a Wife, and therefore a true Wife, till she be dead or divorced.

Philoth. You understand me right, *Philopolis*. But besides this, suppose the Miscarriages of the Church of *Rome* were at last so high, and that for some Ages, that she plainly ceased to be in any sense a true Church, (which yet I must confess, I cannot believe, no more than that the Church of the *Jews* ceased to be a true Church when they ston'd the Prophets, and shamelessly polluted themselves with Idolatry;) yet the true Church was continued elsewhere, and the truest Church of all, the Elect of God, every-where. There was a Woman in the Wilderness when the Church had become a Wilderness. Though I must confess this respects rather the Perpetuity of the Church at large, than the continued Succession of Pastors. But neither do I hold that necessary, that every true visible Church should have a visible Succession of Priests from the Apostles

XXVII.

That although the Church of Rome were not a true Church, yet it follows not but that the Reformed Churches are.

Apoc. 21. 2. *It*les to their time. The *Jerusalem* that is said to come down from *Heaven* will be a true Church, and will be approved to be so, though she could not make this Boast in the flesh, that she can number a visible Pastoral Succession upon Earth from *St. Peter* at *Rome*, or *St. James* at *Jerusalem*. And suppose at that call of God's People out of *Babylon*, Come out of her my People, lest you partake of her sins, and of her plagues, that all the Priesthood had hung together upon Interest, and would not have stirred; had a whole Kingdom that had reformed without the leave of the Priesthood been no Church, nor the Prince had any power to appoint the most able and eminent of his Subjects in the knowledge and practice of Christianity to preside in *Rebus sacris*, in the Affairs of Religion, and begin a Succession from them, whom we will suppose to order all things according to the Word of God and the Practice of the Apostles, and to profess no other Doctrine than what they taught, and is evident out of the Scriptures? What, shall such a Nation as this be no Church for all this in these Circumstances of things, O *Philopolis*?

Philop. I promise you it is a very nice Controversie, *Philatheus*; I know not what to say to it of a sudden.

Bath. It is a nice point indeed, *Philopolis*. But I'll propound to you a point that is most clear. Whether is not every Sovereign Supreme Head of the Church as well in Ecclesiastical Affairs as in Civil in his own Dominions?

Philop. Surely he is, *Bathynous*, or else he is not absolute Sovereign. For I conceive that to be the Supreme to which is committed both the Trust and Power of ordering all for the welfare of the Subject, which consequently must needs include Religion, of which therefore of necessity the Supremacy is Judge. Whence every Supreme Magistrate is, if not formally, yet eminently, as well

well Priest as King; else he were not King, or the King not supreme Magistrate, as being bound to be ruled by the judgment of the Priest in matters of Religion; which unquestionably all Mundane Affairs ought to stoop to. Whence it will follow, that all Power that does not include the Priesthood in it, at least eminently or virtually, must stoop to that Judicature. But being the Supremacy of any Nation is to stoop to none but God, it is plain that he that is Supreme has at least virtually the Sacerdotal Power in himself.

Bath. I profess unto you, *Philopolis*, you are so subtil in Politicks, that I conceive it will be very hard for any one to evade the force of your arguing.

Euist. The anointing of Kings and Emperours at their Coronations, as also the Emperour's Crown comprehending in it the Episcopal Mitre, methinks, *Barbynous*, bears a notable Compliance with this Conclusion of *Philopolis*.

Cuph. You may as well argue for a Communion of Kingship in the Priesthood, because the Priests be anointed in the Church of *Rome*.

Bath. It's likely they would catch at that greedily enough, *Cuphophon*. But in that Kings are crowned as well as anointed, but Priests anointed and not crowned with Royal Crowns, it is an intimation that both the Kingship and Priesthood, in some sense is in the King, but only the Priesthood in the Priest. But a more notable Correspondence than this, the Vision of the twenty four Elders with the Robes of Priests and the Crowns of Kings upon them; which assuredly intimates, that in the best state of the Church every Sovereign will be confessedly both Priest and King over his own People.

Philoth. You say well, *Barbynous*. And it is very remarkable in that Vision, that there is no one visible Head of the universal Church, (such as the Pope pretends to be) but every Sovereign

Exod. 40.
13, 15.

Apoc. 4. 4.

is there set out as a Kingly Priest, or a Priestly King, in his own Dominions.

Philop. Gentlemen, you have finely adorned my dry Reasonings with your Historical and Prophetical Observations; all which jointly considered do easily bear me into a full and settled persuasion, that every Christian King has so much of the Power of the Priesthood in him, and of the Authority of our heavenly King and Priest *Christ Jesus*, that being enlightned with the true belief of the Gospel, and being destitute elsewhere of a Priesthood to officiate in the Church, or rather of such as may consecrate Men to that

Exod. 29. 5, 6. Function, himself may raise a Succession of them by his own Power, and they ordering all things according to the Word of God and practice of the Apostles, that the whole Nation yielding obedience to these Precepts and Institutes does *ipso facto* become a true visible Church of *Christ*. What think you, *Bathynous*?

Bath. Nay, I am abundantly satisfied: For you know, *Extra Ecclesiam non est Salus*. And it is a wonder to me, if Men acting and living thus Apostolically as you describe can be in the state of Damnation.

Philop. Wherefore we see plainly, that there is no Inconvenience to the Reformed Churches in declaring the *Roman Church* to be the Kingdom of Antichrist, accordingly as our first Reformers generally held, but every way an unspeakable Advantage, as any one may easily discern that will consider. And therefore we being clear in this point, I pray you proceed to the next, *Philothheus*.

Philoth. The next Document, as you call it, *Philopolis*, is this; That, seeing we are so well assured that the Papacy is the Kingdom of Antichrist, or that City of Babylon wherein the People of God were held captive, we should leave no string nor tassel of our ancient Captivity upon us, such, I mean, as where-
by

by they may take hold on us, and pull us back again into our former Bondage, but look upon our selves as absolutely free from any tie to them, more than in ordering their Conversion and Salvation. Which we knowing so experimentally not to be compassed by needless Symbolizings with them in any thing, I conceive our best Policy is studiously to imitate them in nothing, but for all indifferent things to think rather the worse of them for their using them: As no Person of honour would willingly go in the known garb of any leud and infamous Persons. Whatsoever we court them in, they do but turn it to our scorn and contempt, and are the more hardened in their own wickedness. Wherefore, seeing that needless Symbolizing with them does them no good, but hurt, we should account our selves in all things indifferent perfectly free, to please and satisfie in the most universal manner we can those of our own Party, not caring what Opinions or Customs or outward Formalities the *Romanists* and others have or may have had from the first Degeneracy of the Church. Which we ought to account the more hideously soiled for the *Romanists* using of them, but, supporting our selves upon plain Scripture and solid Reason, to use and profess such things as will be most universally agreeable to us all, and make most for the safety and welfare of the true Kingdom of *Christ*. For this, undoubtedly, O *Philopolis*, is the most firm and solid Interest of any Protestant Church or State whatsoever.

Philop. I am fully of your mind, *Philotheus*; and this freedome is no more, I think, than the Protestant Churches generally profess, and particularly the Church of *England*, in the Book of *Articles* and in the *Homilies*. But would you not have them to keep pretty strictly to a Conformity to those Ages of the Church which are called *symmetral*; and the People in the mean time to yield

Artic. 20,
& 34.
In the Homi-
ly of Fasting.

yield a peaceable obedience to such Institutes as are not altogether of so antique a Character, (provided they be indifferent) during the pleasure of their Superiours?

Philoth. I am very really and cordially for that peaceable Compliance, O *Philopolis*, and must also acknowledge, that there is a special Reverence due to those Ages you speak of. But you must remember that the holy Oracles have predicted and promised us better Times than those, I mean than some of them especially. Those were the Times of the measure of the *Reed*; these we expect, of the *golden-Reed*. Things in their own nature immutable are indispensable; but things indifferent are mutable. And *Opinion* is ranged amongst those mutable things: But *Faith* is as the Rock of Ages. What is commensurable to the golden Reed must not be cast out: but what is combustible will perish by the Word, and by the Spirit, which is Fire.

XXVIII.
Of the use of
the Word and
of the Spirit
in counterdi-
stinction to
dry Reason.

Philop. The first Reformers talked much of the Word and of the Spirit: but this present Age are great Challengers into the field of Reason, to duel it there. And their Adversaries seem to like that way of Combat. What is the matter with them, *Philotheus*?

Philoth. That is not, *Philopolis*, because they can think their Cause more rational than ours; but because the vulgar are commonly bad judges of such Combats, and as ill users of that Weapon. They cannot so easily defend themselves therewith against the Sophisters of the Kingdom of Darknes, nor will tell upon this account when these Sophisters are overcome by others; unless they would confess themselves vanquished when they really are are so, which their Policy and Haughtiness will never permit them to do. Infomuch as there is never any end of such Contests. And therefore though such Combats may do well enough among the Learned; yet I think

it

it for the Interest of the Kingdom of Christ, by no means to let go the use of those Weapons our first Reformers found so available in the Recovery of it. *Let no Man quit the assurance of the Spirit and of the Word, taking refuge in dry Reason for the maintaining the truth of his Religion.* *The Fourth Principle.* And this shall be the fourth Document.

Philop. The Word both sides are agreed upon. But why do you bring the judgment of the Spirit instead of the exercise of our Reason upon the Scripture.

Philoth. I do not exclude the exercise of Reason, but of dry Reason unassisted by the Spirit.

Philop. What then do you mean by the Spirit, *Philothens*? For this seems to open a gap to all Wildness and Fanaticism.

Philoth. As you may understand it, *Philopolis*, it may. But as I understand it, it is the only way I know to Sobriety. For I understand by the Spirit, not a blind unaccountable Impression or Impulse, a Lift or an Huff of an heated Brain; but the Spirit of Life in the new Birth, which is a discerning Spirit, and makes a Man of a quick understanding in the fear of the Lord. This is the anointing of our Head and true High-priest the Lord Jesus in the first place in a supereminent manner, but flows down to the very meanest and lowest of his Members. In the guidance of this Spirit a Man shall either immediately feel and smell out by an holy Sagacity what is right and true, and what false and perverse, or at least he shall use his Reason to discover it. *Isa. 11, 2, 3.*

Ver. 3.

Philop. Such a Spirit as this indeed, *Philothens*, is no Fanatick Spirit, but a sure Guide in all things. But how shall a Man know that he has this Spirit? *How a Man shall know that he has the Spirit.*

Philoth. By the fruits of it. That which is born of the Flesh is flesh, and that which is born of the Spirit is Spirit. He that is born of God sinneth not, because his Seed, that is, the Spirit, remaineth in him. *John 3. 6.*

John 3. 9.

If

- If we have cast off the deeds of the flesh, mortifying them through the Spirit, it is a sign the Spirit of Christ dwelleth in us. Now the works of the flesh are manifest; such as are Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Strife, Sedition, Heresies, Envyings, Murders, Drunkenness, Revellings. To which you may add, Pride, Insultation, Contempt of our Brother, Cruelty, Fraud, Imposture, Perfidiousness, Worldly-mindedness, Extortion, Covetousness, and the like. But the fruit of the Spirit, saith the Apostle, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law. This is that Spiritual Man that discerneth every Man, but is himself discerned by none, unless he be spiritual. Of this Spirit of Life it is said, He that has the Son has life, but he that has not the Son has not life: As also, He that has not the Spirit of Christ is none of his. But of him that has the Son in this true sense, namely, by the abode of his Spirit in him, it is farther declared, That if the Son make you free, then are you free indeed.
- Gal. 5. 19, &c. *flesh are manifest; such as are Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Strife, Sedition, Heresies, Envyings, Murders, Drunkenness, Revellings.*
- Gal. 5. 22, 23. *fruit of the Spirit, saith the Apostle, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law.*
- 1 Cor. 2. 15. *every Man, but is himself discerned by none, unless he be spiritual.*
- 1 Joh. 5. 12. *He that has the Son has life, but he that has not the Son has not life: As also, He that has not the Spirit of Christ is none of his.*
- Rom. 8. 9. *But of him that has the Son in this true sense, namely, by the abode of his Spirit in him, it is farther declared, That if the Son make you free, then are you free indeed.*
- Joh. 8. 36.

It is not therefore into an Huff of Phancy, which ignorant giddy Men may call the Spirit, but it is the Spirit of Life in the new Birth into which we would ultimately resolve our adhesion to the pure Truth of the Gospel, in opposition to the false adulterate Religion of the Church of Rome. And the Dictates of this Spirit in its opposition to the gross Idolatries, Impostures and Barbarities of that carnal Church, (which true Dictates are the Privilege to that Life that is to Righteousness in the meanest regenerate Christian) would I set against the the Popular conceit of that false Church's Infallibility. This true ground, though popular, would I have retain'd, to bear against that the Church of Rome cannot err. For we being made free by that Spirit of true Sanctification and Holiness, all their Frauds and

and Wickednesses are easily felt by *vital antipathy*: whereby their Authority falls to the Dust, and all their contradictory Figments made for their own worldly Interests are easily judged by the meanest Reason back'd and emboldened by this sincere Spirit of Righteousness and Love; and so they are found, through the assistance of this living Principle common to all true Christians, to be Murderers, Idolators, and gross Impostours. This is palpable to the *Spirit of Life in the new Birth*, which is the Privilege, as I said, of every true Christian. Nor will all their subtilties of Reason or far-fetched deductions of a tedious or endless intricate Sophistry be able at all to move or entangle such as are thus perfectly freed from *Superstition*, and so firmly establish'd in this *Principle of Life and Reality*.

Philop. This is not only a safe Sanctuary against all the perverse Sophisms and cunningly-devised Intricacies of the Church of *Rome*, whereby they would illaquate such honest Christians, whose Education has not made them nimble enough at the Weapon of Reason and Disputation; but is also a strong Engagement to make us all more closely and seriously Christianize, that we may the more palpably feel our selves actuated by this Spirit of Life, and thereby the more justly and securely defie all the Sophisters of the dark Kingdom. I mean, this will not only scatter and repel them, but establish and edifie our selves to eternal Life.

Philoth. Your observation, *Philopolis*, is very true and good. But now, as by way of counterpoize I have set the *Spirit of Life in the new Birth* against the pretense of the *Infalibility* of their Church; so, for my part, I think to run counter to them in most things that are notoriously peculiar to them, would prove a safe Direction in Policy. As for Example, they are peculiarly infamous for their Doctrine and Practice, upon ac-

The Fifth
Principle.

Matt. 6. 33.

count of Spiritual Jurisdiction, of depriving Men of their temporal Rights, as if Dominion were founded in Grace; and upon this pretence, of Deposing of Kings, and of raising their Subjects in Rebellion against them. Wherefore my fifth Document or Instruction should be to all the Members of Christ's Kingdom, That they do not suffer themselves to be stained with the least blemish or taint of Disloyalty to their lawful Sovereign upon any account whatsoever, but especially upon a Religious one; there being no greater Disinterest to the true Religion, than to appear to be promoted or maintained by so gross Immorality as Disloyalty, nor no greater Advantage, than through Faith and Patience to bear all Trials and Hardships, as the old primitive Christians did: Whose Eyes being lift up to Heavenward, and their Feet directed wholly in that Path, by a Providence stumbled on the Imperial Crown, the Emperour at last becoming a profess'd Christian. Which was a very accumulate Completion of that Prediction of our Saviour, *First seek the Kingdom of God and his Righteousness, and all these things shall be added unto you*, as has been noted before.

Philop. This is an excellent Principle indeed, *Philotheus*, and has annex'd to it a comfortable Observation for all those that live under Princes that as yet are not converted to the pure Faith of the Gospel, but are still captivated to the Religion of Rome. But as for your Political Principle of always running counter to that Church in whatever they seem so notorious, I doubt how that will always hold. For they do notoriously boast of and affect an universal Unity in Judgment and Practice; should we therefore affect or indulge to a Disunity or Difformity in matters of Religion?

Philoth. Alas, *Philopolis*, my meaning was not that we should run counter to them in any good things they boast of, but in those bad things they have.

have. They are divided into multitudes of Opinions amongst themselves as well as others are : And in those things they seem universally united in, they are rather forcibly held together by external awe, and fear of being burnt, or having their Throats cut, than out of plain conviction of Conscience that the Points they universally profess are true. This is not *Union of Life and Spirit*, but the cramming and crouding disunited dust, feathers, and straws, and tying them close up in one bag. This is all the union they have in their universal Profession. But why this should be called *Christian Union*, thus by a barbarous force and compulsion to make a company of Men profess and practise the same things, be they never so Idolatrous or wicked, I understand not. Nor know I what is, if this be not, an *Union, or Communion Antichristian*. Wherefore we run opposite enough to them, if we set up against their *Antichristian Union* an *Union* which is truly and really *Christian*. Which shall be the Sixth Instruction, viz. *That we endeavour above The Sixth all things after an Union of unfeigned Belief and Principle. Love.* That it may be said of the Church, as of the living Creatures in the *Cherubick Chariot* of Ezekiel, *Whither the Spirit was to go, they went.* Ezek. 1.20.

Philop. This is surely the *Uniry of the Spirit*, which all good Christians are exhorted to. But how shall we attain unto it, *Philothens* ?

Philoth. This I conceive would confer much thereto, if all Opinions and Practices in Religion, that either hinder or do not promote the *Life of God* in the World, were universally undervalued by the Church of God. For in this *Life of God* is his *Spirit*. And by this means all opportunity and pretence of any on's shewing himself to be religious, but wherein true Religion doest consist, being quite cut off, Men that would be thought at all Religious must endeavour the imitation of that *Life* we speak of, to

XXX.
How the Church shall attain to the unity of the Spirit.

approve themselves such. Which they will do very lamely without the presence of the Spirit. And all occasions of squabbling and contention about the Shadows and Coverings of Opinions and Forms being thus removed and taken out of the way, it will be far easier to perform what the Apostle exhorts to, namely, *To keep the Unity of the Spirit in the bond of Peace*. For no Man then shall be able to hustle with any credit, unless it be in the behalf of what tends to the good of the People of God and of all Mankind.

But of those external Coverings hear what the Prophet *Isay* denounceth: *Wo to the rebellious Children, saith the Lord, that take counsel, but not of me, and that cover with a Covering, but not of my Spirit, that they may add sin to sin*. This is the false Covering of Opinions and Formalities heaped together by the Ignorance or Hypocrisie of Men, whereby they would hide themselves, as *Adam*, from the Eyes of their Maker. But God has foretold that those of *Mount Sion*, the Soldiers of the Lamb, shall destroy the face of the Covering cast over all People, and the Veil that is spread over all Nations. And then they must either be clothed with the Covering of the Spirit, or be found stark naked to their open shame, as they are forewarned in the last Vial. Thus should we approach nearer to that Type of the best state of the Church figured out in the form of the Cherubims or the four Beasts, where the *Eagle* is conceived to have the foot of an Ox, none of them labour for that which is not bread. Wherefore the number of Formalities and Opinions being lessened according to their uselessness, and consequently being but few and profitable, all the Church will easily understand their importance and truth: As all the four Beasts are said to be full of eyes, (in opposition to that blind Obedience cried up in the *Roman Church*;) and so thoroughly discerning the same Object, and therefore withal

withal passing the same judgment upon it, are also carried with one joint motion and affection. For even their *wings are full of Eyes*, as denoting they move not out of any blind Principle, but from a Principle of certain Knowledge. Which therefore, *Philopolis*, I would, in opposition to the Church of *Rome*, (who cry up Ignorance as the mother of Devotion) make the seventh Document of holy Policy, viz. *To instruct the People thoroughly and convincingly of all the Fundamental Mysteries of Truth and Interest appertaining to the Kingdom of God*. They that obtrude Falshood for their own advantage upon the People, it is their Interest to keep them in Ignorance: But they that are the Assertors of the Truth, it is their Interest to have it as fully and fundamentally understood as may be, and made clear out of Reason or Scripture. And I conceive all Truth that is needful for *Life and Godliness* may be in such manner cleared to the *unprejudiced*. Whence it will be a very hard tug to seduce any from the Church to *Romanism*, Infidelity, or Atheism.

Philop. I am clearly of your mind, *Philothens*; but all the difficulty is to get to that state of *Unprejudicateness*.

XXXI.
How the mind
of Man may
arrive to a
state of unpre-
judicateness.

Philoth. If the Son make you free, then are you free indeed.

Sophr. That is not spoken, *Philothens*, of freedom from prejudice, but of freedom from Sin, so far as humane nature can be free. *Whosoever committeth Sin, saith our Saviour, is the Servant of Sin. And the servant abideth not in the House for ever; but the Son abideth ever. Then follows, If the Son therefore make you free, then are you free indeed.*

Joh. 8. 34, 35.

Ver. 36.

Philoth. And a little before he saith, *If ye continue in my Word, then are you my Disciples indeed*; (that is to say, *If ye keep my Commandments*) *And ye shall know the Truth, and the Truth shall make you free*. Whereupon the *Jews* expostulate with

Ver. 31, 32.

Ver. 33.

our Saviour, *We be Abraham's Seed*, say they, and were never in bondage to any: how sayest thou then, *Ye shall be made free*? Whereupon in that passage, O *Sophron*, which you cited, he charges them with being Servants to Sin, implying that that was the prejudice and impediment to their attaining to the Truth, in that they lived in sin. So that freedom from sin, I think, in our Saviour's own judgment, does infer also freedom from Prejudice that hinders the knowledge of the Truth.

Wherefore, O *Philopolis*, in the Eighth and last place, (for I will not discourse so now as if I despaired of ever having the opportunity of conferring with you again,) I shall propose this one Document more, not only very serviceable for the Unity of the Church, but the most effectual I know, and the most necessary, for the bringing on these excellent Times your desire is so carried after.

Philop. I long to hear it, *Philothens*.

The Eighth
and last Do-
cument;

Philoth. It is Faith in the Power of God and the Spirit of our Lord Jesus Christ, which he has promised to all Believers, that by this assistance we may get the conquest over all our Sins and Corruptions, and perfect Holiness in the fear of God. This Doctrine, that we are not only obliged to an higher pitch of Morality than either Paganism or Judaism did pretend to or could boast of, but also that through the Spirit of Christ inhabiting in us we are able to be reduced to that Rectitude of Life and Spirit which our Saviour sets out in his Sermon upon the Mount, and elsewhere in his Discourses in the Gospels; It is this Doctrine, I say, that must renew the World in Righteousness, and bring on those glorious Times that so many good Men believe and desire; This, *Philopolis*, is a necessary Preparation thereto. For what Doctrine but this can reach the Hypocrisie of Mens Hearts, who, under colour of not being

able

able to be rid of all their sins, will set themselves against none, or but the least considerable, or will be sure to spare their darling-sins, and perpetually decline that Self-resignation which is indispensably required of every true Christian? Nay, they will quit none of them, under pretence we must necessarily retain a gradual Imperfection throughout. And they will be sure to pitch on that Degree that is most for their own ease, and the satisfaction of their own Lusts.

Sophr. This is a very searching Doctrine indeed, *Philothens*. But what do you drive at? an absolute Perfection *quoad partes & quoad gradus*, as the Schools phrase it?

Philoth. I drive at an absolute Sincerity by this Doctrine, O *Sophron*, that a Man should not allow himself in any known Wickedness whatsoever, but keep an upright Conscience before God and before Men: Forasmuch as his own Conscience tells him by virtue of this Doctrine, that if he be not wanting to himself, God is both able and willing, by the Assistance of his Spirit, to free him from all his Corruptions. And the Scripture plainly declares that this is the end of Christ's coming, namely, *That denying all ungodliness and worldly Lusts, we should live soberly and righteously and godly in this present World: Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity; according to that exhortation of St. Peter, Wherefore gird up the loins of your Mind, be sober, and of a perfect hope in the grace that is brought to you through the Revelation of Jesus Christ: As obedient Children, not fashioning your selves according to former Lusts in your ignorance: But as he that has called you is holy, so be ye holy in your whole Conversation, (in every thing you do:) Because it is written, Be ye holy, for I am holy. And our blessed Saviour in his Sermon on the Mount, Be ye*

Tit. 2. 12.

Ver. 13.

1 Pet 1

&c.

Matt. 5. 48. *perfect, as your Father which is in Heaven is perfect.*
 And St. Paul to the *Ephesians* witnesses for our Saviour, that this was the end of his giving himself as a Ransome, or of dying for his Church,
 Eph. 5. 26, 27. *namely, That he might sanctifie it and cleanse it with the washing of Water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish, like the Lamb's Wife in the Revelation, which is the new Jerusalem.*

Saphr. I must confess, *Philotheus*, these places found at an high pitch of Sanctity, which Christians are called to, and yet fall so infinitely short of.

Philoth. That is for want of this Faith I plead for, a Faith in the Power of God and in the Spirit of the Lord *Jesus*, for the purging away all our Corruptions. For the New Birth is the Son of the Promise, and is that *Isaac*, the Joy of the whole Earth. But he is conceived by Faith in the Omnipotent Spirit of God, who from the
 Ezek. 37. 7. *four Winds blew upon the slain in the Valley of dead Mens bones, and made them stand up a numerous Army; who gave the promised Seed to*
 Rom. 4. 18, *Abraham, who against hope believed in hope, that he might become the Father of many Nations. For he considered not his own body now dead, nor the deadness of Sarah's Womb: he staggered not at the Promise of God through unbelief, but was strong in Faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform. This Faith therefore in the Promise of the Assistance of the Spirit of Christ in the new Birth, is that which must renew the World into the living Image of God, and make all the Nations of the Earth blessed; which must bring the new Jerusalem from Heaven, and will call down God himself to pitch his Tabernacle amongst Men. I can*
 Phil. 4. 13. *do all things through Christ that strengthens me.*

Enist. Even wonders of wonders, I think.

But

But this Faith, *Philotheus*, in the Power of God and in the assistance of his Spirit, to enable us to extirpate and mortifie all our Corruptions to an happy Resurrection to Life and Righteousness, was not the Faith that our first Reformers were so zealous in. How was it then, I pray you, that they should miss of so useful a Truth?

Philoth. They did not wholly miss of it, *Euistor*, in that they did zealously call to Men to relinquish humane Tradition, and to betake themselves to the pure Word, and to the Belief and Faith of the Gospel, according to that more infallible Rule. Wherefore that Faith which they preached having for its Object the pure Gospel of *Christ*, the Doctrines according to Scripture; this Doctrine of Faith in the omnipotent Spirit for the vanquishing of Sin being also contained in Scripture, must be part of the Object of the Faith which they preached.

XXXII.
The Doctrine of Faith in the Power of God's Spirit for the ridding us of Sin, why not so much insisted on at the beginning of the Reformation.

Euist. That is, I acknowledge, O *Philotheus* in some sense true. But their zeal ran mainly out in declaring and crying up that part of Faith which respects only *Justification* in the Blood of *Christ*, and free Remission of our sins.

Philoth. And it was very seasonably cry'd up, as being a very plain Gospel Truth, and such as was trode down under foot in the Church of *Rome*, for the more absolutely enslaving the People of God, and holding them under an hard Bondage in that Mystical *Babylon*, or Land of *Egypt*; they laying many heavy Burthens of Superstition upon them only to advance the King of *Egypt*'s Interest, and so to extinguish the Light and Comfort of the Gospel. Wherefore that Truth of *Justification by Faith* being so accommodated to shake off the *Roman Yoke*, it is no wonder it was so zealously insisted upon, and so generally inculcated by the first Reformers.

Sophr. But this was not all, *Philotheus*. For several things passed from some of them, who were

were otherwise very successful Instruments in the Reformation, that seem not only to favour humane Infirmities, and to dishearten Men from attempting any such Conquests over our Lusts and Corruptions as your Doctrine animates us to, but also, on the contrary, to favour much of rank *Antinomianism*, as ill a Disease as can seize on the Church of *Christ*.

Philoth. I acknowledge, O *Sophron*, that Divine Providence might permit such misinterpretable Expressions in some of the first Reformers. But you know, *Luther* himself, who is most suspected, yet wrote against the *Antinomians*: and the Harmony of Confessions of all the Protestant Churches adjoins the Doctrine of Sanctification or a good Life to that of Justification by Faith. But that such a pitch of Holiness as we now treat of should have been exacted so zealously by the first Reformers from their Followers seems not congruous nor seasonable for those Times. The over-severe Inculcation of such Doctrine in opposition to the false Righteousness of *Romanism* would have drawn away but few Auditors from that Church, whose Sanctity was only carnal. They would have thought they had been to be led out of a lesser Bondage or Captivity into a greater; and so that small distinct Number of the Immaculate Lambs of *Christ* had been a more certain, as well as a more delicious, Morfel for that devouring Wolf of *Rome*.

Bab. I understand perfectly whereabout *Philothheus* would be, namely, That Divine Providence made choice of such Instruments by an external Instigation, as who left to themselves in many things, to cut out their own way, would fall into such Opinions and Expressions as would be most effectual for the rending or tearing of huge massie Pieces from the Church of *Rome*, that in these great Lumps the Gold might be safe amongst the Dross, and that in this mixt Nume-

rosity

rosity there might be a more safe Protection of the Godly against the bloody Persecutions and barbarous Tyrannies of the Papal Power.

Philoth. You understand me aright, *Bathynous*. But now, I say, after the Stone was thus cut off again from the great Mountain, and safely disjoined therefrom, it was not still to have ly'n unpolished or Moss-begrown, for want of Art or Industry in the Master-builders; but all of us ought to have become by this time living stones, pure and well-polished, and through the Unity of the Spirit to have been join'd together into one holy Temple of God. Which Unity of Spirit, *Bathynous*, can never be without Unity of Life: For in the Life is the Spirit, as I suggested before. Nor can this Unity of Life ever be without a thorough Purification of the Church from Sin and Corruption; nor can this Purification be without Faith in the Power of God and the Assistance of *Jesus Christ* to refine us from all our Dross. For he that believes no possibility of any such thing will neither pray for it, nor attempt it, nor any way go about it. Wherefore this general Indulgence to our Corruptions keeping us from the Unity of the Spirit and sameness of Judgment in matters of Religion, and making us destitute of that healing Vertue of brotherly Love and Charity, we are left, like so many wild Beasts and grizly Monsters, to grind and spit fire at one another, but can never attain to Peace before we attain to a due measure of Righteousness. For *Christ* in the Church must first be *Melchizedech*, and introduce his Righteousness amongst us, before he can be King of Salem in this sense, a Prince of Peace. Nor can we have this Spirit of Righteousness communicated to us before we be embued with that Faith in the Power of *Christ* for the vanquishing of Sin, as has been said over and over again.

Bath. Wherefore, *Philothous*, so far as I see, this

XXXIII.

The true means of Unity in the Church again glanced at.

VXXXX

The true means of Unity in the Church again glanced at.

Heb. 7. 27

Isai. 9. 6

III XX
this Faith in the Power of *Christ* for the vanquishing of Sin, especially accompanied with Charity, may stand in balance against the *Romish* implicit Faith that they would urge for the suppressing of Schism: as if nothing would so well assure the Peace of the Church, as for Men to have either a perfect upright Conscience, or else no Conscience at all. But this latter being so hideously detestable, we see the greater necessity of exhorting all Men with all diligence to make after the former.

Philoth. Which without this Faith in the Power of *Christ* for the conquering our Corruptions they will never endeavour after, much less successfully attain thereunto.

Bath. So I have said already, *Philothens*, I think, or at least intended to say so.

XXXIV.

The marvelous Efficacy of Faith in the Power of the Spirit of *Christ* for the vanquishing of Sin.

Philoth. But being full of Faith, and perfectly persuaded that *Christ* by his Spirit both can and will assist to the utter vanquishing of all manner of Sin and Corruption in us, such, I mean, as Pride, and Covetousness, and Uncleaness, and all Hypocrisie and Selfishness, and the like; what is there of all that that disturbs the World and distracts humane affairs that will not flie before so invincible a force? If this Faith were once implanted in the Hearts of Men, and they read in the Prophets the lively and lovely descriptions of that excellent State of the Church which is to come: what quick approaches were they able to make in virtue hereof, while they look upon that glorious Pattern, and through Faith and holy Imitation be daily changed by the Spirit of the Lord from glory to glory.

2 Cor. 3. 17, 18.

Philop. The more I consider it, *Philothens*, the more I am satisfied of what infinite importance this Doctrine of Faith in the omnipotent Spirit of *Christ* is, both for the present welfare of the Church, and also for the bringing on that future Happiness predicted by the Prophets; what search-

searching Physick it is to cleanse the Soul. and what a mighty Cordial to revive her. So far as I see, this kind of Faith is the *Primum mobile* or the first Spring of all Motion that can tend effectually towards the Renovation of the World in Righteousness, and the bringing on those glorious Times of the Church which you did so graphically describe out of the Visions of the Prophets.

Sophr. And I can scarce forbear to cast in my suffrage too, *Philopolis*, were it not for this one Scruple, That this so high Doctrine of Faith in the omnipotent Spirit for the utter Extirpation of Sin might as well scare People out of the Reformed Churches, as have hindred them at first from coming into the Reformation. The Truth of the Doctrine rightly understood I do not much question, but only the discretion of professing it.

Philoth. This is a material Consideration of yours, O *Sophron*. But you are to understand, that this Doctrine rightly interpreted does not at all clash with any of those due Comforts that accrue to us from that other of Justification by Faith, and of free Remission of Sin in the blood of Christ. *These things I write, saith St. John, that ye sin not. But if any one sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is a Propitiation for our sins.* All that is aimed at is, a chearful and sincere endeavour of not sinning at all, (as we pray in our Liturgy every Morning.) Which constant endeavour if it be used, no Man ought to be dejected for his Failings till God give more strength, but chearfully to rouse himself with a greater indignation and resolution against Sin, not at all despairing of forgiveness, having so potent an Advocate with him whom he has offended. But if any one is content to sin without any endeavour of Resistance or belief of ever being able to overcome and subdue his Corruptions, and would forsake the

XXXV.

An Answer to an Objection touching this Doctrine of Faith.

1 Joh. 2. 1, 2.

2 Theff. 2.
11, 12.

the Communion of the Reformed Church for the rubbing up his Conscience with a more wholesome and searching Doctrine, and so seek Teachers elsewhere after his own Heart's lusts; all that I can say is this, That for this Cause God shall send him strong delusions, that he shall believe a Lie; that he may be damned for not believing the Truth, but having pleasure in Unrighteousness. And I hope very few will enter upon those Pikes. This Doctrine can hardly fright any away, but such as have an explicate Mind and purpose fully to plunge themselves into the filth of Sin. But what a vast Company has broke from the Reformed Churches into private Sects, upon pretence that their Doctrine tends not sufficiently to Perfection, can be hid from no Man's Eyes that looks never so little in the World. So far is this Doctrine from being against the Interest of Reformed Christendom. To all which you may add, that it need not be imposed as an Article, but allowed.

In the mean time that general Languor and Remissness in all Duties of Life, or rather that universal Deluge of open Lewdness and Wick- edness, which, for ought I know, has broken in upon us for want of such Doctrines, as would more effectually engage us in all Holiness of Con- versation, is by far a more formidable Dis-inter- est to the Reformed Churches, than the Profes- sion or Permission of this Doctrine we speak of any way can be. For Providence has no obliga- tion to continue their Religion to those, 'be it ne- ver so true, who have no more Conscience than to hold the Truth of God in unrighteousness.

Sophr. Nay, your Answer, I must confess, *Philothens*, is very home and pertinent.

Philop. And so think I too; and am hitherto (which I must acknowledge with many thanks to you, *Philothens*) very competently satisfied (and therefore am the more unwilling to urge you

you any farther in any more Particulars) touching these Heads, feeding my self with hopes of future Conference from your own comfortable Intimation. But however, I cannot but give you the trouble of passing to the last Point, to gratifie my curiosity touching the Duration and Permanency of this excellent state of the Church, and of describing to me in what order and distinctness things will proceed to the end of all.

Philoth. This is an hard Problem, *Philopolis*, as well as curious, the second part especially. For touching the Duration or Permanency of the Church in that glorious Condition, the holy Oracles plainly intimate it will be for a thousand years, though I do not think it necessary to understand that Expression as if it should continue no longer. For the meaning of that number may be *symbolical*. But for the order and distinctness of the proceeding of Affairs to the end of the World, this a Man cannot well know, unless he understood the *Synchronals* to the seven Thunders into which the last Trumpet is so distinctly distributed. Which I must confess, *Philopolis*, was ever out of my reach, till I fortunately fell into acquaintance with one *Theomanes* a very good Man, and most passionate well-willer to the Affairs of the Kingdom of God.

Cuph. That's a peculiar Privilege of yours, *Philothens*, to be so intimately acquainted with *Theomanes*. For my part, I have often courted him with the best skil and diligence I could, but could never yet get into any familiarity with him.

Sophr. And, I think in my Heart, never will do, so long as your name is *Cuphophron*.

Philop. I pray you, *Philothens*, what is this *Theomanes* for a Man? and what did he impart to you touching the seven Thunders?

Philoth. I gave you part of his Character already. And if you do not yet understand me,

Phi-

XXXVI.

Of the Duration of the glorious Times of the Church.

Apoc. 20. 3.

Apoc. 10. 3.

XXXVII.

The Character of Theomanes.

Philopolis, I add farther, That he is a Man wholly devoted to the knowledge of his Maker from his very Youth, and quitted the World almost as soon as he was born into it, having never any design upon any thing that the World is so mad after, neither, Honour, nor Power, nor Riches, nor carnal Pleasures; but his Mind has been wholly set to search out true Knowledge in the *Light of the Simplicity of Life*, in which quitting all Self-relishes he became an entire Servant of God and of the Lord *Jesus Christ*, and a faithful Minister of his Kingdom.

Philop. You give the Character of an excellent Person. But what did he impart to you, *Philothheus*?

Philoth. The Vision of the seven Thunders, if I may so call it for brevity sake. But his meaning is, the Vision of things *synchronal* to the seven Thunders.

Philop. You will infinitely oblige me, if you please to communicate them unto us, O *Philothheus*. But is he not a Man something Enthusiastical or Fanatical?

Philoth. The greatest Fanaticism that I know in him is this, That he professes he understands clearly the truth of several Prophecies of the mainest concernment (which yet many others pretend to be very obscure) whether he will or no. But he is so far from being Enthusiastical or Fanatical that, whereas Enthusiasm is a *false Surmise of a Man's self that he is inspired, when indeed he is not*, he on the contrary, does disclaim his being at any time inspired, though a Man would think sometimes that he is. But he imputes all to the *Light of the Simplicity of Life*, the greatest gift of God that is communicable to the Soul. Neither does he boast that this Vision of the seven Thunders is any over-bearing *Inspiration*, though it was the most involuntary thing that happened to him perfectly awake.

Philop.

Philop. I pray you therefore tell us in what Circumstances it happened to *Theomanes*. For I believe he would conceal nothing from you, by reason of your Intimacy with him.

Philoth. Time will not permit to make any long Story of it. The Circumstances therefore in brief are these. Upon a time, after he had much worn away and exhausted his Spirits by a long and serious study in the Divine Oracles, he thinking to take a long and leisurely walk into the fields to recruit his Strength by the open fresh air, and to let his Mind be perfectly vacant for the relief of his Body, of a sudden in the midst of the fields this Vision of the seven Thunders surprised him without his desire or expectation, which took fast hold on his Mind and Phancy, insomuch that he could not be quiet for the working thereof, (though it made him so weak that he could scarce go on his Legs) till he had committed the same to writing.

Philop. This is something extraordinary. Have you a Copy of it, *Philothens*? For the Narration of such things ought to be very accurate.

Philoth. I have a Copy of it both in my Pocket and in my Memory; it has left so strong an Impress upon my Mind. But I believe you will think it most safe if I read the Copy, for it is yet light enough, and I brought it on purpose, foreseeing the need thereof in this day's Discourse.

Philop. I pray you, *Philothens*, read it to us.

Cuph. There are ordinarily Political and Philosophical Gazettes; but it is our Privilege, it seems, to have a Prophetical one.

Philop. *Cuphophron* will have his conceit on every thing, be it never so serious. Let him call it what he will. I pray you, *Philothens*, read it leisurely and distinctly.

Philoth. I shall, *Philopolis*. The Title is, *The Space of the seventh Trumpet dividing it self into*

XXXVIII.
Theomanes
his Vision of
the seven
Thunders.

the seven Thunders with their previous Coruscations, in order as follows. It begins with a straight stroke and broken line abruptly after this manner ;

——— And the first *Coruscation* cast forth its Light, which shone from one end of the Heaven to the other. Whereupon a most dreadful Thunder uttered its Voice, insomuch that the Earth shook and trembled and shrunk under it. Wherewithal the Clouds were discharged of a most noisome and prodigious Rain of Blood, of Fire, of Hail and infectious Dust, with other such like Plagues of *Egypt* ; insomuch that Men were exceedingly tormented and enraged by reason of the intolerableness of the Plagues.

Philop. This I believe is but a more broken and confused Representation of the Effusion of the seven Vials, or of something synchronical thereto : As you have already declared that the seven Vials are *synchronical* to the first Thunder.

Philoth. It may be so, *Philopolis*.

Philop. But I pray you go on, I shall not again interrupt you.

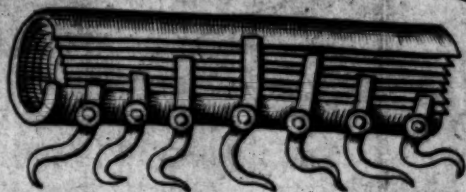
Philoth. After this I looked up, and behold in the East a large white Cloud, which came sailing as it were with a cool and refreshing gale of Wind toward an exceeding high Mountain, at a certain distance from which the second *Coruscation* discharged it self from this Cloud. Whereupon I heard a more chearful Thunderclap recchoing through the Air, and the Cloud breaking apieces, I saw a most glorious City lightly descending, carried in the stream of this cool breeze obliquely downward, and so settling at last on the Top of this high Mountain.

But I had not long fed mine Eyes with so beautiful a sight, when unexpectedly from over the City a bright *Coruscation* broke forth, so great and so glorious, from the pure Sky, that the light of the Heavens was seven fold more clear than the light of the Sun. Upon which immedi-

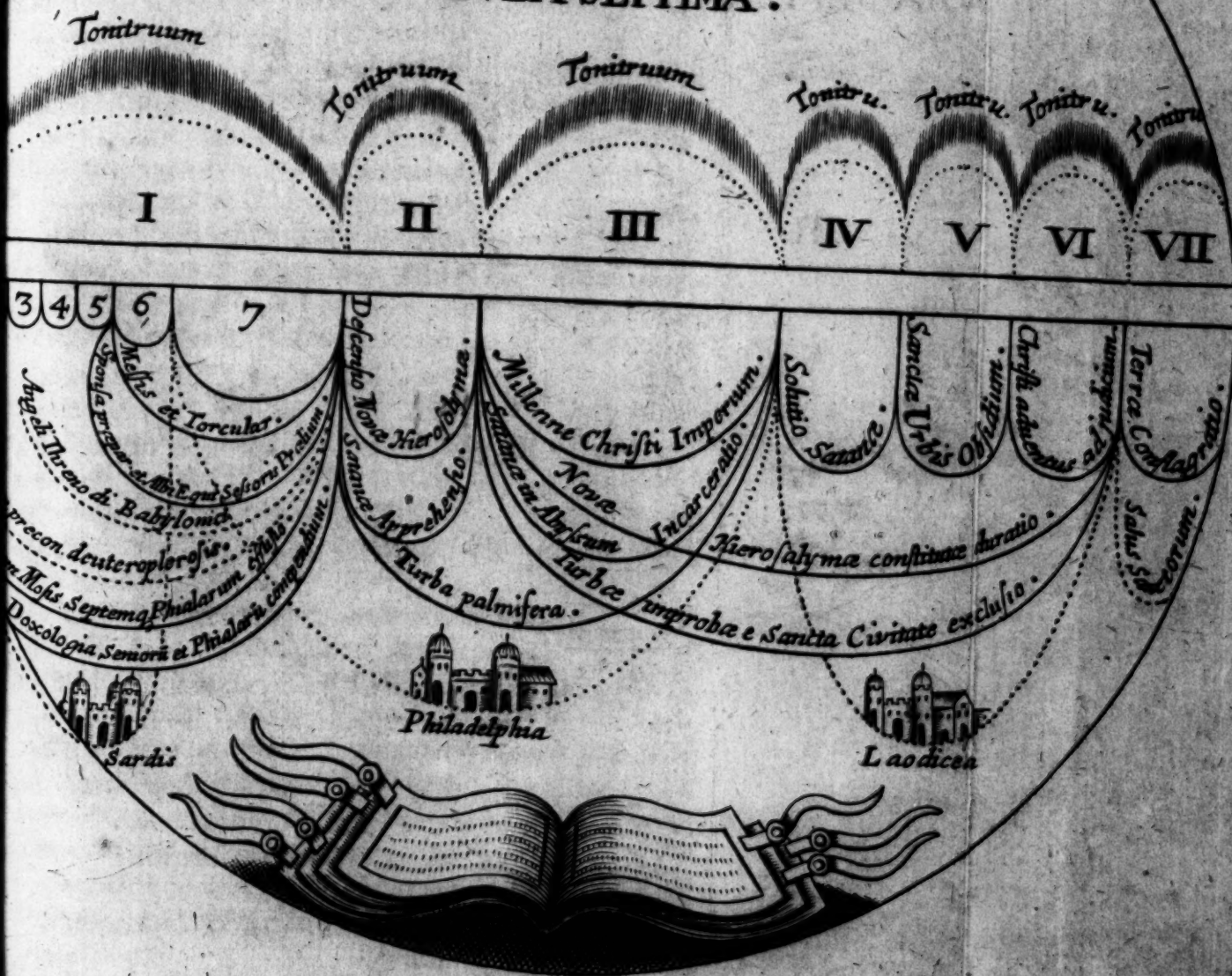
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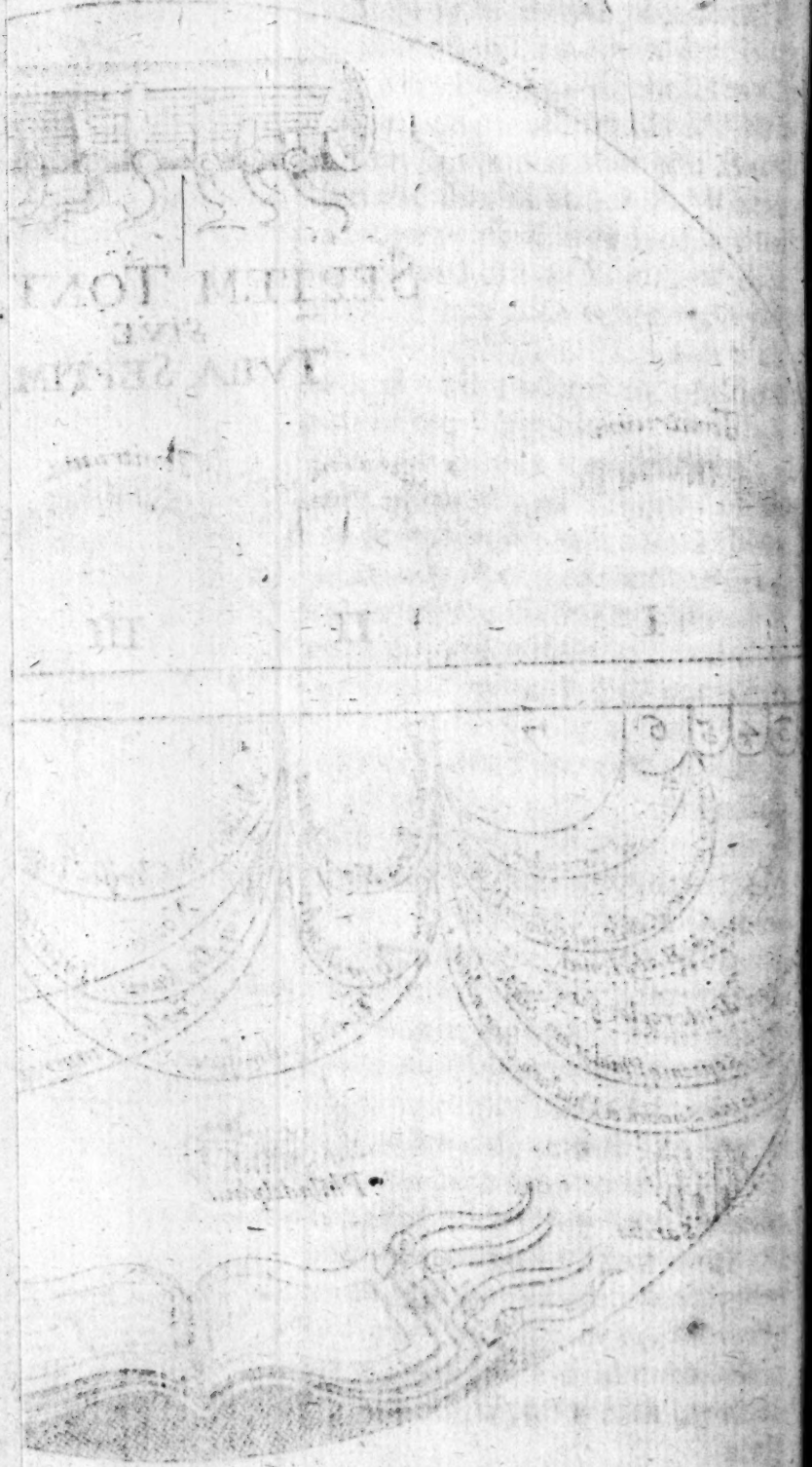
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THE HISTORY OF THE
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ately I heard from thence the voice of the third Thunder, and thereupon, as it were the Voice of a Man, tunable and articulate, saying, *Hallelujah: The Lord reigneth.* And suddenly after a whole Quire of Voices seconded this first Voice, saying, *Hallelujah. Glorious things are spoken of thee, O thou City of God. The Mountain of the Lord's House established on the top of the Mountains, and all Nations flow unto it. The Nations of them that are saved walk in the light of it, and the Kings of the Earth do bring their glory and honour unto it. Hallelujah.* Which Heavenly and enravishing Melody was heard from the Holy City for the space of four Hours.

After this I cast mine eyes toward the West, and I saw a large Cloud of two colours, black and pitchy on the West part thereof, and of a bright shining colour toward the East. And lo, of a sudden the fourth Thunder uttered its Voice from the West-side of the Cloud, and discharged it self upon certain hollow Rocks and Mountains tearing them a pieces, and rending open their infernal Caverns. While in the mean time there issued out on the East-side a strong Wind, but pure and refreshing, which dividing into several parts that turned round became so many innocuous Whirl-winds of sincere Air, tinged only with a cool refreshing smell, as if it had passed over some large field of Lilies and Roses. Which Whirl-winds moved from Man to Man, lifting them somewhat from the Earth, and so letting them easily down again; but left a Mark upon the Bodies of every one they thus lifted, and a sweet Savour on themselves and on their Garments. And the number of them thus lifted and marked is the number of the Companies of the Lamb, and their number was 1728. But in the Western part of Heaven the Air was ill-scented by reason of the Fumes from those dark Caves, out of which were seen to come many

direful and dismal Forms, with part of their melted Chains (which the Thunder-clap had broke a-pieces) hanging upon their Bodies. Which Hellish Shapes ran up and down after Men upon the face of the Earth, catching them and breathing upon them a poisonous breath that corrupted their bodies and made them look black and deformed like Devils. But the lifted Companies were too light-footed for them, neither had they any power over them, because they bore the Mark of the Lamb upon their Bodies.

These things I saw under the Voice of the fourth Thunder. After which I beheld, and lo, the whole Heaven was overcast with Clouds, especially toward the bottom: And immediately the fifth Thunder uttered its Voice. And there was a re-ecchoing noise round about the Heavens, like the beating of Drums. Whereupon I saw innumerable Armies of Men from the four Quarters of the Earth marching up toward the Holy City, to lay close Siege unto it.

Apoc. 20. 9. And they encompassed the Camp of the Saints round about. And I was in an exceeding great fear and trembling.

But in the midst of this solicitude there came a large flash of Lightning from the East, which shone unto the West, and the sixth Thunder uttered its Voice. And I saw the Clouds rent from the Horizon upwards, and they were parted toward the North and toward the South like the Curtains of an opened Tent or Canopy. Whereupon a marvellous Light sprung up very fast from that quarter, and the Voice of the Thunder was immediately drowned with a terrible sound of a Trumpet which filled the whole Concave of the Heavens, and made the Ground tremble under Mens feet. And lo, there suddenly appeared a great white Throne arched like a Rain-bow, with the Son of Man sitting upon it with

Apoc. 20. 11.

with Glory and great Majesty, from whose Face the Earth and Heavens fell away, and there was found no place for them. And the dead all appeared before the Tribunal of God, and the Books were opened. And they whose Names were written in the Book of Life, their strength was renewed unto them, and they mounted up with Wings like Eagles, and associated themselves with the Angels of God. But the Hypocrites and Prophane were condemned, whose Hearts grew more heavy than Lead, and became the Dregs and Sediment of the World, Fear and Despair sinking them down; while Joy and Assurance lifted up the Sincere into those more defecate Mansions. For the whole Skie was filled with Myriads of Myriads of Shapes in this great Compearance; where the purer Spirits ascended upwards, and the more gross were precipitated downwards, by the stupendous operation of the great Refiner of the Universe. And I saw the good perfectly separated from the Wicked, and the King of Glory rise from his Throne. And this general Assizes was turned suddenly into a Triumphant Pomp to the Godly, they marching orderly in the open Skie with the rest of the Army of the great King, with such splendour and lustre as is ineffable; their Months also being filled with Songs of Victory, and their Ears with the Eccho of their own melody. For the Air was miraculously tuned into Musical Accents to their Divine Ditties, as if some invisible hand had play'd upon the Concave of the Heavens as upon some well-strung Harpsical or Theorbo. So that my Soul was so enravished with the sight and with the Musick, that my Heart melted, mine Eyes flowed over with Tears, and my Spirits failed within me, for very excess of Joy.

Philop. Certainly *Theomanes* was in a very great Rapture when he was thus affected.

Philoth. And he was thus really affected, *Philop.*

polis, as he told me; and I dare believe him: for he is a Man of the greatest Simplicity imaginable.

Philop. But I have interrupted you again, *Philothens*, before I was aware. I pray you go on.

Philoth. But part of this pleasure was quickly intercepted by a sudden overcasting of the Heavens, as it were with an universal thick Cloud of a rusty hue. But I heard the Musick still, whereby I might discern the Motions of that Triumphant Pomp. But a more dreadful noise presently put an end to that Rapture also. For this Cloud of Night broke into a Chasm near the celestial Army, which was instantly filled with a most glorious Light, and through that lucid passage I heard a mighty Voice like the sound of a Trumpet saying, *I am Alpha and Omega, the First and the Last, the Beginner, and Continuer, and Ender of Ages. I am he that lived and was dead, and behold I am alive for evermore, and have the Keys of Hell and Death.* Whereupon the Chasm closed again, and the Souls of the forsaken were filled with horror. For they presently expected the execution of that dreadful Sentence. *Go ye*

Matt. 25. 41.

accursed into everlasting Fire. And indeed after some pause and silence, (wherein I again heard that Heavenly melody, but a little farther off, that Triumphant Company ascending higher and higher through the bright azure fields of peaceful Bliss) the arched roof of this hollow Dungeon seemed all on fire with cross Flashings and Lightnings running all over. Which had no sooner ceased, but the seventh Thunder uttered its Voice, which was accompanied with a rowling and tearing noise every way over the whole Skie. Whereupon the Clouds set a Raining one continual sad and direful shower of Fire and Brimstone upon this forlorn Crew, till the whole Earth became but as one round Lake or Pond of burning Sulphur. And whosoever had not his Name

found

Apoc. 20. 15.

found in the Book of Life, his portion was in this Lake of fire burning with Brimstone; which is the second Death. Apoc. 21. 8.

This is Theomanes his Vision, O Philopolis, of the seven Thunders. Which contains in it the most distinct order and succession of Affairs in the Church, from the beginning of the seventh Trumpet to the end of all things, that I ever met with. I must confess the Distinctions are but general: but if I had had any thing more precise and particular, that great sincerity and nobleness of Spirit, and hearty love and zeal for the Interest of the Kingdom of God, which I persuade myself I discern in you, would have obliged me to have imparted it to you with a very good will.

Philop. I give you many thanks, Philothens, for your good opinion and bountiful intention. But what you have imparted is more than I could merit or hope to obtain from any other hand, and such as I must acknowledge myself competently well satisfied with, as having some guess what every one of those Thunders mean; but should be better confirmed in my apprehensions thereof, if you would briefly communicate your thoughts of them.

Philoth. That I shall do, and very briefly, O Philopolis. These seven Things therefore are orderly contained in the seven Spaces of the seven Thunders. In the first, The Effusion of the seven Vials. In the second, The settling or establishing of the Church into the State of the new Jerusalem come down from Heaven. In the third, That more full and universal Reign of Christ called the blessed Millennium. *καὶ ἑξαχθὶς*, or in a more proper and eminent sense. In the fourth, The loosing of Satan, or the visible vergency of the World to another Degeneracy or Apostacy from the Kingdom of Christ. In the fifth, An Attempt of the apostatized part of the World to get the

XXXIX.
A brief Explication of
Theomanes his Vision.

Dominion again over the Godly, and the danger of the Wicked's again captivating the *Just*. In the sixth, the visible appearance of *Christ* in the last Judgment, wherein he gives Sentence upon both the Bad and the Good. In the seventh and last, The Execution of this Sentence; the Godly and sincere Believers ascending with the holy Angels towards their Heavenly Inheritance prepared for them, while Hypocrites and Unbelievers are tumbling with the Devils in the Lake of Brimstone burning with Fire.

Philop. I thought there was some such meaning of this Vision, and plainly see, through the Symbols and Iconisms of it, that there is nothing contained in it that is at all dangerous or Heterodox. But the manner of his being affected in his receiving these orderly ranged Truths seems to me something extraordinary. Does not *Theomanes* highly relish such a peculiarity of Dispensation, O *Philothetus*?

XL.
The important
Usefulness of
Theomanes
his Vision, to-
gether with
the Justifica-
bleness of his
yielding to
such an Im-
pression.

Philoth. Not at all, *Philopolis*, so far as I can discern. He only expresses himself well pleased with the Reasonableness and Usefulness of the Vision. For he professes it consonant to both Scripture and Philosophy, and has taken notice several times in my hearing how useful it is, both for the digesting all those Visions in the *Apocalypse* that appertain to the last Trumpet into their right Order according to Synchronism; and also to discover the Ignorance of some that have pretended to Inspiration, who guessing that the last Trumpet is the Trumpet of the last Judgment in a *Political* sense, but not discerning these distinct parts of it, (I mean the distribution thereof into the seven Thunders) have adventured to conclude, to the prejudice of the Apostolick Faith, that there is no other Judgment but this, nor any other Trumpet to raise the Dead, and to summon them before the Tribunal of *Christ*, than the Evangelization of a certain

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certain Doctrine of their own broaching. But assuredly, *Philopolis*, that Resurrection which *St. Paul* treats of in his first Epistle to the *Corinthians* is not a *Moral* nor *Political* Resurrection, (as cannot but be palpably manifest to any one that impartially peruses his Discourse;) and therefore the last Trumpet there mentioned cannot bear a mere *Moral* or *Political* signification: As it is manifest, that cannot in his first to the *Thessalonians*, For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up with them in the Clouds, to meet the Lord in the Air: And so shall we ever be with the Lord. It is intolerable to hale this to a *Moral* or *Political* sense. Therefore I say all the last Trumpet is not of a *Political* meaning, but only the five first parts thereof. In the sixth part, or under the sixth Thunder, the sound of the Trumpet may be natural or audible, as also the Thunder in the seventh; and the Lake of Fire and Brimstone not *symbolical* or *thoristical*, but *visible* or *natural*, whatever Infidelity or Sadducism suggests to the contrary. For this Earth must have an End as well as it had a Beginning: So that that false Inspiration which *Theomanes* seems to obviate is as well against Philosophy as Scripture.

1 Theff. 4.
16, 17.

Philop. This is an apparent Usefulness indeed *Philothaur*, of *Theomanes* his Vision. But it is a marvel he was not afraid to admit of any such Impression upon his Mind that pretended to disclose the Mysteries of the seven Thunders which *John* was bid to seal up, and not write them.

Hyl. That was only for that time, *Philopolis* but what hinders but that afterwards they might be made known?

Philoth. That was very courteously meant of you in the behalf of *Theomanes*, O *Hylobares*. But his

his Adventure wants no such excuse. For I have also objected such excuse. For I have also objected such things unto him: But he said, he had no reason to be afraid to admit of such Impressions as did only seal his Imagination but with such Truths as Scripture and Reason had assured him of before. Besides, that he does not pretend that this Vision of the seven Thunders is the disclosing those seven *Oracles* or *Voices* then uttered to *St. John*, which he was prohibited to write, but seven distinctions of Affairs succeeding in the seventh Trumpet, which this Impression bore him into a belief of, being *synchronal* to the seven Thunders. And there being just seven general Successions of Affairs typified by those Visions in the *Apocalypse* appertaining to the seventh Trumpet, to which all other may be reduced as *synchronal*, it seems to be a great Ratification of the purport of this Vision. But it would be too tedious to make out all this to you, *Philopolis*, at this time.

Philop. And I am so abundantly satisfied for this hour, that I have no reason to permit you to give your self that trouble. You have gratified me in all Points I have proposed to you, *Philotheus*, beyond my hope and expectation, so that my Mind is even lost in Joy and Amazement.

Cuph. Nothing better to collect it again than such a Song as *Barhynous* sung to the *Theorbo* for the composing *Hylobares* his great Emotion of Mind upon our other day's Discourse. Come, *Barhynous*, I hope you will be as civil to *Philopolis* as you was to *Hylobares*.

Bath. I would willingly serve *Philopolis* in any thing that is in my power, provided it were not to his prejudice.

Philop. Why, *Barhynous*, a grave strain of Musick and a Song suitable to this day's Dissertation will be so far from doing me any prejudice, that it will be the ultimate completion of my present Enjoyments.

XLI.
Philotheus
prevail'd with
to play a Di-
vine Rhapso-
dy to the The-
orbo.

Bath. But it were to your prejudice, for me, who have twice performed so badly, to undertake the same Province this third time, whenas there are others here present that can discharge it much more to your satisfaction.

Sophr. Certainly he must mean *Philothens*, who, I believe, would fit this turn better than any, he has such a special faculty of joining parts of Psalms together, and of directing them to the same scope, (and that out of an excellent Paraphrase) which he plays to the *Theorbo* with enravishing delight both to himself and others.

Philoth. I delight my self so sometimes, but it is beyond my expectation if others be delighted with such mean Musick.

Sophr. But the sense is wonderfully taking and transporting, O *Philopolis*, and therefore do not forbear to require this Civility at his hands.

Bath. That you may have no more trouble than needs must, I'll tune the Lute for you. It is within a thought in tune already. It's an excellently-sounded Instrument. Here take it *Philothens*.

Philoth. Well, I prevail'd with you, *Bathynous*, more than once, and therefore your demand is the more reasonable, and cannot be denied, since it is also to gratifie *Philopolis*.

Philop. I am infinitely engaged to you, *Philothens*, for your intended favour.

Cuph. I pray you, *Philothens*, sing no Tragical strain in agreeableness to the last Thunder, that I lose not my Repose this Night, or Dream affrightfully.

Philoth. Nothing can affright a firm and upright Conscience:

Non fulminantis magna Jovis manus.

You know the cheerful description of that state in the Poet, *Cuphophon*.

Cuph.

Horat. Carm.
Lib. 3. Od. 3.

Cuph. I do so.

Philoth. But however my Musick shall rather be in Consort with the third Thunder than the last.

Philop. I pray you, *Philothens*, let us hear it.

Philoth. Thou who art enthron'd above,
 Thou by whom we live and move,
 O how sweet! how excellent
 Is't, with Tongue and Heart's consent,
 Thankful Hearts and joyful Tongues,
 To renown thy Name in Songs:
 When the Morning paints the Skies,
 When the sparkling Stars arise,
 Thy high Favours to rehearse,
 Thy firm Faith in grateful verse!
 Take the Lute and Violin,
 Let the solemn Harp begin,
 Instruments strung with ten strings,
 While the Silver Cymbal rings.
 From thy Works my Joy proceeds:
 How I triumph in thy Deeds!
 Who thy Wonders can express?
 All thy Thoughts are fathomless,
 Hid from Men in Knowledge blind,
 Hid from Fools to Vice inclin'd.
 Tell Mankind *Jehovah* reigns;
 He shall bind the World in Chains,
 So as it shall never slide,
 And with sacred Justice guide.
 Let the smiling Heavens rejoice,
 Joyful Earth exalt her voice:
 Let the dancing Billows roar,
 Echo's answer from the shoar,
 Fields their flowry Mantles shake:
 All shall in their Joy partake;
 While the Wood-Musicians sing
 To the ever-youthful Spring.
 Fill his Courts with sacred Mirth.
 He, He come to judge the Earth.
 Justly He the World shall sway,
 And his Truth to Men display.

This

This or such like Rhapsodies as this do I often sing to my self, *Philopolis*, in the silent Night, or betimes in the Morning at break of Day, subjoining always that of our Saviour as a sutable Epiphonema to all, *Abraham saw my Day afar off, and rejoiced in it.* At this window I take breath, while I am even choaked and stifled with the crowd and stench of the daily Wickednesses of this present evil World, and am almost quite wearied out with the tediousness and irksomeness of this my earthly Pilgrimage.

Philop. Well, *Philothous*, you may complain as you please; but you seem to me a Company that live the most delicious and Seraphick Lives that I could ever imagine any to do upon this Earth. The Prelibation of those future Joys and Glories, that you in a manner make present to you by so firm a Faith and clear Prospect of things, is an anticipation of the Happiness of Heaven, at least of that Heaven that is to be upon Earth when the new *Jerusalem* shall descend from above. I am so infinitely transported with your excellent Converse, that I am almost out of conceit with my own condition of Life, and could wish I had never been engaged in the care of a Wife and a Family, or any other Secular Occasions, that I might join my self for ever to your blessed Society: Of such unspeakable Pleasure has this five days Entertainment been to my Mind.

Philoth. God forbid, *Philopolis*, that the sweet of Contemplation should ever put your Mouth out of tast with the savoury Usefulness of Secular Negotiations. To do good to Men, to assist the injured, to relieve the necessitous, to advise the ignorant in his necessary Affairs, to bring up a Family in the fear of God and a chearful hope of everlasting Happiness after this Life, does as much transcend our manner of living, if it ended in a mere pleasing our selves in the delicacy of select Notions, as solid Goodness does empty Phanta-

XLII.

Philopolis his mistake in transferring high Contemplations before the useful Duties of a Practical Life.

Phantastry, or sincere Charity the most childish Sophistry that is. The exercise of Love and Goodness, of Humanity and Brotherly-kindness, of Prudence and Discretion, of Faithfulness and Neighbourliness, of unfeigned Devotion and Religion, in the plain and undoubted Duties thereof, is to the truly regenerate Soul a far greater pleasure than all the fine Speculations imaginable.

Philop. You'll pardon this sudden surprise, *Philothens*: for your wholesome Instruction has reduced me again to the right sense of things. I am fully convinced that all Speculation is vain that tends not to the Duty of Practice, nor enables a Man the better to perform what he owes to God, to his Prince and Country, to his Family, Neighbours and Friends. Which is the only consideration that makes my parting with this excellent Society any thing tolerable to me at this time; being so fully instructed by you, that I am not to live to please my self, but to be serviceable to others. And therefore I shall endeavour not so to leave you, as not to carry away the better part of you along with me.

Cuph. You mean *Enister* and *Hylobares*, do you not, *Philopolis*?

XLIII.
His Complement to Cuphophon and his Friends, with Cuphophon's return thereof upon Philopolis.

Philop. I mean not Persons, but Things: the endearing memory of the sincere Zeal and sound Knowledge of *Philothens*, the free and profound Judgment of *Bathynous*, the Prudence and Sobriety of *Sophron*, and the Gaiety of Temper and singular Urbanity of my noble Friend, *Cuphophon*; to whom I return many thanks for his repeated favours and civilities since my arrival hither, as I do to *Philothens* also and the rest of this excellent Company for their great Obligations, and shall impatiently expect an opportunity of making some requital. In the mean time I leave my thanks with you all, and bid you farewell.

Cuph.

Cuph. Not the Memory, O *Philopolis*, but the Reality of all those Accomplishments you reckon up, of right you carry away with you, because you brought them along with you hither. Nor will we take leave of so accomplished a Person till needs must. We will wait upon you to morrow Morning to see you take Horse, and then wish you a good Journey. In the mean time we only bid you good-Night.

Philop. That will be too great a favour.

Philoth. That's a Civility very well mentioned, *Cuphophron*. We will at least do that, if not carry them part on their way.

Hyl. And I will defer my manifold Acknowledgments to *Philothous* till then.

THE END.

SCHOLIA

SCHOLIA

On the first DIALOGUE.

SECT. XXII. Pag. 47. Line 25.

AS you may observe in the Nature of eternal Succession, which we cannot deny to be, &c. This is appositely enough proposed by Philothelus to Hylobares, who is hitherto supposed to allow of nothing that is not Corporeal. Whence it necessarily follows, that he must acknowledge the eternal Succession of the Motion of Things Corporeal, or which have no Beginning. Which in another Place I have plainly shewed to be impossible. *Euchirid. Metaphys. cap. 10.*

Sect. XXX. P. 64. L. 32. As it is manifest in the Nature of God, &c. And here by the way, it is worthy Observation, that created Spirits may be indiscerpible; or that Beings are simply so in themselves, or that God can create nothing but Physical or Metaphysical Monades. For if he can create any Being simply so, or the least part larger than a Monade or Unite, it is plain he can create it of any bigness. But that God can create no one Being greater than a Physical Monade, is ridiculous and disconsonant to all Reason; and especially since it is granted, that he can and hath created innumerable Monades, which take up an immense space. How absurd is it therefore to imagine, that so infinite a Power of Creating, cannot create any Being (simply so in itself) greater than a Physical Monade? For it requires much less Power to create one Being simply

ply in it self of a moderate Bigness, than innumerable Monades which take up a vast space. And if it be greater than a Monade or Unite, whatsoever indiscerpible Being it is that is created must necessarily be extended. In which many differ.

Ibid. P. 65. L. 29. *God might change this Property of a Right-angle Triangle if he would.* This is indeed an assertion of *Cartes's*; but I am apt to think he meant it in jest, as I have already shewn, *Enchirid. Metaphys. Prefat. Sect. 6, 7.* And yet there are some of his Followers who Philosophize after this manner. As *P. Poirett, Cogitat. Rational. Lib. 3. cap. 10.* where, among other Things, That though the Number Three is greater than Two, and yet doth not contain twice Two, is to be attributed to the Divine Free-will and Power, which might have been otherwise, had not God so determined it. And he ought to entertain the same opinion of other Logical and Mathematical Notions and Truths, which the Learned World hath hitherto looked upon as eternal and immutable: Than which, nothing within the reach of humane Reason is more certain. Nor can any Man in his right Wits conceive the foresaid Notions to be mutable, namely, That the Part should be greater than the Whole, and that what are equal to one Third, are not equal among themselves, &c. so that if God cannot be introduced without the mutability of these most certain Truths (that the Part is less than the whole, and that what are equal to one Third are equal among themselves, &c.) there will scarce a Man be found, who would not sooner believe, (as soon at least) the certainty of these Truths, as the Existence of a God. Wherefore I think we had better bury these monstrous Opinions in silence, than scandalize our Faith by rashly introducing them. Though by the way we may observe, that those

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immutable Reasons of things, which by experience we find in our selves to be certain, seem to be necessary to us, so far as our Minds are the Repertoriums or Inventories of the Divine Intellect; though they are very compendious and short, and that there is nothing in the Divine Intellect of this sort of Understanding and certainty of Reasons, which it any where else requires, but proceeds directly and essentially from the very Divine Nature. And the same in proportion happens in our own Minds.

Sect. XXXII. P. 69. L. 36. *Ha, ha, he, Caphophron, this is a subtil Solution indeed, &c.* That which makes *Hytobares* so merry, is the same that is tenaciously held and maintained by that great Patron of it *P. Poirer*, *Logica Rationalis* lib. 1. cap. 5. Though indeed it makes nothing for his Cause; for Sect. 8. he ignorantly asks in what Place God, the Eternal Mind dwelt, before he had created any Place? I readily grant, that before the World was created, he had no Place or Space besides Himself, and that he was the first and only Space both to Himself and all his Creatures. But what relates to imaginary Space, that is mere Imagination. And that there is a certain infinite Extension distinct from Matter, I have plainly shewn in this Dialogue, Sect. 26, 27, 28. And *Poirer* himself in this Place affirms, *That what is extended, cannot be nothing.* Since therefore there is a certain Reality, it is impossible it should not exist, as will plainly appear to any that more seriously considers, that it ought to be something independent. And no body will allow anything to be independent besides God, whom, to use the words of *Poirer*, *we ought to worship.* This Infinite Extension therefore must be Divine Immenity, though but obscurely discerned by us. But it is so ordered, that although this Divine Infinity is nowhere but in it self, yet there can be nothing afterwards cre-

ated, whether Spiritual or Corporeal, but this Infinity must essentially be in it, and totally penetrate it, not as the vast Sea does a Sponge, as St. *Augustin* grossly imagines, the fluid Body insinuating it self into the porose, but as a Substance most perfectly simple and indivisible or indiscerpible, and most perfectly penetrable, which entirely passeth through every thing; so that it is most certain that whatsoever wanteth the Immensty of this Ubi, is a *Non-ens*, or *Nothing*. And altho' this Ubi, which is the the Divine Immensty, is not of the Essence of any thing created; yet it justifies the Axiom, both in particular and in general, that every thing created depends on this Immensty. But to ask, whether the Spirit, or Mind, Divine Immensty, Meditation, Judgment, Love or the like, can be measured with many or infinite Hands or Feet is very ridiculous to common sense, supposing God and his Operations to be corporeal. And by the same way of arguing the Three Divine Persons and their Attributes may be supposed to be Wood or Brass, because their Calculations are enumerated by such Materials. Indeed Extension or Amplitude is evinc'd both ways, but not after the same manner, since one is Metaphysical or Logical; the other Physical; one having Parts properly called or Physical, the other only Logically understood, and which best agree with the most perfect Unity and Indiscerpibility. Of which things having at large treated in the *Exhibition Metaphysicam* and the *Scholion*, I shall add no more here.

Sect. XXXIII. P. 72. L. 20. *Nor the Power, being only in the Essence, nor out of it, &c.* *Cartes* allows the strength of my Argument in this, according to *Poiret's* Confession; who, he says, owns the Essence of God ought to be present every where, that his Power might exert it self there, but not in the manner of the thing extended, as if it were corporeal, as he, no doubt, means

it. Besides he grants, that *Forgius*, in his *Treatise Of the Spirit of Man*, asserts God to be present in all things by his Omnipotence, Presence and Substance; and that all Creatures answer to a certain part of the Divine Immensity in which all are included. Where I do not doubt but *Forgius* means the Parts of the Divine Immensity in my Sense, that is, in a Logical no Physical sense. He likewise acknowledges that *Wittichius* in his *Theologia Pacifica* affirms God to be present in all things by his Essence, essentially, and according to the Nature of Essence, and that all those they call *Cartesians* do assert the same. I cannot therefore see any sufficient Cause alledged by *Poirett*, why he should relinquish such excellent Assertions. But though God be present in the Creature by vertue of his Essence, yet it doth not thence follow, that he be continually received by the Creature. For it is plain of the *Divine Immensity* that it cannot be received by a finite Creature. And as to the *Vital Perfections* of the Divine Deity, they cannot be perceived any further, than when some Divine Principle of the Soul is roused, (which in most is asleep) in proportion to that rousing, and the essential capacity of the Creature. But when *Poirett* says, *That God indeed is present, but by the effect and operation of that Power which is in him only, but not by that Power*: and a little after, when he says, *That there being an operating Power, does not signifie a Connexion (or Presence) of the Essence operating with the Operation or Work, but a connexion of the Position of the Will in the mighty Operator, with the Position of the Operation besides him*: These things are too subtil to admit of any Truth or Solidity. For although Divine Power belongs only to God, in an inherent Nature, if I may be allowed to say so; yet in the nature or manner of Presence it may be present in the Creature. And how the Operation can be separated or divided from the Power, no continued Medium intervening, I can no way

way conceive. The same likewise may be said of the Connexion, not of the Essence, but of the Will operating with the Work it self; as if the bare Will could act any thing without Power, or Power any thing without It. Which is just as much as to allow it not to be at all, as is plain to any one that will seriously and without prejudice consider it.

SECT. XXXIV. P. 76. L. 13. *Is the Soul united to the Body by its Essence, or by some essential Attribute of the Soul, &c.* Here Poirrett. *Cogitat Rational.* lib. 1. cap. 7. the smart Patron of the Nullity, that he might elude the force of this Argument, asserts the Soul to be joined with the Body not by Essence or any Attributes, but that it's presence is only *Objective*, and that the Soul or Mind are only so far join'd with the Body, as by conceiving, willing or intending to do any thing which relates to the Body certain Operations follow in the Body, or by reason of certain Motions in the Body certain perceptions likewise follow in the Mind. Now these mutual vicissitudes of Operations arise not from the conjunction of the Soul or Mind with the Body, as if they actuated one another by their own Nature; but they proceed from the most free Will and Pleasure of the Supreme Cause. So that the Mind when it is created, is not present with the Body but by the mediate Presence of God, that is so far as he pleases to join his Operations in the Mind and Body; which to me seems a strange device, and plainly contrary to the Divine Wisdom, which in this place is excluded from the Works of God. For it supposes some things to actuate others, not through any aptitude of their own Nature, which the Divine Wisdom hath properly disposed them to, but by the mere Will of God. For as it is plain, that in things made by Art one thing is fitted to another, (as a round body is not intended to cut, nor a cubical body to row) so in the Works of God, some things

are in their own Nature accommodated to others, and appropriated to their own Functions; as we see in the Fabrick of a Humane Body, where the Parts are join'd together by a curious and useful conformity and symmetry agreeable to their proper and mutual Operations. And yet it must not be allowed, that the same Wisdom which hath so disposed the Parts of the Body to one another, should likewise adapt the Body to the Soul, and the Soul to the Body for their mutual actions according to their own natural dispositions: Which, unless it were so, it would from thence follow, that if any Stone or Trunk should be esteemed my Body, and which at this time should be believed to be mine, God should so order it, by his Presence, that that Stone or Trunk being affected, my Mind should be affected, and my Mind being affected, that Stone or Trunk should be affected. Than which, nothing can appear more absurd. But if the Body by its innate aptitude moves the Soul, and the Soul the Body, how can the Body be said to actuate the Soul, if the Soul were not in the Body, except by acting in intermediate Bodies, which consequently allows the Soul to be somewhere, to wit, in some extreme of intermediate Bodies. And the same Reason there is of the Soul. And therefore we may justly wonder that any Man can indulge such improbable Subtilties.

Sect. XXXV. P. 79. L. 16. *I say, that Cogitation it self is the very Substance of the Soul, &c.* This is the very Opinion of *Poirert, Rational. Cogitat. lib. 2. cap. 3.* But by what Arguments *Hylobares*, who has loaded this Opinion, can extricate himself from the inconveniencies, let him look to it.

A Supplement to the Third Dialogue; beginning at Pag. 289. Line 15. to the End of that Dialogue.

BUT in the mean time it is not in the least obscure to me; for if there be such an Eternity in God antecedent to the Creation of the World, and to which no created Being can reach, God must necessarily be supposed to be in a sort of eternal solitude.

Hyl. Truly our Friend *Cuphophron* is so fond of Company, that he can scarcely allow God himself to be happy in Solitude, contrary to the Opinion of the Wise Man, who says, *never less alone, than when alone.*

Sophr. Nay but, *Hylobares*, consider whether God was alone before the Creation of the World.

Cuph. Why, was he not then alone whenas he had created nothing besides himself?

Sophr. But he begot something besides himself from Eternity. For as the Son says, *I am not alone, but I and the Father that sent me*; so God the Father could always say, *I am not alone, but I and the Son whom I have begotten*; not to say any thing of the Holy Ghost. You forgot, O *Cuphophron*, as fond of *Platonism* as you are, your three Persons which the *Platonists* own.

XLI.

Concerning the Trinity of the Godhead, so far as we may Philosophize on it from humane Reason.

Cuph. You say true, O *Sophron*, thou most excellent Theologist. But I am hitherto at a non-plus in this matter, since the greatest Theologists allow the three Persons to be only three Modes or Means.

Euist. And the *Cabbalists* likewise call them *מדות*, that is, Modes and make them ten.

Cuph. And truly if they reckon ten, I appeal to *Sophron*, whether they are not Persons. And if

they are not Persons but mere Modes, that eternal solitude of the Deity before the Creation of the World, is no wise taken away by this Reason. For if they are Modes, they must be either *Physical* or *Logical*. If they are *Physical* Modes, they are only three Modes, Modifications of the Divine Essence, as any three Faculties of my Soul are three Modes or Modifications of my Soul, which constitute no plurality of Persons in the Soul. If they are *Logical*, they are only three Reasons or secondary Notions by which we have a conception of the Deity. In which sense the three Persons are the same as three *Logical* Notions. For Person is nothing else than the lowest *Species* or rational *Individuum* or *Suppositum*. Which *Secondary* or *Logical* Notion we apply to every particular rational or intelligent being *quatenus* such, that is, so far as it is an *intelligens singulare*.

XLII.
The three
Persons are
not three se-
condary Noti-
ons only, nor
three *Physical*
Modes only.

Sophr. It never yet came into any one's head to say that the three Persons were only three *Logical* Notions; since in the *Nicene Creed* it is plainly said of the second Person, that he is *Light of Light, very God of very God*. But how can either *Light* or *God* be said to be only a secondary Notion? Not to mention any thing of the *Holy Ghost*. For it is impossible that a *Spirit* should be only a *secondary Notion*.

Cuph. But therefore since they are not *Logical* Modes, they are *Physical* Modes.

Sophr. I do not say so neither, *Cuphophron*. Because no Creeds received by us, nor no Holy Writings affirm the Son or the Spirit, nay nor the Father himself, to be *Modes*. Nor do I see sufficient cause why they should be called *Modes* since these things are attributed to the three Persons, which are by no means competent to *Modes*.

Cuph. What are they I beseech you?

Sophr. Let this one suffice, *Cuphophron*, that no

Modus

Modus perceiveth, but that of which it is the *Modus*. Now the Person which is called the Father perceiveth the Son, and the Person called the Son perceiveth the Father, and so likewise of the Holy Ghost.

Euist. The same that *Cyprian* openly affirmed. The Father and the Son see themselves in each other.

Cuph. But truly, O *Sophron*, if the Father Son and Holy Ghost are not three *Modus*'s neither Logical or Physical, it necessarily follows that they are three Substances.

Sophr. Not at all, *Cuphophron*, the Father is God, the Son is God, and the Holy Ghost is God, is he not?

Cuph. So the *Athanasian* Creed plainly tells us.

Sophr. But nothing can be God that is not a Substance.

Cuph. That is most certainly true.

Sophr. Therefore the Father is a Substance, the Son is a Substance, and the Holy Ghost is a Substance.

Cuph. That indeed cannot be denied, since every one of them is God. But in the mean time I do not see but they may be three future Beings or Substances.

Sophr. No more than they are three future Gods,

Cuph. Upon my word I did not take our Friend *Sophron* to be so shrewd a Disputant. It was to me indeed an insuperable difficulty to think how that which was not a Substance could be a Person, whereas a Person can be nothing else but a Substance simply intelligent. But since each Person of the Trinity may truly be called a Substance, my scruple is wholly removed. And it is plain, that it no more follows there should be three Substances, than that there should be three Gods.

Euist. Indeed *Sophron* does not in the least re-

XLIII.

Nor are they three Substances, though it may truly be said of each of them, that it is a Substance.

cede

cede from his usual gravity, for in that he concludes every Person to be a Substance, it is no more than what frequently is acknowledged by the ancient Fathers, which I can justify by a great many instances.

Cuph. I readily believe you; besides we have not time to hear Proofs. But I would fain know how it can be supposed, that every Person is a Substance, and yet at the same time that there is but one Divine Substance.

Eust. Tertullian explains that Mystery thus. I doubt not in the least to affirm, says he, that the Son is as the Stalk of the Root, the River of a Spring, and the Ray of the Sun, because every original is a Parent. Nor is the Stalk divided from the Root, the River from the Spring, nor the Ray from the Sun, any more than the Word is from God. Behold here Substance and Substance! and yet the whole undivided; the Root and the Stalk are both Substances, and yet but one Substance, as are the Spring and the River.

Cuph. And yet they may be divided and really separated.

Bath. The Stalk may be divided from the Root and the River from the Spring, but the Ray of the Sun can no way be separated or divided from the Sun.

Cuph. This is the most agreeable of all.

Bath. But I have something for you, *Cuphophron*, much more agreeable, if you will rightly consider it.

Cuph. What's that, *Bathynous*?

Bath. The Soul it self, which you cannot but acknowledge to be altogether a Substance, perfectly entire and plainly indivisible.

Cuph. And so the Soul is the Substance of Essence of it self.

Bath. But is not that a Substance that is called the $\tau\omicron$ πλάσιν of the Soul, and which passes thro' the whole Body?

Cuph.

Cuph. I grant it, otherwise it could not act in the Body, nor form or actuate it.

Bath. You Philosophize rightly. And certainly if there be a Substance, much more is the *τὸ καταληπτικόν* of the Soul a Substance, whose Operations are so noble and sublime, and in a certain manner command the *τὸ πλαστικόν*, and the Body it self.

Cuph. I cannot deny this indeed.

Bath. Wherefore since the *τὸ πλαστικόν* is a Substance, and the *τὸ καταληπτικόν* is a Substance, and yet both but one indivisible Soul, it is plain that they are not two Substances but one Substance, and by the same Reason, the Father is a Substance, the Son a Substance, and the Holy Ghost a Substance, and yet they are not three Substances but one Substance.

Cuph. There is no conjuring in this, *Bathynous*, for it is as clear as Noon-day, nor is there any Logical repugnancy in it, but that there may be three Substances, and yet but one Divine Numen. But I long to know, *Bathynous*, why there are three Substances in one Divine Numen.

Sophr. You are too curious, *Cuphophron*, to desire that of *Bathynous*. Is it not sufficient that this Mystery is confirmed by the Testimony of the Holy Scriptures and the consent of the Primitive Church, and which is altogether agreeable to reason?

XLIV.

Why there are more Substances in the Divine Numen.

Cuph. It may satisfy some People, but I must confess it does not me. For I am of a humour that nothing but the most profound Reasons of any thing most strictly searched and inquir'd into can satisfy. And since the Trinity of the Divine Numen is not only delivered as possible, but as a thing really existing, I earnestly desire of *Bathynous*, as the most ready and accurate Person in unfolding difficulties of this Nature, whether any reason from the Nature of the thing offer it self, which may give credit to this Trinity of the Divine Numen?

Hyl.

Hyl. Pray, *Bathynous*, give *Cuphophron* leave a little in this thing, and you will not a little oblige me.

Bath. You command me, *Hylobares*, and I will do it so, that our Discourse may be adapted as near as may be to *Cuphophron*'s Sense and Humour, who is so solicitous about God's solitude in an immense Eternity before the Creation of the World. I demand therefore of *Cuphophron* whether it is not plain from the very Idea of God, that Life to him must be most perfect and happy?

Cuph. Undoubtedly, *Bathynous*.

Bath. Can then that Life be called most happy which is enclosed with most perfect solitude?

Cuph. By no means in my Opinion, *Bathynous*. And for that very reason I have always hitherto thought that the World was from Eternity, but yet created by God: But now I am at a loss.

Bath. But, *Cuphophron*, supposing the World to have been from Eternity, God had as yet been in solitude, as Man among Beasts. For Society is only with equals, not among those between whom there is a difference infinitely greater, than between Men and Cattle.

Cuph. Truly I do not know what answer to make to this, *Bathynous*; what you say looks very like Truth.

Bath. Therefore that God might enjoy a most happy and perfect Life, it is necessary that he should have a Companion equal to himself, and a proper Witness and Congratulator of his own Perfections. Which since he cannot otherwise have, (unless we will suppose God to be really imperfect) he must beget of himself. Whom therefore we Christians call his only begotten Son, who is the eternal Witness, Congratulator and Heir of his Father's Perfections. Observe me, *Cuphophron*, and take the matter right. The Divine Nature is such, according to the very Idea of God, which is a Being absolutely perfect, that

it could not but beget this noble and Divine Son of it self, any more than it could not exist of it self, or that existing, not be most happy.

Cuph. O lofty Mind of *Bathynous*! O soaring Genius! O clear, succinct, lively and penetrating Expression! Now I take the matter right, *Bathynous*. That God without his Son could not be happy, does no more argue imperfection in him, than that he could not be so without Justice, Wisdom, and the like. It is sufficient that he hath all these things of himself, not from any thing else, nor could not but have them. Hence proceeds his most consummate Perfection and Happiness.

Bath. Now you take the thing right, *Cuphophon*, you are worthy to be let into the Knowledge of Mysteries of this kind.

Sophr. This *Germen* then, or Son, is the eternal *ἀκταῖοςμα* or effulgency of the Father's Glory, the lively Image of his Substance; the eternal *Logos* or eternal Wisdom, which was the Father's darling from the beginning, and had the *συμβίωσιν θεῶν*, the equal share of Life with God.

Euist. He is the same that *Clemens Alexandrinus* calls *ἄνθρωπον ἀπαθῆ* impassible Man, whereby any one may less wonder that he is a Person or Substance. And in the same place he affirms him to be the Image of God, and that his Image is the Divine Mind.

Cuph. These things are very apposite and entertaining, *Euistor*, if we had time enough to hear them. But since things have so happily succeeded concerning the Son, I long to hear from you, *Bathynous*, what Philosophical reason there is to believe the *Holy Ghost* to be the third Person.

Euist. Don't you remember, *Cuphaphron*, that according to *Varro*, the number of Guests was to be three at least, and no more than nine?

Cuph. Why do you, *Euistor*, so unseasonably interpose

XLV.

By what Philosophical reason we may believe the *Holy Ghost* to be the third Person.

interpose with your multifarious Philological reading, whenas I desire nothing but strict Philosophical reasoning? Which none but *Bathynous* can explain unto me.

Bath. You do me too great Honour, *Cuphron*, and that too at the prejudice of others. Besides, I question very much whether I can satisfie your expectation in this point. However I will do my best, and that as briefly as I can, because it grows late. Tell me therefore, *Cuphron*, since the Father begot the Son so fit a Congratulator and Witness of his Father's Perfections, could the Son without infinite exultation and Joy contemplate and examine his Father's Wealth and Treasure?

Cuph. What Treasures do you mean, *Bathynous*?

Bath. I mean the Treasures of infinite Goodness, Wisdom and Power, from which proceeds the Knowledge of all things, the comprehension of their true Ideas, and the most perfect Reason of the World either already created, or hereafter to be created, with it's universal ornament and dress.

Cuph. I do not yet rightly understand your meaning, *Bathynous*.

Bath. Does not the Son by beholding or considering all these things conceive the Father, and that too with the greatest exultation and joy?

Cuph. It cannot be otherwise truly, as far as I can see, but that the Son must have this conception, and, as you say, with the greatest exultation and joy above what can be express'd, and chiefly that eternal Divine Love, which many *Platonists* as well as *Christians* do so highly celebrate.

Bath. You will therefore readily acknowledge this conception to be *Vital*?

Cuph. Yes most *Vital*, or rather *Life* it self, than which nothing can be imagined more sweet and pleasant.

Sophr.

Sophr. Consider, *Cuphophron*, whether it is not that *Life* which is said to be in the *Word*, (*John 1. 4*) which is the *Son*. *Ἐν ᾧ ζωὴ ἦν*, *in it was Life*.

Cuph. I grant you that, O *Sophron*, the most readily of all.

Sophr. But since in that place *Theos* is Father, and *Logos* is Son, does it not necessarily follow that the Holy Ghost, which some of the *School-men* define to be *Love*, must be the third?

Cuph. Truly I should be clearly of that Opinion, if the *Spirit* did not imply a Person and Substance; but *Life* only implies an operation, or modification of some Substance.

Euist. Believe me, dear *Cuphophron*, the word *ζωὴ* or *Life*, even with your Friends the *Platonists*, sometimes signifies Substance, nay, the word *ψυχή* or *Soul*, is by them called *ζωὴ*, and sometimes *ζωὴ ἀνθρώπου*, *Self-living Life*.

Cuph. Truly *Euisthr* hath in this matter very opportunely given us a Specimen of his Philological knowledge, for which I give him many thanks. For so this *ζωὴ*, as far as I can see, will most aptly answer to the *τὴν θείαν ψυχὴν*, the *Divine Soul of the Platonists*.

Sophr. Then here is the third Person which you sought for, the *Holy Ghost*, that *Divine Essential Love*, not an Operation, but an intelligent Substance, and for that Reason, deservedly called a Person.

Cuph. So indeed it seems according to the genuine Interpretation of the *Divine Oracle in St. John*, and so I believe it. But *Barbrynous* has not yet explain'd to me his Philosophical Reasons why I should believe so. This is the chief thing, and which I so earnestly desire to know.

Bath. You grant, *Cuphophron*, that the eternal *Logos* may with the greatest, nay immense Pleasure, Love and Joy, contemplate the Father's Perfections, whether those which belong to his
unchange-

unchangeable Nature, or his proper Essence, and to his Essential Beauty and Goodness, or those which relate to the Perfection of things creatable and the Idea's and eternal Reasons, which respect the Wisdom of the Divine Nature in creating and ordaining.

Cuph. All this I believe.

Bath. Then I would ask you, O *Cuphophron*, whether it would be more expedient, that this Love, Pleasure, or Joy, should only be an Operation or Modification in the *Eternal Logos*, as when we rejoice or enjoy Pleasure, or that this conceived Pleasure or Love should be a sort of Essence or Substance, whose very Vital and lasting Operation should be to rejoice in all the Divine Perfections, whether in those relating to the proper Essence of the Divine Nature, or to the Ideas of things created and ordained: So that as the Father by a reflex Conception in himself begot the Son or eternal *Logos*, so this *Logos* by the congratulatory contemplation of the Father's Perfections (that he might not seem sterile or fruitless) made this *ἅγιος ἀνθρώπων*, or living Essence to spring in himself which we commonly call the Holy Ghost, or Divine Essential Love?

Cuph. Truly, *Barbhyous*, you so dazzle my Eyes with your bright illustrations, that their splendour almost blinds me. Nor can I on a sudden make any reply.

Bath. Is it so difficult to determine, whether is more expedient, a Substance or an Accident, Fruitfulness or Sterility, or if you had rather, Aridity or Scaturiency?

Cuph. As to the first I am very well satisfied; but I am afraid there may be some Sophistry or Cheat in the latter.

Bath. Why so, *Cuphophron*?

Cuph. Because, (if I am not mistaken) it proves more than you your self would have proved. For so the Holy Ghost ought to effuse some Substance

Substance, and then there would be not only a Trinity, but a Quaternity, nay, an Infinity of Substances or Persons.

Barb. Your reply is neither heavy nor unskillful, though it does somewhat thwart my judgment, and after such a manner as would more become some giddy brain'd fickle disposition than *Cuphophon*, who is so frank and strenuous a searcher after Truth. For there are some Men, that had rather be puzzled and ensnared by difficulties of their own starting, and to be kept in uncertainty, than be freed from them and convinced of the Truth. But I do not in the least reckon our Friend *Cuphophon* in the number of those.

Cuph. And you have reason so to do, *Bathynaus*. Therefore dispatch me this difficulty, and you shall presently see how much you are mistaken in your opinion of me.

Barb. Therefore you ought, O *Cuphophon*, to observe the Title of the Argument, which seems to demonstrate the Triunity of the Deity from the Perfection of the Divine Nature. But since the Divine Perfection and Felicity are equally absolute, supposing the three Persons, I cannot but think them very wild and sottish that run into these extravagancies. For we ought altogether to stop at these Three, since singulars would be infinite, and therefore there is no need of numberousness, but only of plurality to avoid solitude, according to your own Opinion. Wherefore although the Perfection of the Divine Nature requires that there should be as it were a certain fruitfulness or fecundity in the eternal *Logos*, whereby he might have that *living Essence* or *Spirit* governing in him, namely, the third Person; yet it does not follow that this Person should produce another Divine Person. For there being no Imperfection in it, it is plain that it hath none of those things of which it hath no occasion.

XLVI.

There can be no reason supposed, why there should be more than three Persons.

Hyl. Besides, *Cuphophon*, you being so studious a Disciple of *Plato*, and the *Platonists* calling the three distinct Characters of the three Persons, *Goodness* the first Person, *Wisdom* the second, and the *Soul* the third, (and which they call the Creator of the World) and that these Characters contain the Sum of the Divinity, you ought not, *Cuphophon*, to suffer your Imagination to ramble farther.

Bath. To all which you may add, that since *Cuphophon* is so solicitous about there being no sterility or unfruitfulness in any of the Persons, therefore the third Person should have its fecundity. For this Divine Love conceived in the *Logos*, contemplating all the Riches of the Father's Perfections, and recognizing the Ideas of things to be created, was from all eternity made partaker of all these things, and of that very Divine Wisdom, by which the World was to be created and governed. And being about to create the World according to that exemplar as soon as the Creature was capable of existing, he brought to light the Abyss of Monades with the Spirit of Nature, and the Souls of Angels and Men to constitute one immense University of things. See, *Cuphophon*, how barren a thing the third Person is?

Cuph. Nay, I see how fruitful it is, and am glad, *Bathynous*, to see all things succeed so happily to my Mind.

Sophr. And according to the sense of the holy Scripture too, *Cuphophon*, as it is written in *Joh. 16. v. 14.* He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath is mine; therefore said I that he shall take of mine and shew it unto you. And so all things are refunded from the Father by the Son into the Holy Ghost, who sends his Power and Grace on the Church and all Members of the Church according to their several capacities.

Hil.

Hyl. And by the spirit of Nature he imparts all Life and Motion to all parts of the World, and immediately inspires the Souls of Angels and Men with Divine and Heavenly Life.

Euist. All which, *Hylabares*, exactly agree with Plato's Opinion in *Macrobius*. God who is the first Cause and is so called, the only Spring and Original of all things that are and seem to be. He out of the superabundant fecundity of his Majesty hath created the Mind of himself. This Mind which is called *vīs*, so far as it respects the Father, preserves the full likeness of its Author. But he createth the Soul of himself, respecting the latter.

Hyl. Indeed they do in some measure agree, *Euistor*; but whether they do altogether, I cannot presently determine.

Cuph. Pray, *Hylabares*, leave these more minute things to my Sagacity; it will be a noble game for me to pursue by my self in my Arbour.

Philop. Or rather on your Pillow, *Cuphophron*, for we have spun out our talk till it is very late.

Cuph. You say well, *Philopolis*, it will not be amiss to consult with one's Pillow as the Proverb says, and sleep upon it. For a wise Man ought to weigh and consider the more minute parts in things of Moment a little more accurately.

Philop. I readily grant you that, *Cuphophron*; though for my own part I was abundantly satisfied about this Question of the Triunity of the Divine Numen, as soon as *Bathynous* had made it appear that that opinion was agreeable to the Authority of the Church and Scriptures, and no way repugnant to reason. But I am glad, *Cuphophron*, for your sake that this dispute has had so happy an end.

Cuph. And I am glad, *Philopolis*, upon your account, for now you may be sure that the remainder of the time may be wholly spent in satisfying your questions.

Philop. Gentlemen, you'll remember the time appointed to Morrow.

Philoth. We will not fail you, *Philopolis*.

SCHOLIA

On the Third DIALOGUE.

SECT. XLI. Pag. 536. Line 7.

AS any three Faculties of my Soul are three Modes or Modifications of my Soul, &c. To determine thus is downright Sabellianism, according to the description of that Heresie by *Petavius*, from the ancient Fathers. *De Trinitat. l. 1. c. 6.* Though it cannot be said to be Sabellianism to acknowledge, τὸν αὐτὸν εἶναι πατέρα, τὸν αὐτὸν υἱόν, τὸν αὐτὸν εἶναι πνεῦμα, that such as the Father is, such is the Son, and such is the Holy Ghost; ὡς εἶναι ἐν μιᾷ ὑπόστασι τρεῖς ὀνομασίες; that there may be three Appellations or Names in one Person, as *Epiphanius* speaks: Or as *Basil*, Ἐν τρεῖς γὰρ πολυώνυμον εἶναι; that the Father, Son, and Holy Ghost, are one and the same thing with many Names: But the same *Basil* describes the Sabellians thus, *Quod* ὅταν ὁμολογᾷσι τὸν λόγον, πῶ ἐνδιαθέτω αὐτὸν παρεκάζουσι, when they confess the Word, they compare him with the inward Man: For they say Wisdom is like to that habit in Man which is fix'd in the Soul of the Learned. And in another Place, they look upon Wisdom in God to be the same with that in Man, humane Wisdom whereby he becomes wise, that is, ἀνυπόστατον, without Person or Substance. Or in short, as *Petavius* out of the Ancients, The Wisdom of and in God, or the Word, are the same that is in Men; that is,

some

some Accident to a Person and Substance already compleat. And he adds out of *Epiphanius*, the Similitude of the Sun, which has a three-fold Vertue, *viz.* The Power of Light, Heat, and Roundness of Figure, which they call the Dish: That the Power of warming answers to the Holy Ghost, that of enlightening to the Son, and that the Father is the Form of the whole Substance. Whence it is plain, that to suppose the Son and the Holy Ghost to act Physically, is downright *Sabellianism*, and therefore it is much better to suppose the *Modus* merely Logical; which is the same as a bare Name, according to *Basilus* and *Epiphanius*.

Now since we sufficiently understand what *Sabellianism* is, it would not be amiss briefly to shew what *Arianism* is, that we may more clearly discern what Rocks we ought to avoid in this Theorem or Proposition, and happily shun Extremes. The general Nature of it plainly enough appears from the Sorts of it; which according to *Petravius* are Three. The first of these are the *Anomoi*, who openly affirm'd the Son to be a Creature, unlike the Father in every respect, and unequal to him; which is the very Heresie of *Arius*. The next was of the *Semiarians*, who affirm'd the Son to be in no wise of the same Substance with the Father, but allowed him in all things to be like him in Substance and Being. The third interfered with the two former, as neither allowing the Son to be of the same Substance with the Father, nor like him in Substance, but only barely like him; at the same time either denying him to be a Creature according to the order of the Creation, or at least would not openly own him to be so. All these sorts therefore of *Arianism* agree in this, that they deny the Consubstantiality in the Trinity. In which they are diametrically opposite to *Sabellianism*, which allows the Consubstantiality or Coequality

in the Trinity, and that there is no plurality except that of Qualities and Names. He therefore that maintains the Consubstantiality of the Divine Trinity in opposition to the *Arians* that he might not be supposed to favour the singularity of the *Sabellians*, does not seem to come up to the matter in this Controversy. But what hath been briefly said in this Dissertation, I leave to the Judgment of the Reader.

-Sect. XLII. P. 337. L. 6: the same that Cyprian openly affirmed, &c. And Epiphanius likewise expressly affirms of the three Persons in general, Ὁς ὁ τῶν υἱῶν, ἰδὲ ἐξ ὧν ὁ πατήρ ἐστὶν ὁ υἱός, ἰδὲ τὸν υἱὸν ἐκ μὴ ὁ πατήρ ἔτω πολὺ λέγειν ἔτι ἰδὲ τὸ πνεῦμα ἐκ μὴ ὁ πατήρ καὶ ὁ υἱός, καὶ ἰδὲ τὸν υἱὸν καὶ τὸν πατέρα ἐκ μὴ τὸ πνεῦμα τὸ ἄγιον. that is, For as nobody hath known the Father but the Son, nor the Son but the Father; so I dare affirm, that nobody hath known the Holy Ghost, but the Father and the Son, nor no body hath known the Father and the Son, but the Holy Ghost. Whence it is plain, that the whole Three Divine Persons know one another, according to the Opinion of this Father. As to the Father, there is no doubt but he knows and understands. As to the Son, Gregory Nazianzen thus Philosophizes. Ὅτι τῶν αὐτῶν πραγμάτων τὸς τύπος ἐνοημαίνεται μὲν ὁ πατήρ ἐπιτελεῖ δὲ ὁ λόγος ἐδικτικῶς ἐκ ἀμαθῶς ἀπ' ἐπιστημονικῶς, καὶ δικαιοῦσθαι ἐπὶ τὴν πατερικῶς. that is, after the manner of the Father, supposing the intelligent Substance or Person to be the same with the Father. And the Author of the Breviary in Petavius, says thus of the Son begotten of the Father. Nor did he instruct him thus as if he had begotten him ignorant, for he begot him knowing and learned. And so St. Augustin, The Son so sees the Father, that at the same Time he sees him in that he is his Son. And St. Ambrose, The Son is the invisible Image of God. Therefore as he sees the Father operating, he sees him by a secret of invisible Nature. And St. Cyril, Δίδωσι δὲ ἴσας

ὁ πατήρ τῷ υἱῷ πάντα τὰ ἑαυτοῦ, ὡς πατήρ ὁ υἱὸς ὁμοῦς τῷ
 ἑἷματι, οὕτως καὶ ὁ υἱὸς ὁμοῦς τῷ πατρί, ἀπὸ τῆς αὐτῆς οὐσίας.
 that is, As a Father imparts to his Son all the Proper-
 ties of humane Nature, so God is acknowledged and
 understood to give to his Son all the Properties of the
 Divine Nature. And therefore as the Father
 hath all knowledge in himself, so hath the Son.
 The same thing St. Cyril in another Place more
 expressly lays down *Δευτέρῃ δὲ τάλιν ὁ πατήρ τῷ υἱῷ*
ὁ αὐτὸς ποιεῖ, ὡς καὶ πατὴρ ἐν πνεύματι διαγογγυμένην πα-
ραγομένην, ὡς ἀγγεῖοντα δὴ δεικνύει, πάντα τὰ ὁρίων ὡς
θεός, ἀλλ' ὁ ὁμοῦς αὐτῷ ἐν τῷ τῷ γνήσιον οὐσίᾳ, ὡς ἐν
οὐκ ἔστιν ὁ υἱὸς, ἑαυτῷ προσπεφυκότα δεικνύει, ἐν αὐ-
τῷ, ὡς ἔστιν ὁ υἱὸς ὁ πατήρ ὁ αὐτὸς καὶ οὐκ ἑτερος, ποταπὸς τῷ
ὡς κατὰ οὐσίαν ἐστὶν ὁ υἱὸς τῷ πατρί, that is, Again,
 the Father shews the Son what he doth, not as it were
 describing things on a Table, or instructing him as
 though he were ignorant, (for as God, the Son knows
 all things) but he describes himself wholly to the Life
 according to the Nature of the Son discovering to him
 those things which are property and naturally in him;
 that by them he may know what he is and appears to
 be, and who and what the Father is. I have the
 more willingly inserted these things, because
 they are very consonant to what Bathymous pro-
 duces about the Son being begotten, as an eter-
 nal Witness and Congratulator of the Father's
 Opulency and Beauty. And these I think are
 sufficient to prove, that the Son hath in himself
 and his own Nature Perception and Under-
 standing properly belonging to his own Person
 or Substance, distinct from the Substance of his
 Father. We will next add a few Words con-
 cerning the Perception and Understanding of
 the Holy Ghost.

Besides the Testimony of Epiphanius before
 urged, where the Holy Ghost is said to know
 the Father and the Son, we will add that of
 Cyril; *Δοξάζει τοιοῦτον υἱὸς ὁ πατὴρ, &c.* the
 Holy Ghost indeed glorifies the Son, that is, his own

Spirit, which is Omnipotent and All-knowing. And a little further, speaking of the Spirit, he says,

"Οὐ δυνάμει πῶς τῷ υἱῷ ἔστι πρῶτον θεογονεῖσθαι ἐξ αὐτοῦ, καὶ αὐτὸς τὸν ἐκ πατρὸς γεννητὸν ἔχει ἐν ἑαυτῷ, καὶ δυνάμει. Because the Holy Ghost is equal in Substance with the Son, and by Divine Right, or so as is consistent with God, proceeds from him, having his Efficacy and Power in all things, that is not commutatively, but essentially. Whence it necessarily follows he must have Understanding or Knowledge. And St. Augustine says, Since therefore he is not of himself, but of him from whom he proceeds, and from whom he has his Essence, therefore from him proceeds his Knowledge, his Hearing, which is nothing else but Knowledge. Again, St. Cyrill in another place, says, Αἰὲς δὲ σοφὸς καὶ δυνάστης καὶ ἡγεμὼν ἐστίν. For the Holy Ghost is always wise and mighty. There are many more relating to this Argument in Dionysius Petavius, but these are sufficient to prove the distinct Power of Perception and Knowledge in each of the Divine Persons, according to the Opinion of the antient Fathers, and therefore, the three Persons cannot be said to be only three bare Modes, but it may truly be said of each, that they are a Substance or Person.

Sect. XLIII. P. 538. L. 1. in that he concludes every Person to be a Substance, it is no more than what frequently is acknowledged by the antient Fathers, &c. And certainly every one consequently affirms that, who allows the Persons to be equal in Substance, not singular. But when the Persons are called equal in Substance, it excludes both the absurd Arian division of the Substance, and the insipid singularity of the Sabellians, and supposes Unity, which excepts Division or Separation of them from one another, as Petavius rightly hints. For the ancient Fathers seem'd to have fix'd this signification in the compounding of the word *μονοθεος* with *δυν*, not only to denote the prejudice of Existing, as in the words *μονογενος* and *μονογενος*

As, but to shew the identity of Nature, as in the word *quædam*. But in the Divine Persons, the Fathers might extend the eternal and necessary coexistence, and the identity of Nature (not only generical Nature, by which they are understood among themselves to be of the same Genus or Family, but individual and plainly indiscerpible, according to the signification of the word *incom*, or Consubstantiality) not only to the *quædam*, (so far as it rather implies *superior*, or a certain concretion and consition of more in one,) but to a most absolute and perfect Unity, which constitutes a Nature immediately one, altogether indivisible and indiscerpible. And this is that very Opinion which of my own accord I have light upon, being directed or guided by no authority of the Antients, for I never read any of them; but only made use of a Rational and Philosophical freedom in the Exposition of the *Athanasian* and *Nicene* Creeds, namely, That there is one only Divine Essence or Substance (although each Person is a Substance) and yet at the same time concluding with my self the distinction of the three Persons distinctly perceiving one another. And this is that of *Gregory Nazianzen*, *quiescent in uniusquodque in seorsum*, *The Individual Divinity in Dividuals*.

There are plenty of Instances in *Peravius* of the Antient Fathers, as well as my self owning and attributing a Substance to each Person. Besides, the *Nicene* Creed plainly supposes that, where it affirms the second Person to be *God of God, Light of Light, very God of very God*. Now I would ask this Question; That God that is called God of God, nay very God of very God, cannot he be a Substance? And can that Light of intelligent or knowing Light, can it be blind or ignorant and perceive no Light? Certainly the Antient Fathers in this Place, did faithfully espouse the Testimony of *St. John*, who speaking of the *Logos*

Logos or *Word*, says, *He was with God*; which plainly intimates that the *Word* was a Person distinct from God the Father, and that he was God; that is, *God of God, very God of very God*, and not by Union with God, as *Christ* by reason of his union of the humane Nature with the Divine, is said to be God. For here is meant of God and the *Logos* in simple Terms, and not of any Complex consisting of God and the *Logos*, which may be called God. For as it would be false and ridiculous to make an Oration of the Soul and Body of *Christ* in this manner, "In the beginning was the Body, and the Body was joined with the Soul, and the Soul was the Body, as the Body was the Soul by reason of that Union; so it is equally absurd to affirm that the *Logos* can be called God, because it is united with God. For the *Logos*, unless it were God in its own Nature, could no more be God by virtue of its Union with God, than the Body can be a Soul because of its union with the Soul. And the Evangelist speaks of the *Logos*, not of any Complex consisting of the *Logos* and God, and for that reason to be called God. Therefore since the *Logos* is called God, it is plain the *Logos* is God, *God of God*, and *very God of very God*, not a Creature or Soul created and liable to Extention as some vainly think.

See what we said in the *Scholia* on *Dionysius Areopagita*, which some will have to be the *Logos*, mentioned by St. *John*. After all it is most certain, that the eternal *Logos* is God, and consequently a Substance uncreate, and that the Gospel of St. *John* is as it were an Oracle Divinely inspired. But I have launched out further than I intended. To return therefore to the Point.

Since it is certain that every Person is a Substance, we have the less reason to wonder that the holy antient Fathers should call them Essences or Substances. They are the words of *Peregrinus*

vings out of St. *Augustine*: Wherefore the Sight
 or Hearing of the Son is a Substance communica-
 ted by Divine Generation. For St. *Augustine*
 says, He has no other Sight or Substance. And
 out of St. *Athanasius*, he says, *Athanasius* proves
 the Existence of the Son by that Generation;
 for as God is of God, and Wisdom of the Wise,
 &c. So of the Substance, is the thing subsisting or
 having Substance, &c. And again, that which be-
 fore was cited out of St. *Augustine* concerning the
 Holy Ghost; From whom he has his Essence, from
 thence he has Knowledge; which intimates plain-
 ly that the Holy Ghost has his Essence from the
 Son, and therefore must be allowed to have Es-
 sence or Substance. St. *Basil* also calls the Holy
 Ghost *ζῶον, αὐτὴν ἀγίασιν*, the Living Sub-
 stance, the Lord of Holiness. St. *Cyril* calls the
 Son *ζῶον καὶ ἐνεργετικὸν ἐνέργειαν καὶ δύναμιν αὐ-
 τῆς*, the lively Energy of the Father, which is Sub-
 stance. Whence it is plain that in this Place *En-
 ergy* signifies Substance; as it is in *Aristotle*,
 where God is called Energy. And St. *Cyril* a-
 gain says, *Ὁ υἱὸς ἐστὶν ἡ ζῶον καὶ ἐνεργετικὴ ἐνέργεια αὐ-
 τῆς*. The Son is the lively and substantial Energy
 of the Father. In which sense he likewise calls
 the Spirit *ἐνεργετικὴν καὶ αὐτὴν καὶ ζῶον καὶ αὐτὴν* a cer-
 tain natural and lively Energy of the Son; which
 implies the Nature, or lively energetick Sub-
 stance of the Spirit. And *Mangel Calecas* says,
*καὶ πολλὰ καὶ ἡ ἀδελφὰς φύσιν καὶ ἐνέργειαν αὐτῆς αὐ-
 τῆς καὶ ἐνέργειαν τοῦ πνεύματος τοῦ αἰῶνος ἀποκαλύπτει*. The
 Learned often determine the natural and consubstan-
 tial Power and Energy to be the Holy Ghost. In
 which it is to be observed, that the Words *ἐνέργειαν*
 καὶ ἐνέργειαν do not mean the Holy Ghost
 to be the *Modus* or Means, but the *Living Substance*.
 And St. *Cyril* in another Place calls the Spirit,
 which the Son sent, *τὸ ἵδιον αὐτοῦ τὸ ἵδιον πνεῦμα*;
 the proper Spirit of the Substance of the Son, which
 is the same with the Substance of the Father. And
Dydymus speaking of the Holy Ghost, says, By
 which

which we understand the Holy Ghost to be a Substance different from that of all Creatures. And a little further, he says, Because in the Substance of the Holy Ghost there is supposed to be a plenitude of the Divine Gifts. And a little after he says, that other Beings or Substances receive this Substance of Sanctification (meaning the Holy Ghost.) And again, St. Cyrill, 'Αλλ' ἐν τῇ ἐκείνῃ τῷ πνεύματι διὰ τὴν ἁγίαν τοῦ ἁγίου πνεύματος χάριν, &c. But if the Grace which is derived from the Holy Ghost be divided from its Substance, &c.

And lastly, for it would be endless to enumerate all that may be said, St. Augustin says thus of the Holy Ghost. He was present at this time with the Faithful not by way of Visitation and Operation, but by the Presence of his Majesty, and not the Odour of the Balsom, but the very Substance of the Holy Ointment flowed into the Vessels, that is, the very Substance of the Holy Ghost. Which is the very interpretation of Petavius, who in these words asserts the Energy and Efficacy of the Holy Ghost to be divided from his Substance, Theol. Dogmat. de Trinitate Tom. 2. l. 8. cap. 5. sect. 11. Out of which Volume I own I have taken most of these Arguments concerning the Trinity: Which are sufficient to prove that the word Substance is properly attributed to each Person of the Trinity according to the opinion of the antient Fathers.

Ibid. P. 539. L. 12. but one indivisible Soul, &c.

The Comparison which is brought here, does indeed illustrate the Unity of the Divine Essence, though not altogether so fully. For the τὸ πλάσμιον and τὸ καταληπτικόν of the Soul are separated from one another. But the Divine Persons are in all respects consubstantial, and in a most immediate and indivisible manner every where united, or rather intirely One, and not only equal in Power, but in Amplitude. So that nothing can be

be imagined equal or like it; which sufficiently represents the most perfect *ἑνότητα* or Unity of the Divine Essence (which the Divinity possesses.

But, if I mistake not, in what I have here laid down, there is the true and genuine *μετχώρησις* of the Ancients, that is, the *Circumsession of the Persons*, (though the word *μετχώρησις* is more full.) Which is not altogether unlike that of *Damascen* in *Petavius*, *De Trinitate*, lib. 4. cap. 16, sect. 7. *Ἐνόνται γὰρ ἕχ' ὡς συγχέσθαι, ἀλλ' ὡς ἔρδαι ἀλλήλων ἢ ἐν ἀλλήλοις μετχώρησις ἔχει διχαπύσης συναλοιοῦς ἢ συμφορῶς, ὥστ' ἐξισμίνων ἢ κατ' ἑαίαν τεκνομένων κατὰ τὴν Ἀρεν διαίρεσιν. Ἀμείστος γὰρ ἐς μεμεισμένους, εἰ δὲ συνήμωσι εἰπεῖν, ἢ θεότης.* that is, *For the Persons are so united, that they cannot be confounded, but cleave together and maintain a mutual circumsession among themselves without any confusion or mixture. Nor do they consist without one another, or are divided according to Substance, as Arius in his Division affirms. For to speak in a word, The Divinity, in Divisibles, is individual.*

Sec. XLIV. P. 540. L. 16. *And for that reason I have always hitherto thought the World was from Eternity, &c.* Which yet ought to seem less necessary with those who profess the Trinity of the Deity, as the *Platonists* do. For since it is impossible that this external World should have been from Eternity, the Generation of the Son or the Word, which in a much more excellent manner contains the Creation of the World in himself, does more abundantly compensate that loss; since it must be allow'd that his living Exemplar or Idea in the divine Mind did exist from Eternity. Of which *Boethius* elegantly and like a true *Platonist* sweetly sings,

*Tu cuncta superna
Ducis ab Exemplo, pulchrum pulcherrimus ipsa
Mundum mente gerens similisq; ab imagine firmans*

From

From the Divine Idea Thou
 Extractest all things; Thou the Soul of Beauty
 Createst all things like thy Beauteous Self.

Observe therefore whether this ought not to be reckoned among the Philosophical Reasons, why the Trinity of the Deity should be supposed, as the Generation of the Word from Eternity, and the Procession of the Holy Ghost compensates the loss of the Increability of the external World from eternity, and of that Life which is consumed by an evolvable Succession, and in like manner illustrate the essential Fecundity of the divine Nature. Nor does it appear that the Divine Nature was sterile from Eternity, because it could not create this external World from Eternity; for this was not from any Deficiency in itself, but by reason of the incapacity of the Creature.

Besides it is here worthy our most strict search and enquiry; since it is plainly manifest that the Soul, by virtue of its own bare Operations cannot see or perceive its own proper Essence, although it seems plainly to perceive the Body, with which it is united, and which is another sort of Essence, whether this in general can be true, that Essence cannot be fully perceived but by Essence. Which if it be true, since Self-perception in the Deity must be most Perfect and most Essential, we are to consider whether it is not to be supposed to perceive it felt by Sense as it were a certain Intellectual Touching, and that the distinction of the Three Persons in the Deity answers this perfection of Perception. But we must not determine any thing rashly in so profound and secret a Mystery. And yet this is most certain, that in a Being absolutely perfect, such as God is, nothing can happen in vain, but that all things necessarily proceed from thence,

as from the most absolute Perfection of its own Nature, and that there is nothing wanting which can contribute to its perfection, nor be added, which does not tend to it.

Se^ct. XLV. P. 542. L. 33. which many Platonists as well as Christians do so highly celebrate, &c. As to the Platonists, we have treated of them in another Place. But for what relates to Christians, St. Augustin in Petavius, calls the Holy Ghost, *The substantial and consubstantial Love of the Father and the Son*. And he produces abundance of Testimonies relating to this in his seventh Book of the Trinity, which would be too long to transcribe here.

Ibid. P. 543. L. 3. *Ἐν αὐτῷ ἦν ἡ Ζωή*, In him was the Life, &c. Concerning which Life, Theodores Studita in his Hymn of the Holy Ghost sings thus, in Petavius lib. 7. cap. 12. *Ζωή, ἔρως, φῶς*, Thou art the Life, Love, Light. Where this Life is plainly called Love, as the Holy Ghost in St. Augustin is call'd *substantial Love*.

Ibid. P. 543. L. 23. *ὡς ὅσον ὅσον ὡς ὅσον ὡς ὅσον*, for so the *ζωή* as far as I can see, &c. S. Basil before calls this Life (meaning the Holy Ghost) *ἡ ζῶσα ὕλη*, The Living Substance, *ὁ κύριος ἡ ζωὴ ἀναρχὴ νοεῖαν*, The Living Substance Lord of Holiness, which answers more aptly to the *θεὸς ἡ ψυχὴ* the Divine Soul of the Platonists.

SCHOLIA

SCHOLIA

On the fourth DIALOGUE.

SECT. IV. Pag. 293. Line 24.

THE same which the Pythagoreans mean by their *τὸ ἀνυπόδιστον σώμα*, &c. Yet it may well be questioned, whether the Pythagoreans held a distinct Notion of this kind of luciform Body, so as that they supposed it to contain an *Electric* Principle in it. But as to what is therein contained, I have elsewhere spoken at large.

Sect. XXII. P. 341. L. 35. *It is a most palpable Prefiguration of the Crucifixion of the Lamb of God, &c.* This is what the Apostle in the first Epistle to the Corinthians, Ch. 5. v. 7. plainly teaches, *For Christ our Passover is sacrificed for us.* But here it is moreover to be observed, that all the Jewish Sacrifices were in some measure a Type of Christ, especially those that were *piacular*. For among them the High-Priest with those Sacrifices was an extraordinary Type of Christ, who was the *Piacular Sacrifice*. The High-Priest offering the Sacrifice personated the whole Congregation, (whenas in the Sacrifices of particular Men, every one was obliged to lay his Sacrifice before the Altar, and consecrate it with his own hand) and carrying the Blood of the slain Victim into the *Holy of Holies*, he there offered it to God; but the Body of the Victim was burnt without the Camp. Then entering the *Holy of Holies* he took a Censer full of Incense, as we may see in *Levit.* Ch. 16. v. 12. So Christ plainly offered himself for us before his Death, *John* 17. 19 *Καὶ ὑπὲρ πάντων ἡμῶν ἑαυτὸν ἁγιάζει* that is, *and for their sakes sanctifies I myself.*

self, (For ~~ὁ~~ *ὁ* ~~ἀντικείμενος~~ according to *Grotius*, may signify *ἀντικείμενος*, to offer.) The Sacrifices likewise were slain in the Place where they were offered. But as the Body of the Sacrifice was burnt without the Camp, so *Christ* suffered without the Gate of the City. And as the High-Priest took the Blood of the Sacrifice into the *Holy of Holies*, the Type of Heaven, so *Christ* after his Crucifixion entering into Heaven, the true *Holy of Holies*, offered himself to God the Father by vertue of his Blood shed, to be the eternal Patron and Mediator of Mankind, where he never ceases to commend to his Father the Prayers of the Church, of which Prayers, the Incense was a Symbol. See *Will. Ostrum's* most elaborate Work on the *Sacrifices*, Lib. 3. and 7.

Ibid. P. 343. L. 21. *That is the Red Sea wherein the Roman Pharaoh and his Chariots, &c.* What occurs in *Revelations* Ch. 15. v. 2, 3, 4. pertains to the first Reformers, and the Epinikion or Song of Triumph contained in those verses being sung before the *Pouring* out of the Vials, and after the *Ascension* of the *Witnesses*, is very agreeable to Reason. For the Triumphant Song implies a *Victory*, (a Victory gained of the Beast and of his Image, of his Mark and of the Number of his Name) and the *Victory* implies *Ascension*. For *Ascension* is an advancement to Political Power: Which is promised to them that overcome in *Thyatira*, *Revelat.* 2. 26. *He that overcometh and keepeth my Words unto the end, to him will I give Power over Nations.* Which privilege the Church of *Sardis* obtained, which was a Type of the *Reformed Church*. And the very Name *Sardis*, signifies a *Song of Joy*, as I have observed in another Place; (*viz.* in the *Explication* of the proper Names annex'd to the end of the sixth Tome of the *Polyglot-Bible*) which answers exactly to the foresaid Song of Triumph.

But that the Church of *Sardis* is the *Reformed Church*, I plainly and clearly demonstrate in the

Exposition of the seven Churches, from the Nature and Order of the seven Churches, which possess the seven Intervals of Time from the beginning of the Church to the end of the World; namely the Visions of the seven Churches possess the same space with the Visions of the Book seal'd and open. And that Promise of Christ made to them that overcome, Revelat. 3. 21. To him that overcometh will I grant to sit with me in my Throne, agreeth very well with the Promise made to the Apostles, Matth. 19. 28. and Luk. 21. 30. which Munster, Calvin, and others rightly interpret in Favour of the privilege of those extraordinary Saints, who shall sit with Christ the supreme Judge at the last Day. To which that of St. Paul to the Corinthians suits very exactly, Do ye not know that ye shall judge the Angels? that is, Devils, reserved in eternal bonds in darkness for the Judgment of that great Day. Jude 6.

SECT. XXXVII. P. 392. L. 39. *The pouring out of the first Vial immediately follows the Ascension of the Witnesses into Heaven, &c. There are three Woes declared in the Revelations. The first is the Vision of the Locusts. The second the Vision of the Horsemen on the Banks of Euphrates. And the last is the Vision of the seven Angels having the seven Plagues; which seem on purpose to be called the Last, because they may be supposed to contain the last Woe in them. And since likewise the Song of Triumph is there sung for the Victory over the Image of the Beast, and that the pouring out of the Vials was not before the Song of Triumph, it is plain that the first Vial was not poured out before some memorable Victory was gain'd over the Beast and his Image, but not before the Ascension of the Witnesses. And therefore the seven Vials cannot be retracted to the sixth Trumpet, much less be coextended with the seven Trumpets, but ought rather to be comprehended with the first Thunder. See the Table of the seven Vials in Dialog. V sect 5. SECT.*

SECT. XXXVII. P. 394. L. 35. *relapses that Kingdom into the state of the first Vial, &c.* That *Bathynous* has not in this matter mistaken his Reason, the late presage of this very Year 1678. does plainly demonstrate by Example, in which is discovered the horrid and execrable Conspiracy of the Servants of the Beast marked with its Character, against King *Charles II.* and the Church of *England*, in hopes of recovering their ancient Tyranny over the People of *England*.

SCHOLIA

On the fifth DIALOGUE.

SECT. V. Pag. 409. Line 28.

TO make a Remark or two upon the Vision of the Rider of the white Horse, &c. That the Reader may with the greater Pleasure and easiness understand what we have written of the seventh Vial, he is desired carefully to view the Table or Picture of the Vials, which we have taken care to have inserted in this Section, or rather observe the seventh Vial with its synchronons, viz. The treading of the Wine Press, and he that sat on the white Horse in the Battle.

Ibid. P. 411. L. 10. I tell you, *Philopolis*, the Angels of Heaven feast and make merry more, &c. That by Birds were signified Souls, according to the Cabbalists is plain in *R. Moses Corduerus*. Come, see, it is an Angel that is set over those Birds, (namely Souls that are called Birds) whose name is *Sandalphon*. Why then should not Angels be called Birds? Since they are expressly called so in another place. When *Neschamah* goes out into the

World, two Birds, that is, two Angels for her guard fly from the Tree with her. But there can be nothing more express than that of Tertullian. Every Spirit whether Angel or Demon is a Bird. Therefore by Birds which fly through the middle of Heaven, Revel. 19. 17. is properly understood Angels.

Ibid. P. 413. L. 24. pretended Inspirations, &c. Nay, what may we not add about the Frogs going out of the Mouth of the Dragon; were these Demonstrations Tricks of Legerdemain? Of which sort indeed I look upon those of Spinozus, Geometrically dispos'd in his Ethics, as certain preparatory Specimens. A wretched sort of Philosophers will they be under the last Vial who by their subtil prestigious Demonstrations will openly pretend to make all real Religion a mere fiction, that there is no God besides Nature and worldly Matter, that all humane actions are necessary, and that there is really no difference between Right and Wrong; but that whatsoever the Magistrate commands, how contrary soever it seemsto right Reason and Divine Revelation, is lawful: That by these means they may so harden the Minds of Princes against Evangelical Truths, that they may gain a most absolute Tyranny over the Consciences as well as the Persons and Estates of their Subjects. Are not these Orators worthy to be deem'd those black Frogs which came out of the Mouth of the Dragon, or which in those Times crept from the Stygian Lake?

Ibid. Sect. X. P. 437. L. 11. the meaning of Ezekiel's Mercava is not Physical, but Moral, &c. Certainly at that time I had but one meaning, but now according to our Exposition of the Mercava it is plain, that there is a Metaphysical at least, if not strictly a Physical meaning in that Vision. Nor does one meaning exclude the other, since neither of them is literal. Moreover it

it will appear plain enough to any one that will read this Exposition of our's, that the meaning is partly strictly Physical. For as the *Benebirth* of *Moses* bears a triple meaning, Literal, Philosophical, and Divinely-Moral, so does the *Mercava* of *Ezekiel*, viz. Ethico-political, Physico-theosophical, and Literal; according to that in *Salomon* by the Seventy Interpreters; *Kal ou si anoyea lai avra oavro teiaos.* i. e. *Do thou describe those things thrice.* For so they render it, Have not I written these things thrice to thee, that is, in a threefold meaning? as *Jerome* and *Origen* understand that place.

Ibid. Sect. XV. P. 459. L. 20. with their more visible Offspring the *Quakers*, &c. That *Euistor* does not speak this inconsiderately, may be demonstrated from many Instances. I will only name one or two. The first is that opinion of excluding the *external Christ* from the business of Religion, and only admitting the *internal Christ*. This is downright *Familism*. And yet this the *Quakers* teach in their Catechisms or first Elements of Religion: As we may see in *William Smithy*, who makes this distinction between false and true Teachers, that the first oblige the People to believe in *Christ that sitteth in Heaven above*, the latter in the *internal Christ*. Certainly if they oblige the People to believe in *Christ that dwelleth in Heaven*, but that doth not send his Spirit on the true Believers, it must turn to their disadvantage; but now that they preach up the inward Spirit of *Christ* joyntly sanctifying with the outward *Christ*, *Smithy* may be deservedly accused of Infidelity or Impiety in that he makes the preaching of the *outward Christ* the Character of a false Teacher, and with *H. N.* abrogates all Religion concerning the *outward Christ*. And yet this *Smithy* in the same place confidently adds, *That the preaching up of the external Christ, and the preaching up of the internal Christ makes a vast difference*

ference, and that they have no more to do one with the other, than the East with the West. Which thing no body can assert, but he that hath thrown off all belief in the outward Christ. Otherwise if by the inward Christ you mean the Spirit promised by him, it is plain that the preaching of both is consistent. For the outward Christ is our most powerful Mediator with God that obtains the Spirit promised to us. But this Man possessed with Familistic dotage makes the inward Christ the Mediator, offering himself a Sacrifice to God there, whereby he may appease the Wrath and Justice of God. What can be more wild than this? And yet they that write a little more warily, cannot so cautiously govern themselves, but that they would seem to reduce the Christian Religion to that state wherein Religion was in the days of the Patriarchs, following herein the Opinion of H. N. in his Gospel of the Kingdom. The other Opinion that remains seems more light, and is no small token, that the Quakers sprung from the Familists: For they do not call themselves Brethren as other Sects do, but Friends; which is the known Appellation among the Familists.

To which we may add, that there is nothing among the Quakers so distorted and inconsistent, but we may easily find the same among the Familists. For though they were a People that sprung up out of the vast conflux of several Sects in the time of the late Anarchy in England, yet it is plain enough by the consequence that the Familistick ferment prevail'd most among them, to omit the great numbers of the Familists who soon joined with them. And here it is not in the least to be wondered at, that not only the Sacrament of Baptism, but likewise of the Lord's-Supper was rejected; for Familism rejects those Rites which respect the outward Christ, as may be seen in what we have written in the Mystery of Godlineſs.

lines, Lib. 6. cap. 16. sect. 2. And in the late *Anarchy*, which I just now mentioned, all things growing worse and worse and daily running in to greater confusion, when the whole Empire of the World was promised, as *Eusebius* well observes, to the *Familists*, by their Mimo-Prophet *H. N.* in his *Prophecy of the Spirit of Love*, it seems altogether incredible, but that they, either of their own accord, or at the wicked Instigation of some of their perfidious *Friends*, had vainly suggested to themselves that the time was come, and that Heaven had given them this opportunity of beginning the Kingdom of the *Familists*. Which hope had made so deep an impression in the Mind of *J. Nayler*, who then was one of the Chiefs of the *Quakers*, and so swell'd him with Ambition, that at *Bristol* he assumed to himself Divine Honour, as if he had been *Christ* himself, and came down from Heaven to judge the living and dead. Which so dangerous Madness could never have seiz'd him, except *Familism* had before disposed him to it. For the *Familists* reverence and esteem the eldest of the Seniors of the Family as *Christ* returning to Judgment, as you may see in the *Mystery of Godliness*, Lib. 6. cap. 12. sect. 6. So easily is that wickedness of *Nayler* with his Followers resolv'd into *Familism*. As may likewise the impious insults and contempt of holy things in the *Quakers*, insomuch as that if they are present at saying Grace before or after Meat they will not uncover their Heads. Which agrees exactly with the Pride and disdain of the *Familists*, and the example of *H. N.* who so rudely and indecently treats all Religion and holy Rites in comparison of his *Service of Love*. For no honest Man can ever believe, that Prayer to God should be Idolatry, unless the Person be instigated thereto by the immediate Motion of the Spirit. See the *Mystery of Godliness*, lib. 6. cap. 12. Without question whatever Prayers we address

God with for our lawful Occasions are accepted by him, if they be offered with a sincere Heart, due reverence and Faith in the Name of *Christ*, although they be conceived in Words. And though many Men are too remiss and negligent in their Devotion, which is a great affront to the Divine Majesty, yet that will be no excuse to this sort of People who in a most indecent and barbarous way insult our manner of Divine Worship. Besides, the sourness of Temper against the Ministers of the Gospel is so like the *Familists* as nothing can be more, as you may see in the *Mystery of Godliness*, lib. 6. cap. 12. sect. 2. And that they so much contend for the inhabiting the Man *Christ* in us, not by Faith only, or the Spirit, or the *living Image* of him rebuilt in us, but according to his *humane Nature*, this I know for certain to be downright errant *Familism*, being lately informed by an Elder of the *Family*, that the *Word* mentioned in the beginning of *St. John's Gospel* is no where but in Men, that it does not dwell in Heaven or in Earth, and that they of their *Family* that were regenerated by this *Word*, became *Christs* the same way that *Jesus* was *Christ*. From whence it is plain that the humane Nature of *Christ* is much the same in both, unless you will affirm that *Christ* wants the humane Nature in *Jesus*. The same Person also very confidently assured me, that there were no Good or Evil Angels in Men. Whence it is plain what his Opinion was of *Christ* after his Crucifixion. Finally, as to what relates to the Irreverence of the *Quakers* towards the Magistrate, though I believe many of them now adays do behave themselves so without any ill design, yet it is very likely, that these are some of the Remains of their former Notion of the Kingdom of the *Family*, (*Soil of Love*) To which we may likewise refer their use of the Pronoun of the second Person singular, *Thou*, to

Persons of all Degrees and Conditions. And thus the Quakers cultivate their acquaintance with each other, but to others they carry it with a haughtiness as towards their Inferiours. But for that clownishness of refusing the Hat, or bowing their Bodies, it is the very product of the aforesaid *Delirium*, for the omission of which Civilities they can produce no reasons, but what are very weak and contradictory. For sometimes they will argue that there is no signification of Honour in them, and that they are unworthy any Man; another time, that they signifie more than ought to be paid to any humane Dignity or Power; though *Esther* the Queen having been very vertuously brought up under her Uncle *Mordecai*, did not only bow her self, but threw her self at the feet of the King *Ahasuerus*. Whence it is manifestly plain, that *Eustor*, did not inconsiderately call the Quakers the visible Offspring of the *Familists*, because they publickly own the Principles of the *Familists*, which the *Familists* used to conceal; but by their works agreeable to their Principles they are laid open to the whole World.

Therefore whatsoever inconsistencies and absurdities the Quakers have among them, it is plain they are owing to *Familism*, and the late Troubles in England. And since they have not yet put off that Mask which those Times and Occasions had put on them, least they should seem to be mistaken, nor so much as know from whence they took their Dress or whither it tends, yet it's possible they may be sincere, and under this external deformity, like the *Silenus* of *Alcibiades*, conceal something that may more nearly approach the Divine Image. For you may meet with some, who you may reasonably hope labour to come at true Righteousness and sincerity of Mind. But the safest and most moderate Opinion we can entertain of them is, not to

think

think or determine so much in favour of them as they do of themselves, nor to think so ill of them as some do. They think so well indeed of themselves as the *Familists* did, as if they were about to introduce into the World those golden Ages of the *Philadelphian* Church. And truly if the Processional Pomp of those happy days which the *Quakers* vainly imagine were so near at hand, I question not but the *Quakers*, who differ so much in their Habit and Manners from the rest of Mankind, would play the part of the Puppet or Punchinello in the Antelude of the Pageant. Though at the same time I must confess it would be a deplorable thing, that there should be so vast a multitude of idle Spectators, that should have no part in it. As there were false Messias's before the Personal coming of the true Messias: so it is very likely, that in Christ's spiritual coming, there would something false or ludicrous precede the true dispensation of the Spirit. But the true Dispensation of the Spirit is never wanting to own the Mission of the Spirit of Christ on us, (by vertue of his Mediatorship in Heaven,) or to join the outward Christ with the inward Spirit of Christ. For which reason I suspect *Quakerism*, whatever good it may have in it, to be at the best but a sort of joco-serious Phenomenon of Divine Providence; and that it may not look like an act of Chance, for the word *Fox* (from their Friend of that Name) to be written on the Quakers Forehead, as *Mystery*, the Mother of Fornications, was writ on the Forehead of the Whore of Babylon. Yet whilst these poor wretches vainly imagine themselves to be gathered together under the banner of the Lamb on Mount Sion, (such is their ignorance) they at the same time are lying under the Banner of the Fox with his Whelps on the Mount of Thieves, who lay waste the Sheepfold and Vineyard of Christ, and steal from thence the tender Lambs and Grapes. But I fear these things may favour too much

much of levity and jest. Though I am of Opinion, that these light sort of Arguments and gentle Treatment (provided it exceed not pleasantness of Mind and good Manners) may sooner convince this Fanatical Race, than Prisons and Stripes, which severity our late *Anarchists* used in vain towards them. And this we find by experience in this sort of Men, that when they are treated severely, they straightway call their Punishment Persecution, their Errors the true Faith, and themselves persecuted Apostles.

The *Quakers* therefore at the first are to be esteemed no other than a *Mimoprophetic* sort of People, and sprung from that grand *Mimoprophet* H. N. Of whom, when I would speak the kindest I can, I look upon him such as not to have appeared on the Stage without the Divine Permission, nor without some advantageous use to Mankind. Though I look upon him to be altogether such an one as I have described in the *Mystery of Godliness*, having as it were by a certain *Enthusiastick Infidelity*, or as it were *immoderate Contradiction* entirely taken away all that Religion which respects the outward Christ, he so much the more earnestly exhorts his Friends to worship the inward Christ, that is, true and and living Righteousness and Holiness, and in this very thing he takes the greatest pains. To which very Study if any one was to apply himself wholly by the help of *Familistick immoderate Contradiction*, although by these means he could seem to reduce Religion now in its full strength to its minute Seed or Egg, I do not deny but that Egg, of what contemptible Species soever it might be, if it were compared with the Picture of a well-grown Bird, suppose a *Swan* or an *Eagle*, (provided that it be not a *Hypocrite* or *Wind-Egg*, but *vital* and *prolific*) it would be of a far nobler nature than any painted *Swan* or *Eagle*, and which in time would expand it self in

to that beautiful form of the *Swan* or *Eagle*, and not inanimate, but of a Spirit active and strong, and ready and fit for all the Offices of Life: Whereas on the contrary those painted Birds being not born of living Seed, can never arrive to any state of Life, or perform any *vital* functions: All being nothing but an inanimate Shadow. And so are all the Parts of Religion which are not born of the *vital Seed of the Heart*, but are only painted in the Brain, and exercised in external Ceremonies.

In which I would not be so understood as if I would insinuate that the *Quakers*, as they now stand in the World, had reduced the whole Christian Religion to this *Familistick Egg or Seed*; (though in their Writings there is much mention made of a *little Seed*) whereas indeed to speak the Truth, it must be own'd, that they far exceed the *Familistick* Dispensations, and seem now to retain only some Appendages of it, not the thing it self, if they profess the same Faith with *R. B.* *G. P.* and *G. K.* For Familism being a kind of *Enthusiastick Infidelity* or disbelief of the future Life and History of our Saviour, *G. P.* in his Book entitled, *No Cross, no Crown*, does so urge the Argument concerning future Life and the blessed Immortality of the Soul, that you can scarce meet with any Author that inculcates it with more earnestness and zeal. But to wave *G. P.* and *G. K.* who I am verily persuaded do firmly believe a future Life; let us hear what *R. B.* says of these things, who in his *Apology* makes himself to be the very Mouth of the *Quakers*, Pag. 84. says, *We from our Hearts, says he, reject the Heresie of Appollinarius, who denied Christ to have a Soul, but only a Body animated by the Divinity, as likewise the Errour of Eutyches, who would have the Humane Nature wholly absorpt by the Divinity. For as we believe him to have been very and real Man, so we believe him still*

to remain in Heaven glorified as well in Body as in Soul, and that God by him will judge the World in the last day of Judgment. Now he that believes Christ to be glorified both in Body and Soul in Heaven, can be no way suspected of incredulity about the Immortality of our Souls. And so much the less in that, because in another Place (though frequently in others) he seems to speak his Mind sincerely, Pag. 137. where speaking of the secret influxes of divine Joys and of Life, by which they are influenced in their introversions and internal silence, *This, says he, is a sensible foretast of that Fruition, which the Saints daily enjoy in Heaven, which God often grants to his Children for their comfort and Encouragement, especially when they are met together to serve him.* Those few words [which the Saints daily enjoy in Heaven] are a very express and full profession of the Immortality of the Soul.

And as to the History of Christ he speaks very plain, Pag. 85. *As we believe all things that are set down in the Holy Scriptures concerning the Conception, Birth, Life, Miracles, Passion, Death, Resurrection and Ascension of Christ to have been really and truly transacted; so we think all People obliged to believe them, by which God brings us to the knowledge of them, nay, we think the disbelief of them damnable, if any one should not believe them when told, because the divine Seed does incline us so to do, and although he does not reveal to every one the explicate and external Knowledge of them, yet he always assents to the Truth where it is declared.* Which are golden words indeed, and the very Index or Touch-stone of the true and pure Gold; and from which it is plain there is nothing of the Divine Seed in H. N. but that he is a mere *Mis-*ma-prophet; whom I have in the *Mystery of Godliness*, lib. 6. cap. 16, and 17. proved to deny the Truth of the History of Christ, so far as it relates to Miracles. Moreover in the twofold

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Redemption of Christ, he again solidly argues, pag. 127. The first, says he, is a Redemption performed by Christ in his own body crucified *extra nos*; the other is a Redemption which Christ performed in us, by redeeming us from the body of Sin, and by giving us a new Nature. Which is somewhat more fully explain'd, pag. 135. I have said enough before, says he, to demonstrate how highly we esteem the Death and Passion of Christ, since by them we affirm that God is appeased, Remission of Sins is obtained, and that that Grace and Seed, from whence the divine Birth came, is acquired. And many other things to this purpose occur in the same Author. But lastly, for it would be tedious to reckon up all, speaking of that grand Article of Faith, that Christ sitteth at the right hand of God, and that he maketh intercession for us, Rom. 8. he thus at length determines: Christ therefore maketh intercession during the time of any *Visitacion*, that they may be converted, and when they are in some measure converted, he prays that they may proceed, and not look back or revolt. See how far this exceeds the Infidelity of the Familists! As far distant as Heaven is from Earth. Which makes me the less wonder, that since the Quakers come so near to the true and Apostolick Christianity, yet that there should be some Men, not only sincerely pious, but otherwise prudent and intelligent, (except that they do not well consider that Schism is a work of the Flesh) should turn to this Sect. Nor am I a little glad that I was not altogether mistaken in my presage of the more sincere Quakers, which presage I published some years ago in the *Mystery of Godliness*, lib. 10. cap. 13. Those who persist in a serious and sincere desire of this sort of Knowledge which tends to Life and Godliness, will at last turn safe to Jesus Christ the great Shepherd and Bishop of their Souls. But there is this farther to be wish'd for, that they may no longer defile so fair a Profession with the heterogeneous appen-

appendages of *Familism*, and cover an honest Countenance with so hideous and frightful a Mask, but carefully to wipe off all the forementioned *Familistick* filth and nastiness, and cast it from them. But I have said more on this passage of *Euistor*, than I intended.

Ibid. P. 460. l. 26. *Was Christ in us the hope of Glory?* And so the *English* Translation hath it. Which meaning agrees exactly with that Symbol of *J. Beemen*, *Our Salvation in the Life of Jesus Christ in us*, provided that by the life of *Jesus Christ*, you mean the living Image of him in us. For *Christ* is said to be in us either by *Faith*, or by the *Spirit*, or by the lively Image of him restored in us. And according to any of these meanings, *in vñ* may justly be rendred, *in you*. But to speak ingeniously, I look upon *Grotius's* meaning of this passage to be the most plain and genuine. *The mighty Mystery*, says he, of God when *Christ*, that is, the *Doctrine of Christ* appeared to the *Gentiles* in hope of eternal Life. Therefore here is a double Metonymie, *Christ* is put for the *Doctrine of Christ*, and *Hope* for the Cause of Hope; thus *Grotius*. Where these words, *in vñ*, and *in vñ* are rightly turned by *Beza*, *inter Gentes*, and *inter vos*, among the *Gentiles*, and among you, (for *St. Paul* was the Doctor of the *Gentiles*.) Of so little moment is this passage, though it is the greatest of all that the *Quakers* cite to prove their feign'd comment concerning the *Man Christ* really and properly dwelling in us, crucified in us, and restored to Life, &c. In which it plainly appears from what hath been said before, that they wholly follow the *Familists*. Tho' it would be more tolerable to frame such Allegories concerning the Image of *Christ* in us.

Ibid. Sect. XVIII. P. 468. l. 23. the peculiar Inspiration or Illumination, &c. I deny the peculiar Inspiration or Illumination, but not that which is dispensed in common to all regenerate and

and sanctified Men, and as such I do not in the least doubt *I. Behmen* to have been.

Ibid. Sect. XX. P. 472. L. 33. *this Spirit will be no sectarian Spirit, &c.* That which I would chiefly observe of these is, that they being so prone to imagine themselves to have come in the Spirit of *Elias*, do not only indulge themselves in Schism, but by their silly and perverse Manners, and without all manner of necessity at all, provoke and incense the lawful Magistrate against them.

Ibid. Sect. XXXVIII. P. 513. L. 39. *The space of the seventh Trumpet dividing it self into the seven Thunders, &c.* I think I have by solid Arguments in *Visionum Apocalypticarum Ratione Sophronistica*, sufficiently proved that the seven Thunders take up the whole time of the seventh Trumpet; to which I refer the Reader, *Cap. 2. sect. 4.* Of which there is no need of saying more here.

A

A BRIEF
DISCOURSE
 OF THE
True Grounds
 OF THE
Certainty of FAITH
 IN
Points of Religion.

FAITH and Belief, though they be usually appropriated to matters of Religion, yet those words in themselves signify nothing else but a Persuasion touching the Truth of a Thing arising from some Ground or other. Which Persuasion may be undoubted or certain to us, that is to say, We may be certainly persuaded without any staggering, though the Grounds be false, and the thing it self false that we are thus firmly persuaded of. So that the being firmly persuaded is no sure sign to others, nor ought to be to our selves, that either the Grounds or the Belief it self is true. *ἰσχυρόμηναι εἰσι καὶ ἐν ἁμαρτίαις.* And this *ἰσχυρόμηναι* may very well arise from an *ἰσχυρότητα* or

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Ἰδιότητα. Peculiarity of Complexion or the Befottedness of Education may be so prevalent, as very forcibly to urge Falshood upon our belief, as well in things Natural as Religious, either upon very weak and false Grounds, or no other Grounds at all but that of *Complexion*, and *Education*, *Passion*, or *Interest*, or the like.

But the true Grounds of the Certainty of Faith are such as do not only beget a certain and firm Faith, but a true one, and this in virtue of their own Truth and Solidity, as being such as will appear true and solid to all impartial and unprejudiced Examiners, that is to say, to all such as neither *Complexion*, nor *Education*, nor *Passion*, nor *Interest* does pervert their Judgment, but have their *Κερίσκειν* clear as the Eye to discriminate Colours. Whence it is plain that the first and most necessary Preparation to the Discovery of the true Grounds of the Certainty of Faith, is *Moral Prudence*, in such a sense as the nature of it is described in a late Moral Discourse entituled, *Enchiridion Ethicum*, lib. 2. cap. 2. This ought to be antecedaneous to our judgment touching either *Authority* or *Reason*. But for a Man of a polluted Spirit to take upon him to dissent from the Constitutions of the Church he is born under, is a very rash and insolent Attempt. As if God were more bound to assist a single Wicked Man for the finding out of Truth, than a multitude; or as if a Man could more safely or more creditably err alone, than with a company that has the stamp of Authority upon them. But if thy endeavour be to perfect Holiness in the fear of God, and to walk in all Humility before him and before Men, thou mayest by such rational Grounds as these examine the Fidelity of thy Teachers, and the Truth of their Doctrines of Religion.

First then, It is plain that *Certainty of Faith* presupposeth *Certainty of both Reason, and Sense* rightly cir-

circumstantiated. For, forasmuch as *Faith* properly so called is nothing but an unwavering Assent to some Doctrine proposed upon the ground of infallible Testimony, there must be some *Reason* to persuade us that that Testimony is infallible; that is to say, that they that testify are neither obnoxious to Error in the things they witness of, nor have a Mind to make others to err or to think what is false, or else that they never had any opportunity of falsifying in the Points they propound to our Belief. *Certainty of Sense* is also required. For if the Sense be not certain, there could be no infallible Testimony of matter of Fact, and *Moses's* conversing with God in the Mount may be but a Dream; nor could there be any certain Eye-witnesses of our Saviour's Resurrection and Ascension, if God will delude our Senses. Wherefore to take away all the *Certainty of Sense* rightly circumstantiated, is to take away all Certainty of Belief in the main Points of our Religion.

Secondly, Sense and Reason are rightly circumstantiated, the one when the Organ is sound, the *Medium* fitly qualified, and the distance of the Object duly proportionated, and the like; the other, when it is accompanied with *Moral Prudence* rightly so called, such as it is defined in the abovesaid *Enchiridion*, that is to say, That Lib. 2. c. 2. this Reason be lodged either in a perfectly-unprejudiced Mind, or at least unprejudiced touching the Point propounded. For there are some Truths so clear, that Immorality it self (provided it do not besot a Man or make him quite mad) puts no bar to the assenting to them, that is, puts no bar to their appearing to be true, no more than it does to the Eye unhurt to the discerning Colours; which the Wicked and Godly do alike upon this Supposition. Wherefore

The *Third Conclusion* shall be, That there be Natural Truths, whether *Logical*, *Physical*, or *Mathematical*, that are so palpably true, that they

constantly and perpetually appear so as well to the Wicked as the Good, if they be *Compos mentis*, and do not manifest violence to their Faculties.

The *Fourth*, That these Natural Truths, whether Common Notions or Scientifical Conclusions, that are so palpably true that they perpetually appear so as well to the Evil as the Good, are at least as certain and indubitable as any thing that the Reason and Understanding of a Man can give assent to, that is to say, There is at least as great a certainty of these Axioms that they are true, as there can be of any. And therefore, because there is acknowledged a Certainty in some Points that our Understanding and Reason closeth with, let us set down for

The *Fifth* Conclusion, That these Natural Truths that constantly appear such as well to the Evil as the Good (if they be not crack-brained nor do violence to their Faculties) are in themselves most certainly true.

The *Sixth*, That what is a Contradiction to a certain Truth, is not only uncertain, but necessarily false: forasmuch as both the Parts of a Contradiction cannot be true.

The *Seventh*, That no Revelation which either it self, or the Revealing thereof, or its manner of Revealing, is repugnant to the Divine Attributes, can be from God.

The *Eighth*, That no Tradition of any such Revelation can be true, forasmuch as the Revelation it self is impossible.

The *Ninth*, That no Revelation is from God that is repugnant to Sense rightly circumstantiated. This is manifest from the first Ground, That Certainty of Faith presupposes Certainty of Sense duly circumstantiated. For if our Senses may be mistaken when they act in due Circumstances, we cannot be assured that they are at any time true. Which necessarily destroys

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the Certainty of all Revelation *ab extra* and of all Tradition, and consequently of our Christian Religion. Wherefore God cannot be the Author of any such Revelation, by Conclusion the *Seventh*: For it were repugnant to his Wisdom and Goodness.

The *Tenth*, That no Revelation is from God that contradicts plain Natural Truths, such as were above described. This is abundantly clear from Conclusion the 1, 2, 3, 4, 6, 7. For if Reason where it is clearest is false, we have no assurance it is ever true, and therefore no Certainty of Faith, which presupposes Reason, by Conclusion the *First*. Besides, by Conclusion the *Sixth*, That which is contradictory to a certain Truth is certainly false: But Divine Revelation is true: Therefore there can be no Revelation from God that bears with it such a Contradiction. Nay we may add, That if there were any Divine Truth that would constantly appear to Reason rightly circumstantiated, contradictory to any constant Natural Truth, God would not communicate any such Truth to Men, by Conclusion the *Seventh*. For the revealing of such a Truth were repugnant to his Attribute of Wisdom, it making thereby true Religion as obnoxious to suspicion and exception as false. For there is no greater exception against the Truth of any Religion, than that it proposes Articles that are repugnant to common Notions or indubitable Science. Besides that one such pretense of true Revelation would enable a false Priesthood to fill the World with Figments and Lies. Wherefore God will never be the Author of so much mischief to Mankind. And lastly, since the first Revelation must be handed down by Tradition, and Tradition being but humane Testimony, and infinitely more lubricous and fallible than the *νομιμα* *ἐννοιας* or natural Science; how will it be possible for any but Sots or Fools to believe Tradition

tion against solid Science or a Common Notion? So that the Result must needs be either blind Superstition, gross Irreligion, or universal Scepticism.

The *Eleventh*, That no Revelation that enforces, countenances, or abetts Immorality or Dishonesty can be from God. This is manifested from the *seventh* Conclusion. For it is repugnant to God's Attributes, his Justice, Fidelity, Goodness, and Purity or Sanctity. The Image of God is Righteousness, and true Holiness: Wherefore no Doctrine that tends to Injustice, Unrighteousness, and Impurity can be a Revelation from God.

The *Twelfth*, That no Interpretation of any Divine Revelation that is repugnant to *Sense* or *Reason* rightly circumstantiated, or to plain and indubitable *Morality*, whether it be made by a private or publick hand, can be any Inspiration from God. There needs no new Confirmation of this Conclusion. For the same Arguments that prove that no Divine Revelation can be in this sort repugnant, do prove also that no Interpretation of any Revelation in this sort repugnant to *Sense*, *Reason*, or sound *Morality*, can be Divine.

The *Thirteenth*, That no Interpretation of Divine Writ that justifies Sedition, Rebellion, or Tyranny, can be any Inspiration from God. This is easily evinced from the foregoing Conclusion. For Sedition and Rebellion are gross and ponderous *Species* of *Injustice* against the Magistrate, as Tyranny is also against the People; both such high strains of *Immorality*, that no Interpretation of Scripture that justifies these can be true, much less Divinely Inspired.

The *Fourteenth*, No Church that propounds as Articles of Belief such things as are repugnant to rightly circumstantiated *Sense* and *Reason* or sound *Morality*, can rightly be deemed Infallible,

ble. The reason is plain: For it appears out of what has hitherto been said, that they are already actually deceived, or at least intend to deceive others.

The *Fifteenth*, That the Certainty of Faith cannot be grounded upon the Infallibility of any Church, *particular or universal*, as infallibly inspired, that is depreheaded to be actually deceived in any Points she proposes to be believed as necessary Articles of Faith. This is so plain, that it wants no farther proof.

The *Sixteenth*, That the *Moral and Humane* Certainty of Faith is grounded upon the Certainty of *Universal Tradition, Prophecy, History*, and the *Nature of the things delivered*, Reason and Sense assisting the Mind in her Disquisitions touching these matters. That *Certainty of Faith* I call *Moral or Humane* that is competible even to a carnal Man, or a Man unregenerate; as it is said of the Devils, that they believe and tremble. By *Universal Tradition* I understand such a Tradition as has been from the Apostles, that is to say, has been *always* (since the completion of their Apostleships,) as well as in *every place* of the Church. For since there was to be so general and so early a Degeneracy of the Church as is witnessed of in the Holy Scriptures, the generality of the Votes of the Church was not always a sufficient warrant of the truth of Tradition. But those Truths that have been constantly held and unalterably from the Apostles Times till now, it is a sign that they were very Sacred, unquestionable and assured Truths, and so vulgarly and universally known and acknowledged, that it was not in Man's power to alter them. By *Prophecy* I understand as well those Divine Predictions of the coming of *Christ*, as those touching the Church after he had come. By *History* I mean not only that of the Bible, and particularly the New Testament, but other Histo-

* Book 7:
chap. 9, 10,
11.

ry as well Ecclesiastick as Prophane. And what I mean by the *Nature of the things delivered* is best to be understood out of such Treatises as write of the Reasonableness of Christianity, such as Dr. *Hammond's* and Mr. *Baxter's* late Book. See also Dr. *More's* *Mystery of Godliness*, where the Reasonableness of our Christian Faith is more fully represented, and plainly demonstrated * that it has not been in the Power of the Church to deceive us as touching the main Points of our Belief, though they would.

The *Seventeenth*, That no Tradition is more universal and certain than the Tradition of the Authentickness of such Books of the Bible as all Churches are agreed upon to be Canonical. There can be no more certain nor universal Tradition than this; in that it has the Testimony of the whole Church and all the Parts thereof with one Consent, though in other things they do so vehemently disagree. Wherefore no Tradition can be of any comparable Authority to this. And therefore we may set down for Conclusion

The *Eighteenth*, that the Bible is the truest Ground of the Certainty of Faith that can be offered to our Understanding to rest in. The Reason is, because it is the most universal both for time and place, the most unexceptionable and universally acknowledged Tradition that is.

The *Nineteenth*, That the Bible or Holy Writ dictated by the Spirit of God, that is, written by Holy and Inspired Men, is sufficiently plain to an unprejudiced Capacity in all Points necessary to Salvation. This must of necessity be true by Conclusion the *seventh*. Otherwise the manner of God's revealing his Truth in the Holy Scriptures would be repugnant to the Divine Attributes, and, which were Blasphemy to utter, he would seem unskillfully to have Inspired the Holy Pen-men, that is to say, in such a way as were

were not at all accommodate to the end of the Scriptures, which is the Salvation of Mens Souls; nor to have provided for the Recovering of the Church out of those gross Errours he both foresaw and foretold she would fall into.

The *Twentieth*, That the true and primary Sense of Holy Scripture is *Literal* or *Historical*, unless in such Parts or Passages thereof as are intimated to be *Parables* or *Visions* writ in the *Prophetick* style, or the *literal* Meaning be repugnant to rightly circumstantiated Sense or natural Science, &c. For then it is a sign that the Place is to be understood *Figuratively*, or *Parabolically*, not *Literally*. The truth of this appears out of the immediately foregoing Conclusion. For else the Scripture would not be sufficiently plain in all Points necessary to Salvation: Indeed in no Points at all: but all the Articles of our Faith that respect the History of *Christ* might be most frivolously and whiffingly allegorized into a mere Romance or Fable. But that the History of *Christ* is literally to be understood, is manifest both from the Text it self, and from perpetual and universal Tradition. Which if it were not the right Sense, it were a sign that it is writ exceedingly obscure even in the chief Points: which is contrary to the foregoing Conclusion. But that those Places or Passages that are repugnant to rightly circumstantiated Sense or natural Science are to be interpreted *figuratively*, is plain from the general Consent of all Men, in that they universally agree, when *Christ* says, *I am the Door, I am the true Vine*, &c. That these things cannot be literally true. And there is the same Reason of *Hoc est Corpus meum*, This is my Body.

The *Twenty first*, That no Point of Faith professed from the Apostles time to this very Day, and acknowledged by all Churches in Christendom, but is plainly revealed in the Scripture.

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This may be partly argued out of the *nineteenth* and *twentieth* Conclusions, and also farther proved by comparing these Points of Faith with Texts of Scripture touching the same matter.

The *Twenty second*, That the Comprehension of these Points of Faith *always* and *every-where* held by all Christian Churches from the Apostles time till now, and so plain by Testimony of Scripture, is most rightfully termed the *Common* or *Catholick* and *Apostolick* Faith.

The *Twenty third*, That there is a *Divine Certainty* of Faith, which besides the Grounds that the *Moral* or *Humane Certainty* hath, is supported and corroborated by the *Spirit of Life in the new Birth*, and by *illuminated Reason*. This is not to be argued, but to be felt. In the meantime no more is asserted than this, That this *Divine Certainty* has an higher Degree of Firmness and Assurance of the truth of the Holy Scriptures, as having partaken of the same Spirit with our Saviour and the Apostles, but does not vary in the Truths held in the common Faith.

The *Twenty fourth*, Whatever pretended Inspiration or Interpretation of the Divine Oracles is repugnant to the above-described *Common* or *Catholick* and *Apostolick* Faith is Imposture or Falshood, be it from a private hand or publick. The Reason is apparent, because the Articles of this Common Faith were the Doctrines of Men truly inspired from above, and the Spirit of God cannot contradict it self.

The *Twenty fifth*, None of the Holy Writ is of it self unintelligible, but according as Mens Spirits shall be prepared, and the Time sutable; as God has already, so he may, (as Seasons shall require) still impart farther and farther Light to the Souls of the Faithful, for a fuller and more general Understanding the obscurest Passages in the Divine Oracles. The truth of this Assertion is so clear, that it seems little better than
Blas-

Blasphemy to contradict it. For to say the Holy Writ is in its self unintelligible, is equivalent to the pronouncing it Non-sense; or to averr that such and such Books or Passages of it were never to be understood by *Men*, is to insinuate as if the Wisdom of God did not only play with the Children of Men, but even fool with them. This is but a Subterfuge of that conscious Church that is afraid of the fulgour of that Light that shines against her out of such places of Scripture as have for a long time seemed obscure.

The *Twenty sixth*, That there are innumerable Passages of Scripture, as well *Preceptive* as *Historical*, that are as plainly to be understood as the very Articles of the *common Faith*, and which therefore may be very useful for the clearing those that may seem more obscure. This wants no proof but Appeal to Experience and the *twentieth Conclusion*.

The *Twenty seventh*, That no Miracle, tho' done by such as may seem of an unexceptionable Life and of more singular Sanctity, can in reason ratifie any Doctrine or Practice that is repugnant to rightly-circumstantiated Sense, or natural Truths or Science, or the common Christian Faith, or any plain Doctrine or Assertion in Scripture. The Truth of this is manifest from hence, That no Man can be so certain that such a Man is not a crafty and cautious Hypocrite, and his Miracle either a Juggle or Delusion of the Devil, or (if he was not an eye-witness of it) a false report of a Miracle, as he is certain of the truth of rightly-circumstantiated Sense, of common Notions and natural Science, of the Articles of the Apostolick Faith, or of any plain Assertion in the Scripture. And therefore that which is most certain in this case ought in all reason to be our Guide.

The *Twenty eighth*, That it is not only the *Right*, but the *Duty* of private Men to converse with

with the Scriptures, being once but cautioned not to presume to interpret any thing against rightly-circumstantiated Sense, natural Truth, common Honesty, the Analogy of the Catholick Faith, or against other plain Testimonies of Holy Writ. The Truth of this appears from the Conclusion immediately preceeding. For why should they be kept from having recourse to so many and so profitable and powerful Instructions from an infallible Spirit, when they are so well fore-armed against all mistake, and are so laid at by so many not only fallible, but fallacious and deceitful Persons to seduce them? And why is there not more danger of being led into Errour by such as are not only fallible, but false and deceitful, than by those inspired Men that wrote the Scripture, who were neither fallible in what they wrote, nor had any design to deceive any Man? Wherefore there being no such safe Guide as the Scripture it self, which speaks without any Passion, Fraud, or Interest, it is not only the *Right*, but the *Duty* of every one to consult with the Scripture, and observe his times of conversing with it, as he tenders the Salvation of his own Soul.

The *Twenty ninth*, That even a private Man assisted by the *Spirit of Life in the new Birth*, and rightly-circumstantiated Reason, being also sufficiently furnish'd with the knowledge of Tongues, History, and Antiquity, and sound Philosophy, may by the help of these and the Blessing of God upon his industry, clear up some of the more obscure Places of Scripture to full satisfaction and certainty both to himself and any unprejudiced Peruser of his Interpretation. That this Assertion is true may be proved by manifold Experience, there having been sundry Persons that have cleared such Places of Scripture as had for a time seemed obscure and intricate, with abundant satisfaction and conviction. But it is to be
evinced

evinced also *a priori*, viz. from the *seventeenth* and *eighteenth* Conclusions, which avouch the Scripture to be the most authentick Tradition that is; as also from the *twenty fifth*, that concludes it not unintelligible in it self nor to Mankind; and lastly out of the first, that asserts that Certainty of Faith presupposes Certainty of Reason. For thus the Object of our Understanding being here certain, and we not spending our labour upon a Fiction or Mockery, and our Reason rightly-circumstantiated, not blinded by Prejudice, nor precipitated into Assent before due deliberation and clear comprehension of the matter; if after so cautious a Disquisition she be fully satisfied, she is certainly satisfied, or else there is no certainty in rightly-circumstantiated Reason, which yet is presupposed in the Certainty of Faith by the first Conclusion. So that the Certainty of Faith it self seems ruinous, if no private Man have any certainty of any Interpretation of Scripture that has once been reputed obscure. Not to add, that all the Scripture that has been once obscure, and the Interpretation thereof not yet declared by the Church universal, has been hitherto, and will be, God knows how long, utterly useless. Which is a very wild Supposition, and such as none would willingly admit, unless those that would rather admit any thing than that Light of the Scripture that discovers who they are and what unworthy Impostures they use in their dealings with the Children of Men.

The *Thirtieth*, That no Tradition can be true that is repugnant to any plain Text of Scripture. The Reason is, because the Scripture is the most true and the most Authentick Tradition that is, and such as the universal Church is agreed in.

The *Thirty first*, That if any one Point grounded upon the Authority of Tradition, that has been held by the Church time out of Mind, prove

prove false, there is no Certainty that any Tradition is true, unless such as it has not been in the Power of the Church to forge, corrupt, deprave, or else their Interest not at all concerned so to do. The Reason is, because the Certainty of Tradition as Tradition is placed in this by those that contend so much for it, that nothing can be brought into the Church as Apostolick Practice or Doctrine but whatever was so from the Apostles. Wherefore if once a Point be brought into the Church, and profest and practised as Apostolical, that may be clearly proved not to be so, this Ground for Tradition as Tradition is utterly ruined, and considering the Falseness and Imposture that has been so long practised in Christendom, can be held no Ground of Certainty at all. As not Reason *quà* Reason, nor Sense *quà* Sense, but *quatenus* tightly-circumstantiated, can be any ground of Certainty of Knowledge; so not Tradition *quà* Tradition can be the ground of the Certainty of Faith, but only such a Tradition as it was not in the power of the degenerate Church to either forge or adulterate. And such were the Records of the Holy Bible only.

The *Thirty second*, That rightly-circumstantiated Sense and Reason and Holy Writ are the truest Grounds of the Certainty of Faith. This is the common Protestant Doctrine, and a great and undeniable Truth, and will amount to the greatest Certainty desirable, if the Spirit of Life and of God assist. For that will seal all firm and close, and shut out all Doubts and Waverings. In the mean time, even in mere Moral Men, but yet such as use their Sense and Reason rightly circumstantiated in their Dijudications touching the truth of Holy Writ and Religion, it is plain they are upon the truest Grounds of Faith they can go or apply themselves to, forasmuch as the Holy Writ is the truest and most cer-

certain Tradition, and no Tradition to be discerned true but upon the Certainty of rightly-circumstantiated Sense and Reason, as appears by the first Conclusion.

These Advertisements, though something numerous, are yet brief enough, but very effectual, I hope, if strictly followed, to make thee so wise as neither to impose upon thy self, nor be imposed upon by others, in matters of Religion; and so Orthodox, as to become neither *Enthusiast* nor *Romanist*, but a true Catholick and Primitive Apostolick Christian.

DIVINE

...the Tradition, and no Tradition to be dis-
cerned, time being upon the Ground of right-
...and Reason, as appears
by the first Conclusion.
...I have already said, I have something to
say, and yet I have not said all that I
I hope, it is not followed, to make this to wife
as neither to suppose upon this, it is not im-
posed upon by others, in matters of Liberty,
and to Orthodox, as to become neither Enthusi-
as nor Roman, as to the Orthodox and Pa-
tristic Apostolic Church.

Of the First Ground of Liberty

...I have said of God and His
...not have of themselves, but
...the first Liberty, in the way
...to be as we have seen them

...the Liberty of Liberty in the way
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DIVINE HYMNS.

An HYMN

Upon the NATIVITY of CHRIST.

THE Holy Son of God most High,
For Love of *Adam's* lapsed Race,
Quit the sweet Pleasures of the Sky,
To bring us to that happy Place.

*The Histori-
cal Narra-
tion.*

His Robes of Light he laid aside,
Which did his Majesty adorn,
And the frail state of Mortals tri'de,
In Humane Flesh and Figure born.

Down from above this Day-Star slid,
Himself in living Earth t' entomb,
And all his Heav'nly Glory hid
In a pure lowly Virgin's Womb.

Whole Quires of Angels sing
The Mystery of his Sacred Birth,
And the blest News to Shepherds bring,
Filling their watchful Souls with Mirth.

The Son of God thus Man became,
That Men the Sons of God might be,
And by their second Birth regain
A likeness to His Deity.

*The Applica-
tion to the
Improvement
of Life.*

Lord

DIVINE HYMNS.

Lord give us *humble* and *pure* Minds,
 And fill us with thy Heav'nly Love,
 That *Christ* thus in our Hearts enshrind,
 We all may be born from above.

And being thus Regenerate
 Into a Life and Sense Divine,
 We all Ungodliness may hate,
 And to thy living Word encline.

That nourish'd by that Heav'nly Food
 To manly Stature we may grow,
 And stedfastly pursue what's good,
 That all our high Descent may know.

Grant we, thy Seed, may never yield
 Our Souls to soil with any Blot.
 But still stand Conquerours in the field,
 To shew his Power who us begot.

That after this our Warfare's done,
 And travails of a toilsome Stage,
 We may in Heav'n with *Christ* thy Son
 Enjoy our promis'd Heritage. *Amen.*

An HYMN

Upon the Passion of CHRIST.

*The Histori-
 cal Narration.*

THE faithful Shepherd from on high
 Came down to seek his strayed Sheep,
 Which in this Earthly Dale did lie,
 Of Grief and Death the Region deep.
 Those Glories and those Joys above
 'Twas much to quit for Sinners sake:
 But yet behold far greater Love,
 Such Pains and Toils to undertake.

An

DIVINE HYMNS.

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An abject Life, which all despise
The Lord of Glory underwent,
And with the Wicked's worldly guize
His righteous Soul for grief was rent.
His Innocence Contempt attends,
His Wisdom and his Wonders great;
Envy on these her poison spends,
And Pharisaick Rage their Threats.

At last their Malice boil'd so high
As Witnesses false to suborn,
The Lord of Life to cause to die,
His Body first with Scourges torn.
With royal Robes in scorn th' him dight,
And with a wreath of Thorns him crown;
A Scepter-Reed in farther spight
They add unto his Purple Gown.

Then scoffingly they bend the knee,
And spit upon his sacred Face;
And after hang him on a Tree
Betwixt two Thieves, for more Disgrace.
With Nails they pierc'd his Hands and Feet,
The Blood thence trickled to the Ground:
The Pangs of Death his Countenance sweet
And lovely Eyes with Night confound.

Thus laden with our weight of Sin
This spotless Lamb himself bemoans,
And while for us he Life doth win,
Quits his own Breath with deep-fetch'd Groans.
Affrighted Nature shrinketh back,
To see so direful dismal sight;
The Earth doth quake, the Mountains crack,
Th' abashed Sun withdraws his Light.

Then can we Men so senseless be,
As not to melt in flowing Tears,
Who cause were of his Agonie,
Who suffer'd thus to cease our Fears,

*The Application
to the
Improvement
of Life.*

To reconcile us to our God
By this his precious Sacrifice,
And shield us from his wrathful Rod,
Wherewith he Sinners doth chastise?

O wicked Sin to be abhorr'd,
That God's own Son thus forc'd to die!
O Love profound to be ador'd;
That found so potent Remedie!
O Love more strong than Pain and Death,
To be repaid by nought but Love,
Whereby we vow our Life and Breath
Entire to serve our God above!

For who for shame durst now complain
Of dolorous dying unto Sin,
While he recounts the hideous Pain
His Saviour felt our Souls to win?
Or who can harbour Anger fell,
Envy revengeful Spight or Hate,
If he but once consider well
Our Saviour lov'd at such a rate?

Wherefore, Lord, since thy Son most just
His *natural* Life for us did spill,
Grant we our *sinful* Lives and Lusts
May sacrifice unto his Will.
That to our selves we being dead,
Henceforth to him may wholly live,
Who us to free from Dangers dread
Himself a Sacrifice did give.

Grant that the sense of so great Love
Our Souls to him may firmly tie,
And forcibly us all may move
To live in mutual Amity.
That no pretence to Hate or Strife
May rise from any Injury,
Since thy dear Son, the Lord of Life,
For love of us (when Foes) did die.

DIVINE HYMNS.

597

An H Y M N

Upon the Resurrection of CHRIST.

WHO's this we see from *Edom* come,
With bloody robes from *Bosrah* Town? *The Histori-
cal Narration.*
He whom false *Jews* to death did doom,
And Heav'n's fierce Anger had cast down.

His righteous Soul alone was sain
The Wine-press of God's Wrath to tread, *Isai. 63. 3.*
And all his Garments to distain,
And sprinkled Cloaths to die blood-red.

'Gainst Hell and Death he stoutly fought,
Who Captive held him for three Days:
But straight he his own Freedom wrought,
And from the dead himself did raise.

The brazen Gates of Death he brake,
Triumphing over Sin and Hell,
And made th' Infernal Kingdoms quake,
With all that in those Shades do dwell.

His murdered Body he resum'd
Maugre the Grave's close grasp and strife,
And all these Regions thence resum'd
With the sweet hopes of lasting Life.

O mighty Son of God most High,
That conqueredst thus Hell, Death and Sin,
Give us a glorious Victory
Over our deadly Sins to win. *The Applica-
tion to the
Improve-
ment of Life.*

Go on and **Edom* still subdue,
And quite cut off his wicked Race;
And raise in us thine Image true,
Which sinful **Edom* doth deface. **O Phil.
Jud. Flesh and
Blood in the
moral sense
*The old A-
dam, Rom. 6.*

Teach us our Lusts to mortife
 In virtue of thy precious Death:
 That while to sin all-dead we lie,
 Thou may'st infuse thy Heav'nly breath.

To Righteousness our Spirits raise,
 And quick'n us with thy Life and Love;
 That we may walk here to thy Praise,
 And after live in Heav'n above.

Grant we in Glory may appear
 Clad with our Resurrection-Vest,
 When thou shalt lead thy Flock most dear
 Up to the Mansions of the Blest.

AN HYMN

Upon CHRIST'S Ascension.

*The Historical
 Narration.*

GOD is ascended up on high
 With merry noise of Trumpet's sound,
 And Princely seated in the Sky
 Rules over all the World around.

The Tabernacle, did of old
 His Presence to the Jews restrain;
 But after in our Flesh enfold
 A larger Empire he did gain.

For suffering in Humane Flesh
 For all he rich Redemption wrought,
 And will with lasting Life refresh
 His Heritage so dearly bought.

Sing Praises then, sing Praises loud
 Unto our Universal King:

* He

DIVINE HYMNS.

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* He who ascended on a Cloud,
To him all Laud and Praises sing.

AB. 1. 9.

Captivity he captive led,
Triumphing o're the Powers of Hell,
And struck their eyes with glory dread
Who in the Airy Regions dwell.

In Humane Flesh and Shape he went,
Adorned with his Passion-Scars,
Which in Heav'n's sight he did present
More glorious than the glittering Stars.

O happy Pledge of Pardon sure,
And of an endless blissful State,
Since Humane Nature once made pure
For Heav'n becomes so fit a Mate!

The Applica-
tion to the
Improvement
of Life.

Lord, raise our sinking Minds therefore
Up to our proper Country dear,
And purifie us evermore,
To fit us for those Regions clear.

Let our converse be still above,
Where *Christ* at thy right hand doth sit;
And quench in us all worldly Love,
That with thy self our Souls may knit.

Make us all Earthly things despise,
And freely part with this World's good,
That we may win that Heav'nly prize,
Which *Christ* has purchas'd with his Blood.

That when He shall return again
In * Clouds of Glory, as he went,
Our Souls no foulness may retain,
But be found pure and innocent;

* AB. 1. 11.

And so may mount to his bright Hosts
On Eagle's wings up to the Sky,

Qq 4

And

DIVINE HYMNS.

And be conducted to the Coasts
Of everlasting Bliss and Joy.

AN HYMN

*Upon the Descent of the Holy Ghost at the
Day of Pentecost.*

*The Narra-
tion.*

WHEN Christ his Body up had born
To Heav'n from his Disciples flight,
Then they like Orphans, all forlorn
Spent their sad Days in mournful plight.

But he ascended up on high,
More Sacred Gifts for to receive,
And freely shew'd them from the Sky
On those which he behind did leave.

He for the Presence of his Flesh
To them the Holy Spirit imparts,
And doth with living Springs refresh
Their thirsty Souls and fainting Hearts.

While with one Mind and in one Place
Devoutly they themselves retire,
In rushing Wind the promis'd Grace
Descends, and cloven Tongues of Fire.

Acts 2.

The House, th' Almighty's Spirit fills,
Which doth the feeble Fabrick shake;
But on their Tongue such Power instils
That makes th' amazed Hearer quake.

*The Applica-
tion.*

The Spirit of holy Zeal and Love
And of Discerning give us, Lord;
The Spirit of Power from above,
Of Unity and good Accord;

The

DIVINE HYMNS.

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The Spirit of convincing Speech,
Such as will every Conscience smite,
And to the Heart of each Man reach,
And Sin and Errour put to flight :

The Spirit of refining Fire,
Searching the inmost of the Mind,
To purge all foul and fell desire,
And kindle Life more pure and kind :

The Spirit of Faith in this thy Day
Of Power against the force of Sin,
That through this Faith we ever may
Against our Lusts the Conquests win.

Pour down thy Spirit of inward Life,
Which in our Hearts thy Laws may write,
That without any pain or strife
We naturally may do what's right.

On all the Earth thy Spirit pour,
In Righteousness it to renew :
That Satan's Kingdom 't may o'repow'r,
And to *Christ's* Sceptre all subdue.

Like mighty Wind or Torrent fierce
Let it Withstanders all o'rerun,
And every wicked Law reverse,
That Faith and Love may make all one.

Let Peace and Joy in each place spring,
And Righteousness, the Spirit's fruits,
With Meekness, Friendship, and each thing
That with the Christian spirit suits.

Grant this, O holy God and true,
Who th' ancient Prophets didst inspire :
Hast to perform thy Promise due,
As all thy Servants thee desire.

An

An HYMN

*Upon the Creation of the World.**The Narra-
tion.*

WHEN God the first Foundations laid
Of the well-framed Universe,
And through the darksome Chaos ray'd,
The Angels did his Praise rehearse.

Job 38. 7.

The Sons of God then sweetly sung,
At first appearance of his Light,
When the Creation-Morning sprung
To deck the World with Beauty bright.

Within six Days he finish'd all
What-e're Heav'n, Earth, or Sea contain,
And sanctify'd the Seventh withal,
To celebrate his Holy Name.

Then with the Sons of God let's sing,
Our bountiful Creator's Praise,
Who out of nothing all did bring,
And by his Word the World did raise.

O Holy God, how wonderful
Art thou in all thy Works of might,
Astonishing our Senses dull
With what thou daily bringst in sight!

The fit returns of Night and Day,
The grateful Seasons of the Year,
Which constantly Man's pains repay
With wholesome fruit his Heart to cheer;

The shape and number of the Stars,
The Moon's set course thou dost define,
And Matter's wild distracting Jars
Compos'est by thy Word Divine.

The

DIVINE HYMNS

603

The Parts of th' Earth thou holdest close
Together by this sweet constraint:
Thou round'st the Drops that do disclose
The Rain-bow in his glorious Paint.

Thy Clouds drop fatness on the Earth;
Thou mak'st the Grass and Flow'rs to spring:
Thou cloath'st the Woods wherein with mirth
The chearful Birds do sit and sing.

Thou fill'st the Fields with Beasts and Sheep,
Thy Rivers run along the Plains:
With scaly Fish thou stor'st the Deep,
Thy Bounty all the World maintains.

All these and all things else th' hast made *The Applica-*
Subject to Man by thy Decree; *tion.*
That thou by Man might'st be obey'd
As duly subject unto thee.

Wherefore, O Lord, in us create
Clean Hearts, and a right Spirit renew;
That we regaining that just state
May ever pay thee what is due.

That as we wholly from thee are
Both Gifts of Mind and Bodie's frame;
So by them both we may declare
The Glory of thy Holy Name.

An H Y M N

Upon the Redemption of the World through
CHRIST *in his Reintroduction of the New*
Creature.

THE Lord both Heav'n & Earth hath made, *The Narra-*
His Word did all things frame, *tion.*
And Laws to every Creature gave,
Who still observe the same.

The

DIVINE HYMNS.

The faithful Sun doth still return
 The Seasons of the Year,
 And at just times the various Moon
 Now round, now horn'd appears.

The Plants retain their Virtue still,
 Their Verdure and their Form:
 Nor do the Birds or Beasts their guise
 Once change, or shape transform.
 'Tis only Man, alas! that brake
 Betimes thy Sacred Law,
 And from that Image Heav'nly, pure,
 To Beastly Shape did grow.

He headstrong left thy Holy Will,
 His own Lusts to pursue;
 Whence the true Manly form did fail,
 And Brutishness ensue.
 But thou, O God, who by thy Word
 Didst frame all things of Nought,
 By the same Word made Flesh, for Man
 Hast rich Redemption wrought.

Thy choice Creation-piece, thus marr'd,
 Thou dost again create,
 And by th' incarnate Word restor'st
 Unto its pristine state.
 The glory of which Work raying forth
 Whiles *Christ* from Death doth rise,
 These two Creations one Seventh Day
 By right doth solemnize.

*The Applica-
 tion.*

2 Cor. 4. 6.

God, who commanded first the Light
 Out of the dark to shine,
 Enliven and enlight our Hearts
 By his pure Word Divine:
 That when this New-Creation work
 In us is finish'd clear,
 The bright and glorious face of *Christ*
 May in our Souls appear.

That

DIVINE HYMNS.

605

That we thus once redeem'd from Sin
* From our own works may cease,
And rest in God's eternal Love,
The Spirit's Joy and Peace;
And quit from this Earth's Toil at last
May sing among the Blest
In that long-lasting Sabbath-Day,
That Jubilee of Rest.

* Heb. 4.10.

Amen.

THE

DIVINE HYMNS.

* Heb. 4. 10.

That we thus once redeemed from sin
 * From our own works may cease,
 And rest in God's eternal love,
 The Spirit's joy and peace;
 And part from this frail life as fast
 May sing among the blest
 In that glorious Sabbath-day
 That Jesus of Nazareth

FIVE DIALOGUES.

The first of these dialogues is
 of an easy and familiar style,
 and is intended to be used by

II. The Dialogue of Hypocrites
 Copied from the Evangelical
 Gospel of Matthew.

III. Philopoli in the Gospel of
 of God, together with the
 Gospel of Luke.

IV. Hypocrites in the Gospel of
 ing the Essence of the Gospel
 of Luke.

V. The Parables of the Gospel of
 of Luke, together with the
 Gospel of Matthew.

VI. Several instances of the
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 Gospel of Matthew.

VII. The Parables of the Gospel of
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